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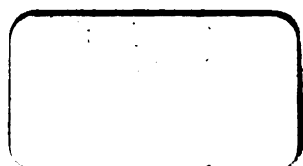


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UNDER THE SUPERINTENDENCE

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THE MANIFESTATION OF CHRIST TO THE
GENTILES.

BY THE REV. THOMAS BISSLAND, M.A.
Rector of Hartley Maudydt, Hants.

THE state of the Gentile world, when our blessed Lord took man's nature upon him, may be gathered not only from the accounts of their own historians, but from the testimony of holy writ; and no doubt can remain upon the mind, that—notwithstanding the very high degree of civilisation at which many of them had arrived, their advancement in literature and science, and in the cultivation of those arts which tend to the comforts and happiness of life—their state was fitly described as a state of darkness, or even a state of death. Feeding on ashes, as the prophet expresses it, and turned aside by a deceitful heart, with all their knowledge, they knew nothing of the true character of God. The great and fundamental doctrine of one supreme Creator was effectually subverted. They were utterly ignorant of his nature, character, attributes, and dispensations; the grossest polytheism and idolatry every where prevailed. They seem to have been destitute of the knowledge of the great and important ends for which man was created. They were in entire ignorance of those consoling truths revealed in the volume of inspiration, and which, though too frequently made void by vain traditions, and lost sight of amidst the accumulated mass of error—the natural result of man's blindness and weakness—had yet a beneficial effect on the minds of the Jews, and in many particulars raised them infinitely above the surrounding nations; and they were dead to those holy

principles by which man is actuated to reverence, love, and obey the eternal Jehovah. They were, in fact, aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world; seeking to work all uncleanness with greediness. What a humiliating picture does their state represent of the utter inability of man to direct his steps aright, to arrive at a knowledge of the truth, without a direct revelation from on high! How painful to reflect, that, becoming vain in their imaginations, and their foolish hearts hardened, they should have worshipped the creature rather than the Creator; that they should have unhesitatingly indulged in vices, the disgrace and bane of human nature; and that, freed from all moral restraints, they should have given an unbridled license to the indulgence of depraved appetites: and yet such was the case. The wretchedness of man's condition, when he knows not God as revealed in the Bible, when he is suffered to follow reason as his sole guide, is confirmed by daily experience, by the most authentic statements of the fearful depravity, of the sensuality, cruelty, and ungodliness of heathens, even at the present time,—statements made by men of the most unquestionable veracity, and too often without any reference to their moral and spiritual improvement.

Is it not remarkable, that with this striking fact within their knowledge, men should yet be found presumptuously daring to cast discredit on the religion of the Saviour—to impugn the veracity of those who set forth a declaration of those things most surely believed by the early disciples? Is it not remarkable, that allowing, as they must

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allow, the superiority of those nations even where Christianity is but nominally professed, they should yet derogate from the authority of that volume, the sacred truths of which, when they enter the soul, do indeed give light; that they should not perceive that all that is healthful, and vigorous, and beautiful, in the human character, is to be ascribed to the influence of the Sun of righteousness? that they should not at once acknowledge Jesus to be both Lord and Christ; and be content, with the wisest and best of men, to sit as humble disciples at the feet of that divine Teacher, who spake as never man spake, whose doctrines can alone shed comfort amidst the vicissitudes and trials of life, can animate to the zealous discharge of every duty? We indeed can conceive but faintly of the fearful character of man, when left entirely to follow the dictates of his imperfect reason—that reason of which he is prone so much to boast, and to the level of which he would too often wish to reduce the great truths of religion; ever the slave of unbridled licentiousness, the fear of God is not before his eyes. But the expressions employed in the sacred Scriptures sufficiently prove that character to be utterly degraded; to be in many particulars little removed from the beasts that perish; and powerfully illustrate the grace and condescension of the Almighty in delivering man from such a condition of darkness, in raising him from such a state of moral degradation, and in qualifying him, by his grace and Spirit, for an admission to the kingdom of glory, for the companionship of pure and sinless spirits, for the enjoyment of his own blessed presence through eternity.

The great purpose for which our Lord Jesus Christ took man's nature upon him was, to enlighten the Gentiles, and to be not only the messenger of salvation, but the procuring cause of salvation, even to the ends of the earth. Jesus was the true light that came down from heaven, emphatically styled the light of the world. Jesus procured salvation for man by his one sacrifice, oblation, and satisfaction made for sin upon the cross; and in proportion as his doctrines were made known, and his salvation proclaimed, ignorance, error, with their concomitants, iniquity, and avowed and reckless rebellion against God, gradually disappeared. Observe the marvellous change produced by the preaching of the Gospel on the hearts and lives of some of the most abandoned votaries of heathenism, when, in obedience to their adorable Master's commission, and resting on his promise of continual assistance, the apostles boldly proclaimed salvation through his name, and besought men to turn from idols

to serve the living God; when converts were found not in Jerusalem only, but in Athens, Rome, Corinth; and when the power of true religion was manifested by an entire conversion of the soul to God, and the apostle could address them in the language of commendation, as manifestly declared to be the epistle of Christ, known and read of all men. Alas! too many sat not at the apostles' feet as ready listeners. The humbling doctrines of the Gospel struck too deep at the root of human self-sufficiency to be universally received; its pure precepts required too great a sacrifice to become the universal rule of conduct. Men loved darkness rather than light, because their deeds were evil. "The Jews require a sign, and the Greeks seek after wisdom;" but wherever the Gospel was cordially received, wherever its salvation was thankfully embraced, it became "the power of God unto salvation." There was a marked, a decided change of character; a translation from darkness to light, from the power of Satan unto God; a mighty transformation of the whole man, which, as it did not escape the notice, so did it excite the indignation of those who would not come to the Saviour for life.

How interesting and delightful to trace the gradual enlightening of the nations by the beams of the Sun of righteousness; to mark the diffusion of Christ's salvation among the Gentiles! How painful is the reflection, however, that the knowledge of the Divine will was too often perverted; that the enemy too often sowed tares among the good seed; that the waywardness of the human heart led to the rejection of the truth; and the natural proneness to sin induced men to cast off the yoke of the Saviour. How painful the reflection, that even now, eighteen hundred years since the manifestation of Christ to the Gentiles, millions of the human race should never have heard the glad tidings of his salvation; and that even in lands where his religion is professed, there should be but few fulfilling their Christian duties, living in subjection to their exalted Lord; that with the vast majority of those who name the name of Jesus, there should be but little desire for the furtherance of his glory, for the extension of his kingdom on the earth!

This admission of the Gentiles to the privileges of the children of God, though distinctly foretold, was a stumbling-block to the Jews. Regarding themselves as the peculiar favourites of heaven, and counting all other nations as utterly abominable in God's sight, and beyond the limits of his mercy, there was no doctrine which they were more unwilling to admit than that the Gentiles should have any participation in the blessings resulting from the Messiah's advent. This feeling

is strikingly manifested in their history. It was referred to by our Lord himself in his conversation with the woman of Canaan, when he declared it to be unfit to take the children's bread and cast it to the dogs; and it was strikingly illustrated even in St. Peter, when, though enlightened by the Spirit of truth, he presumed to regard the Gentiles as excluded from the promise, until taught by the vision of the sheet. And yet, as we have said, their admission to the rights and privileges of the Gospel-dispensation was distinctly foretold. The promise given to Abraham was, that in his seed all the nations of the earth were to be blessed. The promise was vouchsafed (Isaiah, xlix. 6) that the Messiah should be a "light to the Gentiles," "salvation to the ends of the earth;" and the prophetic writings abound with the most eloquent passages, illustrative of the unlimited extent of the Messiah's dominion, the universal participation of the blessings which he should bestow; and, as such, were fully understood by the aged Simeon, as is obvious from his prayer that he might "depart in peace."

This admission of the Gentiles to the privileges of the Christian dispensation was distinctly revealed in the manifestation of the infant Jesus to the wise men from the East, who came to worship—the event that the Church, more particularly at this season, calls us to commemorate. In their humble adoration, their costly presents, their devout acknowledgment of the claims of the holy Babe, were shadowed forth the homage which should one day be offered by men of every kindred, and nation, and tongue; when "all kings shall fall down before him, all nations shall serve him; when prayer shall be made to him continually, and daily shall he be praised." And though our Lord himself declared that he was sent to the "lost sheep of the house of Israel;" confined his ministration to his own countrymen; and in the first instance sent forth his apostles to preach the Gospel of the kingdom among them,—before his ascension he gave these servants a more extensive commission, to go forth into all the world, to baptise all nations, to preach the Gospel to every creature; and it was in obedience to this command, that they confined their labours no longer to the land of Judea, but, after many fruitless efforts to bring their fellow-countrymen to the knowledge of the truth, declared their resolution to "turn to the Gentiles."

The commission of St. Paul was to open the eyes of the Gentiles, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive

forgiveness of sins, and inheritance among them that are sanctified by faith that is in Christ Jesus. He is styled, by way of distinction, the apostle of the Gentiles, for there he had the most encouraging fruits of his ministry; and the many Churches to which his epistles are addressed afford convincing proofs of the energy with which he laboured in proclaiming the salvation of the Gospel, of the blessing which accompanied his labours, and of the mighty transformation in his character, when from a bloody persecutor he became a humble disciple, zealous for the propagation of the faith he once sought to destroy; when, feeling the value and importance of a knowledge of Christ and him crucified, he sought to plant the banner of the cross in every land, to erect a throne for the Saviour in every heart, to raise the blazing torch of revelation, as a guide to them that sat in darkness and in the region and shadow of death.

There are few subjects better calculated to call forth feelings of devout gratitude to God than his determination to give his Son a light for the Gentiles, "that he might be for salvation to the ends of the earth;" that Son who was anointed to "preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord." Man having forfeited the Almighty favour by wilful disobedience, deserved nothing at his Creator's hand save his severest displeasure; and had his purposes of mercy been designed with reference only to a portion of the fallen race, his justice would have been unimpeachable. "But God, who is rich in mercy, for the great love wherewith he loved us, sent his Son into the world, that whosoever believeth in him should not perish, but have everlasting life." Of a truth, to use the words of St. Peter, "God is no respecter of persons:" his offers of salvation are freely made to all; his gracious invitations are addressed to all. Under the mild dispensation of the Gospel, he is represented as the almighty Father, graciously reconciled by the blood of his Son; and that Son's ambassadors, to whom has been committed the ministry of reconciliation, are commanded to go forth and to beseech men in general to be reconciled to God. How inestimable the privilege of being born within the sound of the Gospel, of having our lot cast where the light of Christ's Gospel is shining! Be it our care to improve these privileges to the uttermost. If the light of Divine truth is shining around, we must pray earnestly to God that we may be enabled to walk as children of light, and not close our eyes to that glorious effulgence

which emanates from the word of the Eternal. Let not year after year pass over us, and find us still immersed in spiritual darkness, and all attempts to enlighten us prove abortive and vain. If the sound of salvation has reached us, let us not shut our ears against it, but gladly listen to the voice of pardoning mercy. Jesus is a Saviour; there is none else. No condition can be more fearfully alarming, no state of mind can be more painfully distressing, than that of the man who walketh on still in darkness, while all around is light; to whom the message of salvation is proclaimed in vain—that message which would be hailed with transport by myriads of apostate spirits, secured in chains under darkness; the man who desires not to know Jesus Christ, and him crucified—to whom the Gospel is the savour of death unto death. Such, we doubt not, is the condition of many professing Christians, who are dead even while they have a name to live; the condition not merely of the avowed enemies of the truth, but even of men who rank within the pale of the visible Church, whose morality is unimpeached by the world. It is for us to beware lest it be ours; to pray earnestly for such a measure of the heavenly guidance, that we may be directed into all truth.

The promises relative to the universality of the offers of the Gospel, moreover, are calculated to confirm our belief in the ultimate triumph of Christianity over every impediment which may appear likely to arrest its progress. The word of God must be accomplished; there can be no impediment sufficiently powerful to hinder the purposes of Jehovah. Omnipotence is his attribute, and his arm shall ultimately prevail. The comparative small portion of the world where the Gospel has hitherto been made known, and the still smaller where it is known in its genuine purity, unalloyed by admixture of human dross, cannot fail deeply to affect the sincere believer; he cannot but deplore the comparatively little influence which the religion of the Saviour possesses over the hearts of those who profess to receive it; while he views with dismay whole millions of his fellow-men immersed in heathenism and its concomitants, sensuality, cruelty, profligacy, barbarity, as revolting as that of the nations to whom the Gospel was in the first instance preached. Let him not despair, however; but derive consolation from the assurance that God's word shall not return to him void, but shall accomplish and prosper in that to which he is pleased to send it. Let him use all diligence in the promotion of his Saviour's glory, and enlargement of his Saviour's kingdom among men. In this momentous work let him be steadfast and immovable, assured

that his labour shall not be in vain; and bearing in mind that, amidst the vain speculations of human reason, the purposes of God stand for ever sure—his purposes of mercy to man; of which one of the most glorious is, that he will give his Son for “a light to the Gentiles, that he may be for salvation to the ends of the earth.”

Biography.

THE LIFE OF WILLIAM WILBERFORCE, ESQ.*

THE power of Divine grace is peculiarly exemplified, when those on whom the world has smiled are content to disregard its smiles, and to lay their many talents at the foot of the Redeemer's cross. He who has never been caressed and flattered, can know little of the power of those blandishments. He whom the world has frowned on, may resolve in turn to frown upon the world. But it requires, I repeat, a large measure of Divine grace in a rich man not to glory in his riches, in a mighty man not to glory in his strength, to count the honours and pleasures which almost force themselves on his acceptance but dross, and to follow the lowly Saviour. The little skiff that creeps closely by the shore may, without much difficulty, ascend the stream; but the vessel which stands out in the middle of the flood will find very often the current well nigh too strong to stem. Hence it is that the apostle declares, that “not many wise men after the flesh, not many noble are called.” Still the effectual power of God can make a way through all these obstacles, and we do accordingly find—and, blessed be his name, increasingly in the present day—some of the high and honourable of the earth ready to leave all, and to tread the narrow path where they meet comparatively few companions. Such a one was William Wilberforce, of whose most interesting life I propose to gather in this and subsequent papers a few particulars.

This distinguished man was born in Hull, August 24, 1759, of an ancient and respectable family. The original designation was Wilberfoss, from a township about eight miles from York; but this was changed by the grandfather of Mr. Wilberforce into the modern form. The family were in possession of very considerable property, partly inherited, and partly acquired by mercantile pursuits. His frame, from childhood, was feeble, his stature small, and his eyes weak; but his mind was always active, and his temper affectionate. At seven years of age, he was sent to the grammar-school of Hull, of which Joseph Milner was shortly afterwards master. Here he attracted notice by his admirable elocution. It was so “remarkable,” said Isaac Milner (afterwards Dean of Carlisle), “that we used to set him upon a table, and make him read aloud, as an example to the other boys.” He thus spent two years as a day-scholar; but, on the death of his father in 1768, he was transferred to the care of an uncle, by whom he was placed at a boarding-school of but mean character—such was the standard of education in those days—near London. His aunt was one of the well-known family of Thornton, and

* See “Life of William Wilberforce,” by his Sons. 5 vols.

was connected with the early Methodists; he was thus brought within a strong religious influence, and an impression seemed to be thence produced upon his mind. But the intelligence of this was not pleasing to his grandfather, who determined on recalling him to Hull. Thither he attended his mother at twelve years old, and was speedily introduced to the gaieties of the place. Here, and at Pocklington grammar-school, where he lived under little restraint, he spent the years till his removal to the university with the reputation of a very fair scholar. His religious impressions had vanished in the society and habits he had, since his return from London, been accustomed to; but it is remarkable, that at fourteen, the first spark of a fire which afterwards burned so brightly was kindled. He addressed a letter from Pocklington to a York paper, in condemnation of the odious traffic, as he called it, in human flesh. It would be interesting to recover this document, and to mark in it the rudiments of the future friend of oppressed Africa.

Wilberforce entered St. John's College, Cambridge, in October 1776. He was now, by the death of his grandfather and uncle, in possession of an independent fortune, under the sole guardianship of his mother. It is not surprising, therefore, that, with his social disposition, and from the many temptations that were thrown into his way, he should have fallen into the loose habits of his associates. He was, indeed, mercifully preserved from actual profligacy, but his time was devoted to pleasure. He was a good enough classic to acquit himself, without reading, passably at the college-examinations, and mathematics he thought he might entirely neglect; but it reads a striking lesson to every young man similarly inclined, to know that Wilberforce, in after-life, deeply deplored his earlier remissness; and though he endeavoured, by subsequent application, to supply his deficiencies, he never could attain the mental regularity and well-trained habits which the wholesome discipline of youthful study can alone impart. Even at this time, however, a vein of deep and conscientious feeling lay beneath his gay thoughtlessness; and he declined subscribing to the Articles, which he was sensible he had not properly examined. Inquiry removed this hesitation; but it was not, on this account, till 1781, that he graduated as B.A.

Prior to his quitting the university, Mr. Wilberforce had formed the design of entering parliament. Instead of being ambitious of mercantile eminence, he aspired to shine in a very different sphere. Accordingly he declined entering on the business which, since his grandfather's decease, had been carried on in his behalf by his cousin, Mr. Abel Smith; and, content with the ample fortune he inherited, he canvassed his native town, in expectation of a speedy dissolution of parliament. Just after the completion of his twenty-first year the anticipated event took place; and Wilberforce was returned for Hull by a triumphant majority. The expenses, however, of this election were not less than between 8000*l.* and 9000*l.*

This success invested his entry on public life with great *éclat*. He was welcomed by every circle of London society, and was introduced into all the leading clubs. Here the temptations of play surrounded him; but the seasonable winning of a considerable sum

from persons who, he felt, could ill afford the loss, inspired him with a disgust for such amusements. Though encircled with perpetual incitements to luxurious gaiety, Mr. Wilberforce attended diligently his duty in the House of Commons. He had renewed his acquaintance with William Pitt, whom he knew slightly at Cambridge, and who was just then commencing his unparalleled career. Their acquaintance soon ripened into intimacy and confidential intercourse during the remarkable political crisis that ensued. Wilberforce had entered parliament as an independent man, and opponent of the American war and Lord North's administration; and his first important speech, in 1782, was in favour of a motion for peace with America.

It enters not into the plan of this narrative to describe the political events of those times; but I may observe that Mr. Pitt soon after became Chancellor of the Exchequer, but resigned his post in April 1783. Freed from the trammels of office, he was glad to relieve his attention by a tour. Accordingly, in the autumn of that year, he proceeded, in company with Mr. Wilberforce and Mr. Eliot, to France. At Rheims, the travellers stopped to improve their acquaintance with the language, before they ventured to present themselves on the more public stage of Paris. But unfortunately they had forgotten to take letters of introduction; and the only acquaintance they could form was that of an honest grocer, who frankly acknowledged that he knew none of the gentry of the place, and therefore could not introduce them. Meantime they were reported as suspicious characters to the police; but the archbishop's secretary, finding who they were, carried them to that prelate, by whom they were most hospitably treated. From Rheims they proceeded to Paris, and thence to Fontainebleau to the court, where their adventures furnished considerable amusement. The queen, particularly, would often inquire of Mr. Pitt how his friend the grocer was.

On their return to England, parliament was just assembling, and speedily followed Mr. Pitt's accession to power. It was felt important, by his opponents, that the great county of York should declare against him; and accordingly a meeting was convened. Mr. Wilberforce and his friends felt it equally important to attempt to direct its voice in favour of the minister; and therefore, though at present acquainted with few persons out of his own immediate neighbourhood there, he hurried to York. Many had spoken of both parties, and the meeting was wearied when Wilberforce came forward. Boswell (Johnson's biographer) was present, and has graphically described the scene. "I saw," says he, "what seemed a shrimp, mount on the table; but as I listened, he grew and grew, till the shrimp became a whale." His clear voice was distinctly heard through the vast assemblage, and his lively eloquence was enchaining every heart, when he was interrupted by an express from Mr. Pitt, authorising him to declare that the king had dissolved the parliament. An electric effect was produced: the address in favour of the ministry was carried, and the congregated freeholders exclaimed, "We'll have this man for our county member." It was a bold attempt for him to canvass that great county; and though he eagerly

desired the honour of representing it, he dared not resign his hold of Hull. For that place he was unanimously elected, and for Yorkshire too. The enthusiasm for his success was wonderful; a large sum was subscribed to bear his expenses, not one-fourth of which was spent; and he and another ministerialist were triumphantly returned. The example was set to other counties; and Mr. Pitt's power was firmly established.

At the end of the parliamentary session, after a flying visit to the York races, he set out with his mother and sister, and Isaac Milner, for the south of France. From thence he was summoned, in January 1785, to the House of Commons, to support Mr. Pitt's motion for parliamentary reform. Milner, in this journey, was his only companion. During the session, Mr. Wilberforce was constantly in his place; but in the summer, he and Milner returned to rejoin his relatives at Genoa. This intercourse with Milner was the instrumental means of leading him to the saving knowledge of Divine truth. He had not previously been aware of his companion's religious principles; who, though at that time so far deficient in practical piety as to attend Sunday parties, &c., was not inclined to permit any raillery of religion. When Wilberforce, therefore, laughed at it, Milner would reply, "I am no match for you in this running fire; but if you really wish to discuss these subjects seriously, I will gladly enter into them with you." On their hastily quitting Nice, in 1785, Wilberforce, having taken up Doddridge's "Rise and Progress," asked his friend its character. "It is one of the best books ever written; let us take it with us, and read it on our journey," was the reply. They read it; and Wilberforce determined, at some future season, to examine the Scriptures to see if the statements of Doddridge were borne out. In their journey the following summer, their conversations became more important. They began, as Milner had proposed, to read the Greek Testament, and seriously to investigate its doctrines. The result must be stated in Mr. Wilberforce's own impressive words:—"It would indicate a strange insensibility to the ways of a gracious Providence, if I were to suffer the circumstance of my having Dr. Milner for my fellow-traveller to pass without observation. Wishing for an intelligent and agreeable companion, I requested my friend Dr. Burgh, of York, to accompany me, a man of whom it is difficult for me to speak with moderation, full as my memory must ever be of marks of a kindness that could scarcely be exceeded, and of a disposition always to forget himself, and to be ready to conform to his friends' wishes. A fund of knowledge of various kinds, great cheerfulness of temper, and liveliness of fancy, rendered him a delightful companion. But he had qualities also of a higher order—an entire conviction of the truth of revelation, a considerable acquaintance with ecclesiastical history, just principles of religion, and as affectionate a heart as ever warmed a human bosom, with a continual promptitude to engage in every office of benevolence; but the habit of associating with companions, and living, for the most part, in society which, whatever might be the opinion assented to by the understanding, exhibited no traces of spirituality in its ordinary conversation, had induced a habit of

abstaining from all religious topics in his common intercourse, and even an appearance of levity, which would have prevented his being known—except by those who were extremely intimate with him, or rather by those who, being themselves also religious, were likely to draw forth his secret thoughts and feelings—to have any more reflection than that average measure for which we are to give people credit whose only visible attention to religion consists in their going to church on a Sunday. A gracious Providence prepared him, I doubt not, by a long illness, for that change which he was to experience much sooner than could have been anticipated, from the uncommon strength of his constitution, and the temperance of his habits; but had he been my fellow-traveller, I should never have benefited by him in the most important of all concerns; indeed, I am persuaded that we neither of us should ever have touched on the subject of religion, except in the most superficial and cursory way. To my surprise, Dr. Burgh declined accepting my proposal; and I next invited Dr. Milner to accompany me, chiefly prompted by his acknowledged talents and acquirements, and by my experience of his cheerfulness, good nature, and powers of social entertainment. It was the more important to me to secure such a fellow-traveller, because we were to have a *déjeûner* in my carriage; the ladies of my party travelling with their maids in a coach. It is somewhat curious, that, as I learned accidentally long afterwards, my grandfather had declared that in after-life I should go abroad, with Isaac Milner as my tutor. I am bound to confess that I was not influenced to select Dr. Milner by any idea of his having religion more at heart than the bulk of our Cambridge society; and in fact, though his religious opinions were the same as his brother's, yet they were then far from having that influence over his heart and manners which they subsequently possessed; though it is due to him to declare that his conduct was always what is called correct, and free from any taint of vice; and he had a warmth of benevolence which rendered him always ready to every good work. I must go farther; had I known at first what his opinions were, it would have decided me against making him the offer; so true is it that a gracious hand leads us in ways that we know not, and blesses us not only without, but even against, our own plans and inclinations. The recollections which I had of what I had heard and seen when I lived under my uncle's roof, had left in my mind a prejudice against their kind of religion as enthusiastic, and carrying matters to excess; and it was with no small surprise I found, on conversing with my friend on the subject of religion, that his principles and views were the same with those of the clergymen who were called methodistical: this led to renewed discussions; and Milner (never backward in avowing his opinions, or entering into religious conversation) justified his principles by referring to the word of God. This led to our reading the Scriptures together; and by degrees I imbibed his sentiments, though I must confess, with shame, that they long remained merely as opinions assented to by my understanding, but not influencing my heart. At length, however, I began to be impressed with a sense of the weighty truths which were more or less the continual

subjects of our conversation. I began to think what folly it was, nay, what madness, to continue month after month, nay, day after day, in a state in which a sudden call out of the world—which, I was conscious, might happen at any moment—would consign me to never-ending misery; while, at the very same time, I was firmly convinced, from assenting to the great truths taught us in the New Testament, that the offers of the Gospel were universal and free—in short, that happiness, eternal happiness, was at my option. As soon as I reflected seriously upon these subjects, the deep guilt and black ingratitude of my past life forced itself upon me in the strongest colours. I condemned myself for having wasted my precious time, and opportunities, and talents; and for several months I continued to feel the deepest convictions of my own sinfulness, rendered only the more intense by the unspeakable mercies of our God and Saviour, declared to us in the offers and promises of the Gospel. These, however, by degrees, produced in me something of a settled peace of conscience. I devoted myself, for whatever might be the term of my future life, to the service of my God and Saviour; and with many infirmities and deficiencies, through his help, I continue until this day."

During Mr. Wilberforce's journey, on his return to England, in the autumn of 1785, a change in his conduct was already visible; and some of his gay associates, whom he met in places he passed through, were surprised to find that he did not choose to travel on Sunday. When he reached home, he had a difficulty in acquainting his friends with the alteration in his views. Mr. Pitt was one of the first, whom he apprised, that though he should, in general, still support him, he could not be so much of a party-man as heretofore. Mr. Pitt received the intelligence most kindly, and assured him that nothing of the kind should affect their friendship. He now formed the acquaintance of Mr. Newton, the well-known rector of St. Mary Woolnoth; and was a frequent attendant on his ministry, and guided by his advice. His intimacy, however, with Mr. Newton, would, he expected, fix on him the brand of Methodism; and his mother, it appears, had heard some such rumour. In a letter, therefore, dated Feb. 19, 1786, he says to her, "It is not, believe me, to my own imagination, or to any system formed in my closet, that I look for my principles; it is to the very source to which you refer me, the Scriptures. . . . All that I contend for is, that we should really make this book the criterion of our opinions and actions, and not read it, and then think that we do so of course; but if we do this, we must reckon on not finding ourselves able to comply with all those customs of the world, in which many who call themselves Christians are too apt to indulge, without reflection; . . . we must of course, therefore, be subject to the charge of excess or singularity. But in what will this singularity consist? Not merely in indifferent things; no, in these our Saviour always conformed, and took occasion to check an unnecessary strictness, into which he saw men were led by overstraining a good principle. In what, then, will these peculiarities appear? Take our great Master's own words: 'Thou shalt love the Lord thy God with all thy heart, with all thy mind, and with all thy strength; and thy neighbour as thyself.' It

would be easy to dilate on this text; and I am afraid that we should find at the close of the discourse, that the picture was very unlike the men of this world. 'But who is my neighbour?' Here, too, our Saviour has instructed us, by the parable which follows. It is evident, we are to consider our peculiar situations; and in these to do all the good we can. Some men are thrown into public; some have their lot in private life. These different states have their corresponding duties; and he whose destination is of the former sort, will do as ill to immure himself in solitude, as he who is only a village Hampden would, were he to lead an army, or address a senate. What I have said will, I hope, be sufficient to remove any apprehensions that I mean to shut myself up, either in my closet in town, or in my hermitage in the country. No, my dear mother, in my circumstances this would merit no better name than desertion; and if I were thus to fly from the post where Providence has placed me, I know not how I could look for the blessing of God upon my retirement; and, without his heavenly assistance, either in the world or in solitude, our own endeavours will be equally ineffectual. When I consider the particulars of my duty, I blush at the review; but my shame is not occasioned by my thinking that I am too studiously diligent in the business of life; on the contrary, I then feel that I am serving God best, when, from proper motives, I am most actively engaged in it. What humbles me, is the sense that I forego so many opportunities of doing good; and it is my constant prayer, that God will enable me to serve him more steadily, and my fellow-creatures more assiduously; and I trust that my prayers will be granted, through the intercession of that Saviour, 'by whom' only 'we have access with confidence into this grace, wherein we stand;' and who has promised, that he will lead on his people from strength to strength, and gradually form them to a more complete resemblance of their divine Original."

Those who read this letter may easily see that it was no enthusiastic temper, but the calm spirit of scriptural piety which now swayed Mr. Wilberforce's mind. I shall add another letter, in a similar tone, addressed to his sister on Easter-day of the same year. He had on Good Friday, after much serious thought, communicated for the first time, and experienced somewhat of the blessing which the sacred feast yields to the faithful participator of Christ. The next day, he visited Mr. Unwin of Stock, the friend of the poet Cowper. "About five o'clock yesterday I put myself into a post-chaise, and in four hours found myself safely lodged with the vicar of Stock. It is more than a month since I slept out of town; and I feel all that Milton attributes to the man who has been

'Long in populous cities pent,
Where houses thick and sewers annoy the air.'

I scarce recollect to have spent so pleasant a day as that which is now nearly over. My heart opens involuntarily to Unwin and his wife; I fancy I have been with them every day since we first became acquainted at Nottingham, and expand to them with all the confidence of a twelve years' intimacy. Can my dear sister wonder, that I call on her to participate in the pleasure I am tasting? I know how you sympathise in the happiness of those you love; and I could not therefore forgive myself, if I were to keep my

raptures to myself, and not invite you to partake of my enjoyment. The day has been delightful: I was out before six, and made the fields my oratory, the sun shining as bright and as warm as at Midsummer. I think my own devotions become more fervent, when offered in this way, amidst the general chorus with which all nature seems, in such a morning, to be swelling the song of praise and thanksgiving; and, except the time that has been spent at church and at dinner—and neither in the sanctuary, nor at table, I trust, had I a heart unwarmed with gratitude to the Giver of all good things,—I have been all day basking in the sun. On any other day I should not have been so happy: a sense that I was neglecting the duties of my situation might have interrupted the course of my enjoyments, and have taken from their *totality*; for in such a situation as mine, every moment may be made useful to the happiness of my fellow-creatures. But the Sabbath is a season of rest, in which we may be allowed to unbend the mind, and give a complete loose to those emotions of gratitude and admiration, which a contemplation of the works, and a consideration of the goodness of God, cannot fail to excite in a mind of the smallest sensibility. And surely this Sabbath, of all others, is that which calls forth these feelings in a supreme degree; a frame of united love and triumph well becomes it, and holy confidence and unrestrained affection. May every Sabbath be to me and to those I love, a renewal of these feelings, of which the small tastes we have in this life, should make us look forward to that eternal rest, which awaits the people of God; when the whole will be a never-ending enjoyment of those feelings of love, and joy, and admiration, and gratitude, which are, even in the limited degree we here experience them, the truest sources of comfort—when these, I say, will dictate perpetual songs of thanksgiving, without fear and without satiety. My eyes are bad; but I could not resist the impulse I felt to call on you, and tell you how happy I have been.”

S.

[To be continued in the next Number.]

ST. PAUL'S PRAYER FOR HIS EPHESIAN CONVERTS:

A Sermon,

BY THE REV. HENRY CURTIS CHERRY, M.A.
Rector of Burghfield, and Chaplain to the Right Hon.
Lord De Saumarez.

EPH. iii. 14-19.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.”

It would be difficult for language to express more fully, or more ardently, than these words of St. Paul to the Christians of Ephesus, all that the heart of a zealous apostle

would urge him to pray for, in behalf of his beloved disciples. St. Paul was now, to use his own words, “an ambassador in bonds,” and “the prisoner of Jesus Christ for” the “gentiles;” i. e. he was now detained at Rome, as an accused and suspected individual, under the orders of Nero, for teaching doctrines unpalatable to the Jews; though, as we read in the Acts of the Apostles, he was allowed to “dwell in his own hired house,” where “he received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ.” The peculiar doctrine, by the preaching of which the apostle had given so much offence to the unbelieving Jews of his day, was that, “the middle wall of partition between” them being “broken down,” the gentiles were now called by God to be equal partakers with the Jews of the privileges of the Gospel, without any necessity for the observance of the outward form of circumcision. For maintaining openly this truth at Ephesus and elsewhere, “the mystery of Christ,” as he terms it, “which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit,” St. Paul had undergone, at the hands of the Jews, the greatest indignities; and it was only by appealing, as a free-born subject, to the emperor, previous to his imprisonment at Rome, that he was suffered to escape with his life. Well might he, then, call himself “the prisoner of Jesus Christ for you gentiles,” when addressing his converts in an idolatrous city like Ephesus; to which converts he was peculiarly attached, and who, it is thought, from the epistle which bears their name not having any mention of, or reproaches for, a contrary conduct, were well grounded in the true faith and practice of the Gospel. Apprehensive, however, that these his children in the Lord might, from any rumours that were abroad, suppose he was then actually sinking under persecution at Rome, and that, from a danger to themselves of similar treatment at the instigation of the Jews, they might afterwards waver in the faith, or be inclined not openly to profess it,—St. Paul “desires” the Ephesians not to “faint at,” or be discouraged by the “tribulations” he had undergone for their sakes, but, on the contrary, to esteem it their “glory” that they had now so bold a defender of their rights, as gentiles, against the malice of their enemies. For this cause, that He who had begun so good a work as to bring them to the knowledge of his truth, might confirm them in it, and bear them up hereafter against any persecution on account of their religion, he tells them, he ceases not

to "bow his knees" in prayer to "the Father of our Lord Jesus Christ, of whom the whole family is named," both of saints and angels "in heaven," and believers on earth, whether Jews or gentiles. And then the apostle enumerates the several spiritual blessings for which he supplicates God on their behalf: these, in the order in which they stand, will briefly form the several points for our consideration; for the limits of a single sermon will not permit of our treating them more at length. But before we enter upon them, we must not pass over the two particulars expressed in the words, "I bow the knee:" I mean prayer as the medium by which all blessings are derived; and bowing the knee, as the posture which bespeaks a reverent frame of heart in prayer, and a humble sense of its unworthiness in the sight of heaven.

If "in the days of his flesh, Christ offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death"—if almost with the dying accents of a life laid down "for us men and our salvation," the same great Pattern of righteousness enjoined us to "pray that we enter not into temptation;" and when he was withdrawn from the objects of his care "about a stone's cast," himself "kneeled down and prayed"—if we read of David, Solomon, Daniel, Stephen, St. Peter, St. Paul, and the other apostles, that they all "kneeled down and prayed,"—what can be said of those who "bow" not their "knees" in prayer to "the Father of our Lord Jesus Christ?" Is it that they need not pray? Alas! can man, the creature of a day, whose every step through the wilderness of life is beset with thorns and briars, and whose will and affections are ever inclining him to evil,—can he hope to live without prayer—to live, not in the sense which chains him down to earth as a mere mortal, "without God," and therefore "having no hope;" for in this many are dead even while they live,—but to exist as an heir of immortality? If such were even possible, to what end is it that our divine Teacher hath left on record, for the use of his praying people until time shall be no more, that pattern of words, called after his name, "the Lord's prayer?" Why are we enjoined, "continue instant in prayer," and "pray without ceasing?" why assured, on authority that might silence the most unbelieving heart, that "the effectual fervent prayer of a righteous man availeth much?" All these are taught us, my brethren, to shew that the Christian is a man of prayer, and that by prayer, and for the sake and merits of Him whose name he bears, all his services ascend to God, and all blessings, temporal and spiritual, are conveyed to him.

And as prayer brings us in direct communication with God, from whom cometh every good and perfect gift, so is kneeling the best posture with which we children of the dust, and "as the clay in the potter's hand," can bow to "the high and lofty One that inhabiteth eternity." That the duty of prayer, and its suitable attitude, kneeling, should be overlooked, or little regarded, amid the enjoyments of home and the endearments of the domestic circle, argues a heart insensible of the Source from whence such comforts flow; and strange indeed is that man's infatuation, who waits to be taught his dependence solely upon God, by the deprivation of some one or other of the mercies he has enjoyed, or by the untimely removal, as no doubt it will appear in his eyes, of some beloved object of his affections! Surely, when competence, if not plenty, in our households has fallen to our share, by God's indulgence; when, by his preventive aid, no accident or long wasting sickness, has either on a sudden, or after an anxious interval of care, caused a blank in the accustomed countenances of those we love,—surely the heart itself should tell us, that we ought to pray, and that the knee should bow to the God and "Father of our Lord Jesus Christ." And if individual and private blessings, in their peculiar sphere, claim suitable returns at our hands, can we for a moment doubt that prayer and kneeling are inseparable requisites in the house of God, where we meet, as a congregation of worshippers, and members of God's family on earth, to adore him for the yet greater mercies of redemption, "for the means of grace, and for the hope of glory." And yet, my brethren, (suffer the word of affectionate rebuke, as now offered by me who must one day give account of your souls), many a heart is cold, and in unison with the lips that seem to move in prayer, but utter not its language; when "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father;" and many a knee is otherwise, for ease or convenience' sake, employed, when "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." "But, beloved, we hope better things of you, and things that accompany salvation, though we thus speak:" happy are ye, that ye know these things; happier, if ye do them: your very knowledge of what is right will, if ye fail, increase your guilt: "for this," said our Saviour, "is the condemnation, that light is come into the world, and men love darkness rather than light." "I speak as to wise men, judge ye what I say."

I pass on now to the first blessing which St. Paul sought from God for his Ephesian

converts; and this was, "that he would grant them, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." No petition could more comprehensively evince the deep knowledge which St. Paul had of the human heart, and consequently of the absolute necessity he felt there was, in those for whom it was sought, of the strengthening influences of God's Spirit. He had no hesitation in allowing of himself, (for the Christian is always humble), "I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good, I find not; for the good that I would, I do not; but the evil which I would not, that I do." He knew, from his own experience, that, while he delighted "in the law of his God after the inward man," there was "another law in his members, warring against the law of his mind, and bringing him into captivity to the law of sin, which is in his members; thus with the mind serving the law of God, but with the flesh the law of sin." He who knew all this to be true of himself, could "thank God through Jesus Christ" that the might of God's Spirit, by infusing strength into the soul, could effectually deliver him from this wretched state of bodily subjection to sin, the wages of which is death. And O, what a blessed assurance, to think that this could be obtained "according to the riches of God's glory!" for, to use the apostle's own words, "there is no difference between the Jew and the Greek; the same Lord over all is rich unto all that call upon him," and he will "give his Holy Spirit to them that ask him." How natural, then, that for those in whose temporal and spiritual welfare he was, though bodily absent, yet engaged in heart and recollection—how natural that St. Paul should "bow the knee to the Father of our Lord Jesus Christ," to grant them "the Spirit of wisdom and revelation in the knowledge of him; the eyes of their understanding being enlightened, that they may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints."

And as it is from Christ, "the Vine," that all Christians, "the branches," derive their necessary sustenance, and from him is imparted the might of God's Spirit in the inner man, to strengthen and enable them to bear much fruit, that herein their heavenly Father might be glorified,—the apostle's next supplication for his charge is, "that Christ may dwell in their hearts by faith." To "abide" in them, and to "dwell in their hearts," are expressions frequent in Scripture, illustrative of the close connexion between Christ as their head and all true believers. Christ says to

all such, "Abide in me, and I in you;" and they are aptly used to signify the entire possession of the heart, as an habitation which is wholly occupied by one only tenant. "If a man love me," saith Christ, "my Father will love him, and we will come unto him, and make our abode with him." St. Paul, availing himself of the same metaphor, urges the Corinthians not to be "unequally yoked together with unbelievers;" for he tells them, "ye are the temples of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." And that we may ascertain whether our hearts are the habitation of Christ, the beloved apostle has given us these infallible directions: "He that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us." Where, then, his Spirit dwells, Christ may be said to dwell; and he dwells there "by faith,"—the door, as it were, by which the heavenly Guest finds admission; for unto them which believe, Jesus Christ is precious. When, then, the Saviour is elevated to the throne of the heart, and there reigns supreme—when, by the exercise of such a faith as leans solely on his promises and merits for pardon and acceptance, that heart is previously rendered fit for his constant and fixed abode,—then, in regard to all Christians, as well as to the Ephesians, the answer to the next petition of St. Paul may be said to be realised, that they "being rooted and grounded in love, are able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." If faith be the necessary qualification for a worthy reception of Christ into the heart—if the Spirit of God be an evidence that Christ dwelleth in us, and one of the fruits of the Spirit be love in its widest acceptance, as extending to God who is love itself, and to all his creatures for Christ's sake,—what wonder the apostle of the gentiles should pray that, like as a tree rooted in a deep and fruitful soil, and therefore proof against every gale that blows—or like a solid foundation, which resists all attempts to undermine it,—the Ephesians might be "rooted and grounded in love?" A superficial view of God's free love in Christ may content the half-and-half professor; but they whose affections are weaned from the world, who have laid up their treasures in heaven, and are sealed with the Holy Spirit of promise, are anxious, as far as is permitted to believers in this imperfect state, to become acquainted with that love in all its dimensions,—in its breadth, which extends to every age, nation, and cli-

mate; in its length, from the beginning of time till time itself shall fail; and in its depth and height, as stooping to lift the lowest from sin and misery, and exalting the humble to the highest state of happiness and glory. Such is the love of Christ, which, though surpassing by infinite degrees the highest attainments of worldly knowledge, may even on earth be comprehended in some measure, and shall be fully known hereafter, by those his saints who have sought of God, and received the true wisdom from above. Be this knowledge of the love of Christ, so prayed St. Paul, established in the hearts of those that were dear to him in the Lord; and, finally, as the sum of all his other petitions in their behalf, he adds, "that they might be filled with all the fulness of God." But what tongue, except that of an inspired apostle, could even hint at "the fulness of God," as at all approachable, much less attainable, by man! Such language—with that of St. Peter, "partakers of the Divine nature;" and that recorded by St. Matthew, "be ye therefore perfect, even as your Father which is in heaven is perfect,"—is to be interpreted as comprehending the greatest possible approximation, which a finite and perishable being like man can bear to Him who is infinite and eternal; and this was the end which the apostle had in view.

In few words, then, according to the hopes of God's glory, boundless as they are, yet liberally bestowed, when sought in prayer, and with a humble conviction of being "miserable, and poor, and blind, and naked," without them,—St. Paul prays, that those he addresses may, "in the inner man," go on from strength to strength, by the help of God's Spirit and by faith, apprehending Christ as ever present, nay, dwelling in their hearts, they may, deeply and firmly settled in love, and as those only can, on this side heaven, who are Christ's,—know that love of God which called them to be fellow-heirs with the Jews, and partakers of his promise in Christ by the Gospel—that love which redeemed his Church, out of every kindred and nation under heaven, from the bondage of sin and misery, into the glorious liberty of the children of God.

And, finally, with that fervour of heart which overleaped all bounds in the reception of blessings from heaven for those he loved on earth, St. Paul adds his hope, that a God in covenant with his people may grant them the fullest supplies of all that could promote his glory in this present state, and their own happiness beyond the grave. What a prayer, my brethren, is this! Well might it stir up the heart of every labourer in Christ's vineyard, to seek in like manner for his people

the refreshing dews of God's Spirit; that he may still look down from heaven, and behold and visit the vine which his right hand hath planted; and God forbid it should ever be said of us, by the Master of the vineyard, as it was of the inhabitants of Jerusalem and men of Judah: "What could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?" And while we pray for Christ's holy catholic Church and family on earth, that, as with the vine, the hills may be "covered with the shadow of it, and the boughs thereof be like the goodly cedars," that she may send "out her boughs into the sea, and her branches into the river," O, may we, as ministers and tillers in the vineyard, and you, my brethren, as objects of the Master's care, and plants of his own rearing,—may we jointly so fulfil our respective duties, that though they be a record of awful severity to others, God's word may never be applied to us: "And now, go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned nor digged; but there shall come up briars and thorns: I will also command the clouds, that they rain no rain upon it."

THE SERVICES OF THE CHURCH OF ENGLAND.*

The Order for Morning and Evening Prayer daily throughout the Year.

NO. I.

THE SENTENCES, OR VERSES.

THE first book of King Edward began with the Lord's prayer; but when a review was taken of it afterwards, and alterations were made in it, the beginning was thought too abrupt, and these sentences were therefore prefixed, with the following exhortation, confession, and absolution, as a proper introduction to prepare the congregation for the duty on which they were entering. Whoever is familiar with the ancient offices of the western Churches, knows that nothing has been more common, for many ages, than the use of verses, or small portions of Scripture in various parts of the public service of the Church. We meet with them continually in all the ancient offices. According to the rites of many western Churches, a verse or capitulum was read before the office of compline, or the latest evening service; a custom which is at least as ancient as Amalarius, A.D. 820, for he mentions it. The nocturnal office in the ancient Gallican Church also began with a lesson, and the matins and nocturns have for many ages been accounted one office. These things are sufficient to shew that such

* We commence a new series of remarks upon the Book of Common Prayer. The materials will be gathered out of various excellent Treatises on the subject; such as Wheatley, Shepherd, and Comber on the Common Prayer; Palmer's English Ritual, Boys's Exposition, Bishop Sparrow's Rationale, and others. Quotations from these writers will be continually blended with our own observations.

a mode of beginning the prayers is not novel, nor unknown to the ancient ecclesiastical writers.

The matins (an old word meaning morning worship, from the French *matines*, and Latin *matutinus*) and even-song (evening worship) begin with "some one or more sentences" of holy Scripture; all which texts of holy Scripture "are as it were the bells of Aaron, to stir up devotion, and to toll all into God's house. The whole ring consists of two notes especially; man's misery, God's mercy." It will be found that the Church, in the selection of these sentences has manifested much discretion; adapting the addresses to the several classes of persons who make up our public assemblies.

1. The first rank may consist of those sentences which contain support for the fearful, and are designed to prevent that excessive dread of God's wrath which hinders the exercise of devotion, by too much detecting the spirits. Such persons may be taught by David and Jeremiah not to run from the Almighty, but to pray to him more humbly and earnestly (Ps. li. 9; cxliii. 2; Jer. x. 24).

2. Not much unlike is the case of those who doubt of God's favour, and in despair look upon him as irreconcilable. To strengthen their faith in God's mercy, the Church provides three sentences for them; the first, to shew how fit they are to ask pardon; the other two, to declare how likely God is to grant it on their repentance (Ps. li. 17; Dan. ix. 9; Luke xv. 18, 19).

3. For the information of the ignorant, who know not how to make these penitential addresses, as being sensible neither of their guilt, nor of their danger, because they think either that they have no sin, or that a slight repentance will procure pardon for it, the two following sentences are provided (1 John i. 8, 9; Ezek. xviii. 27).

4. Others there are, who are not ignorant, but negligent; and, though they know they are daily sinning, and cannot be saved without repentance, yet defer this duty from day to day. On these the Church calls in the two following sentences (Ps. li. 3; Matt. iii. 2).

5. Lastly, those who by custom grow cold and formal, confessing their sins with external reverence only, without any sincere devotion, are presented by the Church with that direction and reproof, which God gave the hypocritical Jews (Joel ii. 13).

"Thus we see how wisely and effectually the Church prepares the way to the throne of grace for the various descriptions of character which may be supposed to assemble within her courts for the purposes of devotion. Let us learn to be thankful for these encouragements, admonitions, and instructions; and may it be our earnest desire so to use the ordinances of God's house, as not to abuse them, that we may find them our support through life, and as waters of consolation in the day of adversity."

THE EXHORTATION.

"It does not appear that an address was repeated before the office of morning prayer in early times. Neither in the ancient offices of the English Church, nor in those of any western Church, can such a form in this place be discovered. Omitting, however, all consideration of the utility of this exhortation, of its judicious position immediately before the confession, and of the right which the Church of England possesses to establish any such formulary, even if no other Church had ever done the same, it can be shewn that an address to the people at the beginning of the offices is by no means unwarranted by the ancient customs of the Church. The liturgies of the Churches of Gaul and Spain always prescribed an address to the people after the catechumens had been dismissed, and before the more important part of the communion-service; and we have placed this address in the same relative position in our offices, namely before the psalmody

and the reading of Scripture. The exhortation connects the preceding sentences and the confession that follows; making the former so useful in order to the latter, that whoever hears them, and considers the inferences here made, cannot but be properly disposed for a true confession. And, though neither the Roman nor Greek offices have any such form in this place, yet the pertinency and usefulness thereof will shew that our prudent and pious reformers have every where contrived that the people might perform each part of the office with the spirit and with the understanding also." This exhortation demands our most serious attention, though there is reason to fear that, too often, it is little, if at all attended to, but looked upon as a mere matter of form, not deserving our notice. But, if we will only consider the excellent instruction which it contains, we shall surely think otherwise; and both silently and attentively hearken to this useful and seasonable introduction to the service of the Church. "The exhortation" (says Bishop Sparrow in his "Rationale"*) declares to the people the end of their public meetings, namely, "to confess their sins, to render thanks to God, to set forth his praise, to hear his holy word, and to ask those things that be necessary as well for the body as the soul." All this is to prepare their hearts, which it does most excellently, to the performance of these holy duties with devotion, according to the counsel of Ecclesiasticus. xviii. 23, "Before thou prayest, prepare thyself, and be not as one that tempteth God." To which agrees that of Ecclesiastes v. 2, "Be not hasty to utter anything before God; for God is in heaven, and thou upon earth."

The endearing language with which this exhortation opens, is calculated to win the hearts of those who hear. It reminds us of (as it is probably taken from) the words of St. Paul to the Philippians, "Therefore, my brethren, dearly beloved and longed for" (Phil. iv. 1). The people are warned not to "cloke" their sins, because "he that covereth his sins shall not prosper;" and God denounced against Israel of old "I will plead with thee, because thou sayest, I have not sinned;" but to "confess them" in the spirit of the publican, who cried, "God be merciful to me a sinner," because to this penitent acknowledgment God has annexed a promise of forgiveness: "If my people shall humble themselves, and pray and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin." No time or place is unsuited for humble confession, for "God commandeth all men every where to repent;" but yet the congregation of his people, the solemn assembly, is most suited for that act of humiliation. In the house which he hath "chosen and sanctified, that his name may be there," and in which he has promised that his "eyes and his heart shall be there perpetually," in the great congregation where we meet to give thanks for the "benefits we have received at his hands," in his sanctuary, where "praise waiteth for him," and where the word of God is proclaimed; where, finally, we make known our requests unto God, "that he would send us all things that be needful both for our souls and bodies;" in this house, above all other places, it is becoming that we should "take with us words, and turn to the Lord, saying unto him, Take away all iniquity, and receive us graciously." In consideration of the fitness of the circumstances under which the assembly before him is met together, for the act of contrition to which he would excite them, the minister, as an "ambassador for Christ," beseeches the persons then present that they would "lift up holy hands," and with a tone of voice expressive of "reverence and godly fear," join with him in the act of confession to God, who will "commune with his people from above the mercy-seat."

* We recommend to our readers a beautiful little reprint of this work, which has lately appeared at Oxford. Parker, 1839.

NOTES ON THE STATE OF THE CHURCH *Previous to the Schism between the East and West.*

BY THE REV. CHARLTON LANE, M.A.,
Minister of St. Mark's, Kennington.

No. I.

HISTORY has been called "philosophy teaching by examples." Amid much that is written and done to promote the mental elevation of the people, it is not just or prudent to omit all mention of those matters which relate to the progress of Christianity. A view of Church-history in general is absolutely necessary to enable us to form a dispassionate judgment respecting the wants of our own day. It is true that the present is comparatively a reading age; yet in our intercourse with men in general, we do not find that their reading is really of a character which instructs and elevates the mind.

Our newspapers are at once voluminous and one-sided; our periodical publications seldom aim at conveying a moral influence to the soul. Few of them refer their readers to first principles; or remind them of what ought to be the springs and motives of human feeling and human action: and hence it is that we find few persons equal to offer a sound and serious judgment on those matters and events which form so large a portion of the history of our own day.

A person looking merely at the state of religion at present existing in this country, or even as it exists in Europe, or in the world at large, ought to do so with a mind prepared by some previous knowledge of the state of Christianity in other times, and in various states of human society. And as men, to whom arguments against divine truth are new, regard such arguments as formidable, while those who know that they have long since been repeatedly alleged, and as repeatedly disproved, regard them with contempt,—so they who have examined the history of human nature as connected with that of the Church of Christ regard the divisions which at present unhappily separate Christians in our own and other lands, with equal regret, but with far less of apprehension.

I have lately had my mind drawn to the history of the Greek Church; and it is my intention—if you think fit to avail yourself of them—to send you such observations as a perusal of my notes may suggest for the possible instruction of your readers. Scarcely any one of your readers is ignorant of the great schism between the eastern and western churches; though most of us in general hear only of the great difference existing between the Church of Rome and the Churches of Protestantism. The vast separation of so many Christians from the corruptions of Rome under Luther and his apostolic followers, is the grand object in the landscape of modern history which attracts the eye of him who surveys the later changes of human feelings and of the human condition. Truly it is a subject which is worthy of our most reverential regard, to watch the shifting and alternating forces of the various sects of Christians, as they, separately in some cases, unitedly in others, endeavour to extend the influence of their own party, or of their own views. But there are some circumstances which may render it both interesting and instructive to cast our view beyond the field in which the contest is waged between the adhe-

rents of the papacy and those of Protestantism: the spread of our own influence during the last twenty years in the Mediterranean; the connexion with the various tribes of the East through the change in the mode of communication between England and her East Indian possessions; and lastly, the steady and irrepressible rise of the giant dominion of Russia, the most powerful and most extensive of existing empires, may probably give an interest to any lucubrations on the eastern Church which they have not hitherto possessed. But before we proceed to review the peculiar tenets or modes of discipline recognised by these ancient Protestants against the jurisdiction of the Roman bishop, it may, for the reasons I have already given, be useful to go back, and to endeavour, amid the obscurities of former ages, to trace the rise of that great schism which separated the eastern from the western Church, and which, while it laid so vast a portion of the provinces of ancient Rome prostrate beneath the feet of the papal successors of Augustus, submitted the more ancient patriarchates of the East to the pontiff of Constantinople, until the feuds, the lusts, the wickedness, social and political, of that empire rendered her an easy, though magnificent, prey to the warlike and ferocious successors of the impostor of Mecca.

Whatever may have been written on the sometimes warmly contested point of Church-government, one thing must be clear to every reader of the New Testament, viz. that the apostles adopted the common-sense plan of sowing the seeds of the Christian faith in places where they were most likely to produce a harvest, again productive of advantage to surrounding places. They themselves aimed at making proselytes in those towns and cities where the Jews formed a material portion of the people, and where, of course, their appeals to the ancient Scriptures were likely to be best understood and best appreciated. And as Jews were more numerous in some of the more important cities of the Roman empire, it followed as a matter of course that these cities would become the respective citadels of the growing religion. Hence arose the patriarchates which anciently divided Christendom, Antioch, Alexandria, Rome, Carthage, Constantinople, and Jerusalem. The bishop or president of each church became naturally the overseer over congregations which, by reason of growing numbers, or of extended distance, successively draughted off from his own; and as the word of God continued to grow and to prevail, and meetings of the clergy took place, the smaller bishops of the remoter and more rustic dioceses were represented at synods of a more important kind, and which were called to consider the interests of a wider extent of the empire, by one or more of their number, who, from natural force of character, from greater notoriety, or from the greater number which he represented, would properly take a lead, which the modesty of his brethren would willingly concede. Hence, while every bishop was ecclesiastically and spiritually equal to his fellows as regarded his order—an equality which was so jealously kept in view, that translation from one diocese, however humble, to another, however prominent, was regarded as a breach of Church-discipline, as undermining the independence of bishops, and calculated to foster an unholy ambition in the chief pastors of Christendom,—

yet a precedence among these peers of the growing republic was, from the force of circumstances, necessarily conceded to some above the rest. This precedence finally settled on the bishops of the larger and more influential dioceses, as being the overseers of larger interests, the shepherds of larger flocks, the elected from among a more numerous collection of pastors.

It is fashionable to accuse the patriarchs of ambition; to assert that they owed their elevation above their episcopal brethren to mere worldly notions and worldly practices.

The subsequent history of the Church unhappily gives too much colour to such representations: but such representations are not candid; it is to be remembered that these officers were the creations of popular election; and that, in conferences where the common interests of Christianity were debated, the bishop who represented the most influential portion of the population of a province or a realm, would, where there was no rule to prevent it, be expected and permitted to take a precedence, which any man, who understands any thing of the most common transactions of public bodies, knows will in time assume a prescriptive and unquestioned influence. To talk, therefore, as some writers do, of the early ambition of leading Christian bishops, is to talk nonsense. A bishop of Antioch would, of necessity, not from his own ambitious obtrusiveness, take precedence of his humbler brother who presided over the little flock in and about Elia.

From the considerations which have given rise to the foregoing remarks, I have been led to these conclusions:—

1st, The parity of bishops, and the independence, as to minor matters of Church-regulation, of each separate episcopacy; and

2dly, The acknowledged importance among the first Christians—exposed as they were to severe struggles for the maintenance of their religion—of union among the Churches. The abuse of the independent principle; the proud disregard of the fraternal union, and of the paternal judgments of their fathers and their brethren, was marked by that sectarian spirit which subsequently disgraced, and tore into pieces the Christian Church, occasioned the removal of many a candlestick, and paved the way for the unimpeded and triumphant inroad of the Mahometan superstition—a faith which, by the just judgment of God, has for centuries overlaid countries once Christian, civilised, and prosperous in moral and in worldly grandeur, with a tyranny destructive at once of human happiness and of moral and mental energy.

The separate independence of episcopates was soon surrendered, as experience dictated the necessity of a superior control; and hence the dioceses of the Roman empire became classed into those ecclesiastical provinces, which acknowledged as primates the patriarchs of the most distinguished cities of Italy, Syria, Egypt, and Africa.

It is not to be expected, but that, whenever and wherever the grace of God is deficient, man, exposed to the torrent of ambitious motives, will present a lamentable proof of his nature's depravity; and hence, in the subsequent history of the Church, we are con-

strained to deplore, in the struggles between the patriarchs of Rome, and Alexandria, and Antioch, and Carthage, and subsequently of Constantinople and of Jerusalem, that in so many instances, not only in the external, but in the internal, history of the Church of Christ, the sad sentence of its divine Founder—a sentence uttered in melancholy foresight of the workings of man's inborn depravity—that "he came not to send peace on earth, but a sword,"—has been fully verified: and we are more and more impressed with the conviction, that no prosperity, no profession of the divine word, no acquisition of sacred or profane lore, no form of church-discipline, no adversities, no judgment, will (since the ancient Churches possessed all, more or less, of these external advantages and warnings) suffice for the maintenance of Christianity, without the ever-presiding and ever-acknowledged, the at once preventing and sustaining grace of that almighty and beneficent "Builder" (Heb. iii. 4), who is the sole Author of every good and perfect gift.

The Cabinet.

A PRAYER OR PSALM.—Most gracious Lord God, my merciful Father, from my youth up, my Creator, my Redeemer, my Comforter. Thou, O Lord, soundest and searchest the depths and secrets of all hearts; thou acknowledgest the upright of heart; thou judgest the hypocrite; thou ponderest men's thoughts and doings as in a balance; thou measurest their intentions as with a line; vanity and crooked ways cannot be hid from thee. Remember, O Lord, how thy servant hath walked before thee; remember what I have first sought, and what hath been principal in my intentions. I have loved thy assemblies; I have mourned for the divisions of thy Church; I have delighted in the brightness of thy sanctuary. This vine,* which thy right hand hath planted in this nation, I have ever prayed unto thee that it might have the first and the latter rain, and that it might stretch her branches to the seas and to the floods. The state and bread of the poor and oppressed have been precious in mine eyes; I have hated all cruelty and hardness of heart; I have, though in a despised weed, procured the good of all men. . . . Thy creatures have been my books; but thy Scriptures much more. I have sought thee in the courts, fields, and gardens; but I have found thee in thy temples. Thousands have been my sins, and ten thousands my transgressions; but thy sanctifications have remained with me; and my heart, through thy grace, hath been an unquenched coal upon thine altar. O Lord my strength, I have since my youth met with thee in all my ways—by thy fatherly compassions, by thy comfortable chastisements, and by thy most visible providences. . . . Just are thy judgments upon me for my sins, which are more in number than the sands of the sea, but have no proportion to thy mercies; for what are the sands of the sea? Earth, heaven, and all these, are nothing to thy mercies. . . . Be merciful unto me, O Lord, for my Saviour's sake, and receive me unto thy bosom, or guide me in thy ways.—*Lord Bacon, Chancellor of England (died 1626).*

CONSCIENCE.—God is especially present in the consciences of all persons, good and bad, by way of testimony and judgment; that is, he is there a remembrancer to call our actions to mind—a witness to bring them to judgment, and a judge to acquit or condemn. And although this manner of presence is in this life after the manner of this life—that is, imperfect, and we forget many actions of our lives,—yet the greatest

* The Church of England.

changes of our state of grace or sin, our most considerable actions, are always present, like capital letters to an aged and dim eye; and at the day of judgment God shall draw aside the cloud, and manifest this manner of his presence more notoriously, and make it appear that he was an observer of our very thoughts, and that he only laid those things by, which, because we covered with dust and negligence, were not then discerned. But when we are risen from our dust and imperfection, they all appear plain and legible.—*Bp. Taylor.*

GODLY SORROW.—Godly sorrow is that feeling which rises in the soul under deep and sincere conviction of sin. A man who is living in unrighteousness, or is careless about religion, or engrossed with the world, knows nothing of it. A man whose religion is merely formal, or who makes a profession to deceive others, or who wishes only to preserve appearances, and perhaps gain reputation thereby, knows nothing of it. It is felt when the soul awakes thoroughly from the sleep of death, and first becomes sensible of the importance of eternal things. Some worldly disappointment comes, some stroke of sickness is felt, some sudden death arouses, some minister of God alarms, some messenger of peace awakens. It matters not who, or what, under God, may be the immediate cause of producing the effect. God deals with his people in various ways, according to his good pleasure. But the moment conviction of sin is really felt, godly sorrow begins to act. It speaks thus, "I have all my life been offending my good and heavenly Father. I have been alighting and despising my blessed Saviour. I have been grieving the Holy Spirit. Miserable sinner that I am, what must I do to be saved?" And when, to the inquiry, "Am I not too late? Is there mercy for such an one as I?" the word of the Gospel answers, "Enter thou into the vineyard;" then godly sorrow is doubly felt, and tears of grateful penitence begin to flow. The heart is deeply touched by a Saviour's love, and by a still stronger sense of gratitude for having so long refused to come to him. The hope of forgiveness, and a view of the love of Christ, always increase godly sorrow. The rock is smitten, and the waters flow abundantly.—*Sermons in India, by the Rev. J. Bateman.*

HOW A MAN IS SAID "SO PRAY CONTINUALLY."—Though in the old Jewish law the priest did not continually offer sacrifices unto the Lord, yet fire was continually burning upon the altar, and never went out. So, though we do not continually offer to God "the calves of our lips," yet the fire of devotion, and spiritual fervency, must be continually burning in our hearts, and never go out. And this is the true meaning of the apostle's exhortation, "Pray without ceasing" (1 Thessa. v. 17); not, pray continually with the tongue, as though that should never lie still; but pray without ceasing, meaning with that part which doth indeed never lie still, except we be still—and that is the HEART.—*Sir Richard Baker on the Lord's Prayer.*

Poetry.

THE PASSAGE OF THE STAR.

BY DR. BADELEY.

(For the Church of England Magazine.)

"And, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was."—*St. Matthew, II. 9.*

In Syrian skies a lovely star
Is travelling fast and beaming far;
It rose not with pale Hesper's ray,
It set not with the rising day:
O'er Egypt flash'd the beacon-sign,

And Ishmael's desert-dwelling line,
Where Hagar fainted on the wild,
And angels fed her famish'd child;
The Magi, men of lore, and eld,
That Heaven-commission'd light beheld;
And donn'd their shoon, and in their girdles roll'd
Treasures of frankincense, and myrrh, and gold,
For Him whose harbinger before them went
To shew his virgin mother's lowly tent.

On, on it mov'd, o'er plain and spire,
A lustrous flood around it throwing;
Seem'd Sarem's battlements on fire,
And Lebanon's high cedars glowing;
On, on it swept, o'er moor and swamp,
Pois'd in mid air that guiding lamp,
Valley and flat, and rising ground,
In one broad blaze illuming round;
And lake, and wilderness, and sea,
Laugh'd in the glorious fulgency!
King Herod aлект—but his pale guards with dread
Survey'd the passing planet as it sped,
Like a strange sun careering through the night,
Till Bethlehem's stable-roof flam'd in the standing light.

Why doth it shake its brilliant hair
O'er such a low and lonely hovel?
Can aught divine be harbouring there,
Where scarcely grooms would deign to grovel?
So deem'd these venerable men,
As the stay'd orb suspended high
Hung balanc'd to their wondering ken
Between the pent-house and the sky;
And at each hurrying step they trod
Along a thicklier crowded road.
In went the Magi—in, beneath the star,
'Mid opening skies, and loud hosannas ringing;
While sentrying angels pac'd the poor bazaar,
To which their costly gifts the pilgrim seers were bringing.

All bright in that forlorn repair,
And negligent her golden hair,
They found the maid of Jesse lying;
Whose lowliness God did not scorn,
A cattle-crib her bed supplying;
And on her lap the Virgin-born!
Entranc'd with awe the star-lit seven
Gaz'd on the Saviour-child of heaven,
While burst more high the loud hosanna's tones
To Him who sits upon the throne of thrones.
And as before the glorious Babe they kneel'd,
Earth's symbol-tributes from their zones untying,
They sung redemption, and God's grace reveal'd
Through Christ, the King of kings, in his lone manger
lying.
Chelmsford.

HINDER ME NOT.

"HINDER me not, ye little ones,
Unto my fond heart prest;
Warmly as ye may nestle there,
I dare not love you best."
"Hinder me not," still to the last
Thus will the Christian say;
"I must be pressing on, kind friends,
And work while it is day."

"Hinder me not—I journey on
Through every weary mile,
Like Abraham's faithful servant still,
To win my Master's smile.

PRIMOGENITA.

Miscellaneous.

INDIAN SUPERSTITIONS: WALKING ON FIRE.*—Hearing that the superstitious ceremony of walking upon fire was to take place this afternoon, near the Mount Road, I repaired to the spot indicated, in company with the Rev. J. H. Gray. After some inquiries, we found that the pagoda was situated behind the buildings, with a communication by a narrow street. Passing through this, we entered the court of the pagoda. Here was an idol in a sitting posture, very gaudily painted, and at least fifteen feet high. It was the figure of a man, with large staring eyes, and two tusks protruding from the upper jaw: a black, sharply-pointed sword was placed vertically in the right-hand: at the left leg was a small figure, in a fighting posture, with a shield in one hand, and in the other a weapon something in the shape of a battle-dore: the whole had the appearance of brick. Some of the attendants broke cocoa-nuts at the feet of this monster; and we perceived on the pedestal flowers, and a mess like a mixture of barley-meal for a dog-kennel. We proceeded directly to the gate of the pagoda, where a crowd was assembled. Our appearance seemed to produce confusion among the attendants, one of whom inquired what brought us there. On our replying that it was the desire to see what was going forward, he said it was not permitted to us to come so near. We accordingly withdrew to a position which commanded a view of the pagoda and the space in front, and which the very urgent entreaties of the attendants could not induce us to quit. They were anxious to explain that the walking on fire would not take place for nearly two hours; but on our giving them to understand that we had resolved to remain, we were rather surprised to see two arm-chairs brought for us, and placed in the shade; the object seemed to be, to have the vehicle in which we were seated taken out of the court; but although we availed ourselves of the chairs, we would not allow this; as, to reach it again, we must have walked some distance, under a burning sun. We soon observed a native ascend the pedestal, and take from some part of the body of the idol a large knife; with which he returned, followed by a crowd, to the middle of the court, where a circle was formed round three fine sheep, which were killed in succession. A rope, held by a native, was attached to the head, and drawn tight; and at the moment when the animal drew back and stretched its neck to the utmost, a single stroke of the knife severed the head from the body, and the creature fell on its side, struggling convulsively for a few seconds. I saw the head of one of these sheep lying at the gate of the pagoda: it appears that this is the portion of the priest, and that the body is taken away by the person who offers the sheep. A very large fire, fed with green branches, was burning fiercely in the centre of an excavated parallelogram, about twelve feet long by six broad, at one end of which, and of the same breadth, was a hollow filled with water from a channel: the whole was surrounded by a fence of stakes and ropes. About an hour after the sheep had been killed, two idols on stages, supported on men's shoulders, were brought from the pagoda, and paraded, first round the court, and then through the narrow street: a man astride on an ox was thumping furiously on a pair of tom-toms slung over the shoulders of the animal: the sound, with that of other instruments, was quite stunning.

* From Mr. Elouis' Journal, published in "Missionary Register," Sept. 1839.

Indeed, nothing can be more discordant than the music at these festivals, and in marriage-processions: as much noise as possible, and as little harmony, would seem to be the objects aimed at. One of the figures was adorned with flowers, and seated on a green peacock larger than life: it was shielded from the sun by a faded pink parasol. Although quite close to the other idol, I could not make out what it represented. In the meantime, the boughs which were not consumed were taken away, and the ashes of the fire, forming a large heap, were spread over the excavated space, so as to present a level surface. At first we found it difficult to maintain our position, on account of the heat; but its intensity was much diminished before the re-appearance of the idols, which returned in about half an hour, and were stationed at the edge of the water: no live coals were then perceptible. Ten or twelve persons, with necklaces of white flowers, and led on by a native, on whose head was a pyramidal frame covered with flowers, rushed twice over the ashes, passing through the water to the idols before which they assembled. The man with the frame on his head began, as usual, to wheel round; and several individuals addressed him in a kind of chant, keeping time with a sort of rattle, one grasped in each hand. Near this man was a native with a large earthen pot of fire on his head, the flame issuing from the mouth and through the apertures in the upper part: he also was decked with white flowers; and I perceived some strings of these between his fingers and the pot, as if to protect them from the heat. Although the votaries were barefoot, not having any clothing but a piece of cloth round the middle, it was certainly no great exploit to pass over these ashes at full speed, especially as any embers which might adhere to the feet would be instantly extinguished in the puddle of water. Indeed, there was manifest deception throughout the whole affair. When the ceremony was concluded, many of the spectators drew near, took some of the ashes in their hands, and rubbed them on their foreheads: some did not choose well; and it was rather ludicrous to see them dropping the ashes from one hand to the other, and shaking their fingers. I observed one man pray, with great apparent fervour, to the idol on the peacock; but only one. Having taken shelter from the rays of the sun under a palmtree which almost overshadowed the spot where the idols were placed, I was much struck with a curious tissue of fibre, which closely embraced the lower extremity of the fan-like leaves at the point where they issued from the stem: it was evidently designed for protection; and it would have formed an excellent model for cloth, where the art of weaving was unknown. It was quite a relief to turn from the sad spectacle of idol-worship before me, to this and numberless proofs of the existence and providence of the one only true God in the works of his creation; and it was with no ordinary feeling of delight that I joined, that evening, at family worship, a little band of native youths, who, rescued, through missionary effort, from the miserable soul-degrading superstitions of their countrymen, have long been instructed in the way of salvation through faith in our compassionate Redeemer.

THE LITURGY.—I know no prayer necessary that is not in the Liturgy but one, which is this, that God would vouchsafe to continue the Liturgy itself in use, honour, and veneration, in the Church for ever; and I doubt not but that all wise, sober, and good Christians, will give it their Amen.—*Bishop Blackall.*

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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE CHRISTIAN ARMOUR.

BY THE REV. W. STONE, M.A.
Curate of Whitmore, Staffordshire.

THE weapons of the spiritual armory of the Christian warrior are enumerated and described by St. Paul, at the close of his epistle to the Ephesians; a wholesome and excellent practical conclusion to the ministerial charge given to his flock. He calls upon them to "put on the whole armour of God," shewing them for what purpose it is needed, and notifying its several parts and properties. "Put on the whole armour of God," says he, "that ye may be able to stand against the wiles of the devil;" "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." These are the enemies of our souls; Satan, the great adversary of mankind; evil spirits leagued with him in accusing, calumniating, tempting, and destroying man. Yet God has furnished his believing servants with strength for the conflict, so that "sin shall not have dominion over them, that they should obey it in the lusts thereof." He has provided means of defence, various and mighty, in full proportion to the methods of assault from the subtle and powerful adversaries; in Christ, the great head of the Church, he supplies abundant resources of every kind, so that we "may have power and strength to have victory, and to triumph against the devil, the world, and the flesh."*

These means of spiritual warfare are such as all, who have in baptism taken upon them their profession of Christ's soldiers and ser-

vants, are intimately concerned in knowing; the subject, therefore, deserves serious attention and earnest consideration.

In the passages referred to are drawn out in detail the different parts of that spiritual armour of defence and combat: on each of these a few remarks will be made. The first part of the armour adverted to by the apostle,

1. The girdle of truth—"having your loins girt about with truth."

This is mentioned first, because it is the girdle which holds most of the other pieces of armour together. Without sincerity and truth in our religious creed and practice, there can be no true religious spirit and principle. It was prophesied of Christ (Is. xi. 5), "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." That which Christ was girt with, which was a constraining motive and feature in all his intention, temper, and conduct, when on earth he lived our bright example and pattern—that, of course, all Christians, as bound to reflect the image of his character, must take as their girdle. By profession we are followers of his steps and partakers of his spirit; if we are so, not in appearance only, we shall have on "the girdle of truth." God, "the God of truth," requires this: himself just and true in all his purposes, words, and works, he "desires truth in the inward parts" (Ps. li. 6). As he cannot be deceived by any outward show, so he cannot be pleased with any outward act of obedience not rooted and grounded in the inward "truth" of love. Truth, therefore, must gird the whole heart and mind. Sincerity must prompt all our feelings, words, and doings, in religious and moral practice, before we can be said to pos-

* Baptismal Service.

ness this essential part of the Christian armour, "the girdle of truth."

2. "The breastplate of righteousness" is another portion of the Christian armour. The "breastplate" is that which fortifies and defends the vital parts. It is very important, as protecting a very tender and vulnerable part, the seat of life. Breastplates were made of the strongest and most impenetrable material, covering the whole front of the body, so that darts and other destructive instruments would bound off from them without inflicting wound or injury. The assaults of the Christian's spiritual enemies are all directed against the soul, the seat of life. How they may gain and keep possession of the heart; how they may wound, injure, or disturb it, when it is in possession of another, even God,—these are the chief objects of the snares and temptations, the crafts and assaults of Satan.

The taking and putting on this part of "the armour of God," "the breastplate of righteousness," is taking and keeping close upon the heart "the righteousness which is of God by faith in Christ," that divine clothing which is "unto and upon all them that believe." Neither the girdle, the breastplate, nor any other part of "the armour" is of man's own making or providing, but of God's. As "truth in the inward parts" is of his gift, to be sought and derived from him; so the "righteousness," which is to cover and guard the heart as a breastplate of mail, is also from his heavenly armory. The righteousness of Christ is that defence, which through faith is imputed to the believer in his name, to cover and hide the soul from the sentence of merited judgment. "Being justified by faith, we have peace with God." As soon as man believes from the heart, God accepts him, passing by his transgressions, through the merits of Christ. He is thus saved from wrath, and "accepted in the beloved, by grace through faith;" the signet on the heart being "the breastplate of righteousness."

Another part of this breastplate, inseparable from the former, is a righteous spirit implanted in us; an humble, earnest, habitual and conscientious spirit of obedience to the will and law, the mind and precept of Christ. If any one pretending to have the former have not this, its rightful evidence, in vain does he profess to take the righteousness of Christ for his dependence, "he is none of his" (Rom. viii. 9). As our Lord and Master, in his life on earth, "put on righteousness as a breastplate" (Is. lix. 17), so are his soldiers and servants to take and arm themselves with the same; in faith to receive it to their hearts, embrace and obey it in their lives.

3. The feet are to be "shod with the preparation of the Gospel of peace."

In former times, the feet and legs were armed, to enable the soldier to march through difficult ways, to stand in difficult situations, to keep off missile weapons; consequently strong greaves and buskins were fastened and bound round them. "The preparation of the Gospel of peace" is that spiritual defence with which the believer is exhorted to equip himself in his Christian course of warfare. It implies those motives and encouragements to obedience, with which the Gospel furnishes us for running the Christian race. The great motive of "love" makes the hardest road of obedience light and easy; and the encouraging promises of Divine help and protection, peace, safety, and final victory, are able to sustain the weak and tottering footsteps, to keep steadfast the course of the Christian pilgrim in his weary and often slippery paths. To advance safely and smoothly in his heavenward journey, let the Christian warrior take this motive, which "the Gospel of peace" provides and inculcates—"love." Let the love of God in Christ reign in his heart, and rule his steps. Let him take the promises of Christ, his presence, his watchfulness, his final deliverance of his people; and, with the grace of God, he will feel, even when the feet are most feeble, the Divine "strength made perfect in weakness;" he will be able to tread down all enemies—doubts, fears, disquietudes, despondencies; he will, with the great Shepherd's "goodness and mercy," "his rod and his staff," be enabled to overcome the ruggedness and inequalities of the way, so that "the mountains shall be brought low, the valleys shall be exalted, the crooked shall be made straight, and the rough places plain."

4. Next follows "the shield of faith." This part of the armour is introduced to notice by the expression, "above all." "Above all," because this sacred shield is to gain the victory. "This is the victory that overcometh the world, even our faith" (1 John, v. 4). The girdle braces the armour tight together; the breastplate defends the vital parts; the greaves, or feet-preparation, preserve against the ruggedness of the way; but the shield is for the whole body, to be directed for defence on every side. Faith is all in all in the day of trial and danger. Faith is the stronghold of the Christian's safety. The composition of "the shield of faith" is this: to trust in Christ for pardon, guidance, preservation, victory, resignation; to cast all upon God; to surrender all to him, in patience, obedience, hope, and love. It is this divine shield that makes the invisible appear as visible; which reflects, when looked upon in the midst of fiery trials, "the substance of things hoped for, the evidence of things not

seen;" which makes an almighty arm appear present to help in the midst of the dark, raging battle; which gives blackness and confusion to the enemy, while it affords light and joy to the Israel of God:

"As evening's pale and solitary star
But brightens while the darkness gathers round;
So faith, unmov'd amidst surrounding storms,
Is fairest seen in darkness most profound."

5. "The helmet of salvation" follows next. "The helmet" is a covering for the head. The apostle (1 Thess. v. 8) says, "We have for an helmet the hope of salvation." A good, well-founded hope of the present favour of God, and future happiness with him, is a cheering and crowning principle to the other Christian graces and properties. A sound, well-sustained expectation of victory cheers and animates the soldier "in the day of battle." It elevated the godly courage of David, when he said, "O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle" (Ps. cxl. 7). This assured hope will keep the mind firm, calm, and stedfast unto the end; it will give consistency to the character, decision to the designs and resolutions, and crowning energy to the plans, purposes, and endeavours. Satan and all spiritual adversaries would perplex the believer with doubt, tempt him to distrust God, try to bruise our heads, drawing us into captivity to "many foolish and hurtful lusts." But faith, which affords "the shield" to defend the members, brings with it "the helmet" to arm and protect the head. The promise is to faith: hope links in with this promise, lays hold of it, and keeps close to it. As a man in battle would keep his head covered with his helmet, so the warring Christian combatant will cling to his "hope;" and as a ship holds to her firm anchor, so he holds to his bright hope to the last, rocking perhaps to and fro at times under the heavy swell of the billows of life, but still preserving his place for the most part, and abiding undismayed; directing his mind uniformly to the sure haven and inheritance in store—the mansion eternal prepared by the loving-kindness of God his Saviour for all his faithful and trustful flock, who "hope to the end." "The hope of salvation" is a goodly well-polished helmet; let the Christian warrior take it, but let him not be mistaken as to its true temper and material. It is not of earthly or fleshly mould: it is holy, spiritual, and heavenly. A helmet it is as of polished steel, or solid gold, beautiful, precious, and imperishable; not like some "potter's vessel," which any slight accident may dash in a moment to pieces. To be genuine, it must be built on Christ; it must spring from faith; and it must be kept bright through the Spi-

rit's influence, by constant and consistent obedience. Such is the spiritual helmet which secures the head, uplifts and strengthens the mind, and helps the Christian warrior on to sure and certain victory. "This hope we have as an anchor of the soul, both sure and stedfast" (Heb. vi. 19).

6. "The sword of the Spirit, which is the word of God," is last mentioned.

The sword is a weapon of attack, as well as defence. "The sword of the Spirit, which is the word of God, is quick and powerful, and sharper than any two-edged sword." It is divinely wrought; fabricated in the courts of heaven; of unearthly temper, power, and execution. It was this divine weapon, which our Lord employed against the wiles and assaults of the arch enemy. "It is written," and "thus saith the Lord," are the two keen edges of this invincible sword. These the Spirit first employs within the heart, to pull down Satan's dominion, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; a discernor of the thoughts and intents of the heart" (Heb. iv. 12). And then, when the kingdom of darkness has been overthrown within, the same Spirit shews this weapon's use without, in meeting and overcoming every fresh encounter.

To keep this sword well polished and sharpened for constant service, we must have recourse continually to "the word of God." We must read, search, examine, pray over the great truths therein, which "accompany salvation." We must not be novices in the sacred tongue; but "read, mark, and learn," so as to be intimate and familiar with its true sound and sense. We cannot, for example, be considered armed with the sword, so long as we are unacquainted, either in mind or practice, with the written testimony to the truth of Christ, the nature of sin, the need of salvation, the necessity of repentance, the sufficiency of grace, the efficacy of justifying faith, the hopes, the sanctions, the promises, the principles and rules of right doctrine and discipline. These it will be necessary for every man to know, both to "prove himself, whether he be in the faith," and to be able to "give to every one that asketh, a reason of the hope that is in him;" to strengthen a weak brother, or "put to silence" (as occasion may require) "the ignorance of the foolish." Thus may he possess "the sword of the Spirit," being "well instructed in the word of God:" so that when the world, with its many snares and deceits, of prejudice, bigotry, unbelief, evil advice, bad example, wild notions, wrong imaginations, tries the temper and strength of this spiritual weapon, he may, through its divine excellence and grace, "be thoroughly furnished unto all good works," having the

word dwelling in him richly, "in all wisdom and spiritual understanding."

Let each, therefore, strive that he may be clothed with "the whole armour of God;" "praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance;" for thus only shall we be able to "withstand in the evil day, and having done all, to stand."

Biography.

THE LIFE OF WILLIAM WILBERFORCE, ESQ.

[Continued from Number CCIII.]

THE fruit of Mr. Wilberforce's new principles was speedily apparent. His anxious desire was now to employ the talents entrusted to him to God's glory. And such was the loveliness of the spirit he manifested, that those who did not entirely sympathise with his notions could not withhold the tribute of their admiration to his practice. When he joined his mother in the summer of 1786, she was prepared to mourn over eccentricity of manner and enthusiasm of mind; all that she found, however, was greater kindness and evenness of temper. And a friend observed shrewdly, after some experience of his conduct, "If this is madness, I hope that he will bite us all."

In 1787, Mr. Wilberforce obtained, through Mr. Pitt, the issuing of a royal proclamation for the discouragement of vice; and it appeared to him very desirable that an association should be set on foot to promote the object in view. This was suggested to his mind by Dr. Woodward's "History of the Society for the Reformation of Manners in the Year 1692." Thus it is that the "bread cast upon the waters" is "found after many days," and the zeal of one generation, after being used at the time as an instrument of good in God's hand, rises again in another, to propagate again and again the seeds of blessing. The proposed association was soon in active operation. The Archbishop of Canterbury warmly supported it; most of the bishops became members of it, having received, it was understood, a direct intimation from the king to assist, in their respective dioceses, in enforcing the royal proclamation; and many noblemen of great influence zealously promoted the same object. This association obtained, in the course of its labours, many valuable acts of parliament, and greatly checked the spread of blasphemous publications. It was a kind of centre, also, and source, from which various other useful schemes proceeded.

We are now, however, to view Mr. Wilberforce as entering on a yet larger field of Christian philanthropy, and undertaking a cause, in conjunction with which his name will go down to posterity, embalmed in the affections of all good men. It will be well understood that I allude to the abolition of the African slave-trade. It has been already said, that even while he was a boy at school, his thoughts had turned with detestation to that impious traffic. In 1780, too, he had manifested some desire of inquiry into the negroes' condition; and he was, both by his disposition and talents, well fitted to embark in the career which afterwards the providence of God opened out to him. The minds of several

excellent persons seem to have been directed about the same time to the same object; nor is it an easy task to distinguish to whom the priority belongs. It, of course, belongs not to the present sketch to enter into discussions of this kind; a very general outline of the progress of the abolition-cause is all that can here be given. Perhaps public attention was first awakened by the statements of Mr. Ramsay. This gentleman had been a surgeon on board Sir Charles Middleton's (afterwards Lord Barham) ship. He subsequently married, settled in the West Indies, and took orders. Returning to England, and being placed in a Kentish living, he had leisure to reflect on the cruelties he had witnessed; and at length, by the publication, in 1784, of his "Essay on the Treatment of and Traffic in Slaves," to awaken in other minds the pity and indignation which glowed in his own. In 1785, Dr. Peckard, the vice-chancellor of Cambridge, proposed this as a subject for a Latin dissertation, when the prize was gained by Thomas Clarkson, who yet lives to bless God for the success which crowned the cause in which he was so distinguished a labourer. Mr. Clarkson's mind was, hence, strongly impressed with the importance of the subject. He translated and added to his prize-dissertation, and published, in 1786, his "Essay on the Slavery and Commerce of the Human Species, particularly the African;" and devoted himself with untiring ardour to the obtaining of a remedy for the evils he had depicted. Thus the minds of many, I repeat, were directed about the same time towards the same object; but when it was felt needful to open the horrid traffic before the great council of the nation, Mr. Wilberforce was the especial instrument whom God selected. One link in the chain of cause and effect has been graphically described by the late Mr. C. I. Latrobe, "God put it into the heart of Lady Middleton to venture on a step further, and to urge the necessity of bringing the proposed abolition of the slave-trade before parliament, as a measure in which the whole nation was concerned. This was done in the most natural and simple manner possible, at the conclusion of some very animated expressions of her feelings, on considering the national guilt attached to the continuation of such a traffic. Sorry I am that I did not mark the day when I was witness to that remarkable conversation [it was in the autumn of 1786], which took place at breakfast; Mr. Ramsay, if I mistake not, being present. Lady Middleton, addressing her husband, who was member for Rochester, said, 'Indeed, Sir Charles, I think you ought to bring the subject before the house, and demand parliamentary inquiry into the nature of a traffic so disgraceful to the British character.' Sir Charles granted the propriety of such an inquiry; but observed, that the cause would be in bad hands if it was committed to him, who had never yet made one speech in the house; but he added, that he should strenuously support any able member who would undertake it. This led to an interchange of opinions respecting the willingness and fitness of several members, who were named, to brave the storm, and defend the cause of humanity; when some one mentioned Mr. Wilberforce, who had lately come out, and not only displayed very superior talents and great eloquence, but was a decided and powerful advocate of the cause of truth and virtue, and a friend

of the minister. He was then at Hull; and Lady Middleton prevailed on Sir Charles immediately to write to him and propose the subject. He did so, and communicated the letter he had written to the family, as well as Mr. Wilberforce's answer, which he received a few days after, both which I heard with these mine ears. Mr. Wilberforce wrote to the following effect: 'that he felt the great importance of the subject, and thought himself unequal to the task allotted to him; but yet, would not positively decline it; adding, that on his return to town he would pay a visit to the family at Teston, and consult with Sir Charles and Lady Middleton on the subject.' After Mr. Wilberforce's return from Yorkshire, he visited the family at Teston, as proposed; and as he endeavoured to make himself master of the subject, and from every accessible quarter to obtain information, Sir Charles sent him to me, to learn what had been effected by our missionaries [the Moravian] among the slaves in the different West India islands, and I furnished him with every species of intelligence in my power."

Whatever part might be taken by the other different labourers, to Mr. Wilberforce must be assigned pre-eminently the merit of originating and carrying to a successful issue the parliamentary conduct of the cause. No sooner was he fairly enlisted in this honourable warfare, than he bent to it all the energies of his active mind. He first acquired as much information as he could from the African merchants, who at that time communicated freely, and from other persons. He then began to talk over the matter with Mr. Pitt and Mr. (afterwards Lord) Grenville. "Pitt," says he, "recommended me to undertake its conduct, as a subject suited to my character and talents. At length, I well remember, after a conversation in the open air, at the foot of an old tree at Holwood, just above the steep descent into the vale of Keston, I resolved to give notice, on a fit occasion, in the House of Commons of my intention to bring the subject forward."

The avowal of his intention was delayed for prudential reasons. When at length it was made, at the table of a friend, it served to rally round him many who were well prepared to fight the battle by his side. A committee, consisting chiefly of London merchants, was about this time formed, for the purpose of raising the funds and collecting the information which might be required. The well-known Granville Sharp was the chairman of this committee, with which, though Mr. Wilberforce's name was not for a long time enrolled among their number, he was ready in every practicable way to co-operate. At this period, too, he had almost determined, with characteristic ardour, to repair to Paris, in order, if possible, to engage the French government in the same excellent cause; but finding, on further inquiry, little hope of success in this project, he relinquished it. Symptoms were now manifesting themselves of determined opposition to the abolition. Mr. Ramsay had been assailed with every species of calumny; and Mr. Wilberforce found, that though he had given notice of his motion for February 2, and many petitions had been sent up from the country to support it, and much interest had been awakened, he could not expect ultimate success, unless he could produce a greater body of distinct facts than he at present possessed whereon to ground his attack upon the trade. Mr. Pitt, accord-

ingly, consented to empower the privy council to examine, as a board of trade, the state of commercial intercourse with Africa. Evidence was, therefore, in the spring of 1788, heard on both sides before the privy council, and in preparing it on behalf of the abolitionists, the London committee took the lead.

Indeed, at this time it seemed most likely that Mr. Wilberforce would be withdrawn for ever from the cause. His health had been for some time failing, and ere long he appeared sinking under an entire decay of all the vital functions. The most eminent physicians declared, "that he had not stamina to last a fortnight;" and recommended his removal to Bath, rather with the idea of soothing his last moments, than with any expectation of his recovery there. In this state, he committed to Mr. Pitt the interests of the abolition-cause, and obtained from him a promise that he would charge himself therewith. This promise the minister nobly redeemed. He at once not only, in conjunction with Bishop Porteus, superintended the privy council inquiries, but on May 9 "moved a resolution, pledging the house to consider the circumstances of the slave-trade early in the next session." Another step, too, was gained at this time; for Sir William Dolben, having gone with some friends to inspect a slave-ship then sitting in the Thames, returned with a description which roused an universal sensation of shame and pity. A bill was immediately prepared and passed, though with considerable opposition, to limit the number of slaves conveyed, and to provide some mitigation of their inevitable sufferings.

But very unexpectedly Mr. Wilberforce was regaining his health at Bath. On the recommendation of Dr. Pitcairne, he consented to use opium, and the effects of this remedy were really astonishing. He was unwilling at first to resort to it; and with the utmost caution, as a measure of necessity, did he afterwards regularly take it. "If I take but a single glass of wine," he would often say, "I can feel its effect; but I never know when I have taken my dose of opium by my feelings." In about a month he was able to leave Bath, and proceed by easy stages to Cambridge, and thence, in a few weeks, to Westmoreland. In the course of the autumn his health appears to have been quite re-established, and he was able to attend in his place in parliament, which met earlier than usual, in consequence of the king's illness. This interrupted in some degree his abolition preparations; but the king being happily restored, he was again enabled to devote himself exclusively to his favourite object.

He now concerted with Pitt the best time for introducing his promised motion, and though the loudest clamours were raised against it, and it was predicted that colonial ruin must ensue, and even the commercial existence of the nation would be endangered,—strong in his righteous cause, he undauntedly persisted. May 12, 1789, the question came before the house: Mr. Wilberforce spoke for three hours and a half; and the character of his speech may be judged of by the loud united praise of Pitt and Fox, of Burke and Erskine. "The house," said Mr. Burke, "the nation, and Europe, were under great and serious obligations to the honourable gentleman for having brought forward the subject in a manner the most masterly, impressive, and eloquent." "The principles," he added, "were

so well laid down, and supported with so much force and order, that it equalled any thing he had heard in modern times, and was not, perhaps, to be surpassed in the remains of Grecian eloquence." This, however, was but the opening of a long and wearisome campaign; for the planters succeeded in deferring the decision of the house till counsel should have been heard, and witnesses have been examined at the bar. When these examinations were concluded, the lateness of the season postponed the further consideration till another session. And thus, for many tedious years, the battle had again and again to be fought, ere at length, by the kind providence of God, the victory was achieved.

It is, of course, a very imperfect sketch of the conduct of this great question that can be given in the present narrative. I notice, therefore, only the most prominent facts. During the years 1788, 1789, 1790, 1791, little advancement was made beyond the accumulating, from the protracted examinations of witnesses, of a mass of evidence to be afterwards employed with fairer hopes. In the intervals of the parliamentary sessions, Mr. Wilberforce was not idle. He and many co-adjutors, who were jocularly called his white negroes, were daily acquiring information, and digesting their plans. The following extract will give a notion of his indefatigable exertions—not continued, to be sure, in such a way perpetually, as no constitution could have borne the fatigue: "Mr. Wilberforce and Mr. Babington," it is a letter from Yoxall Lodge (Mr. Gisborne's), in 1790, "have never appeared down stairs since we came, except to take a hasty dinner, and for half an hour after we have stipped; the slave-trade now occupies them nine hours daily. Mr. Babington told me last night, that he had 1400 folio pages to read, to detect the contradictions, and to collect the answers which corroborate Mr. W.'s assertions in his speeches: these, with more than 2000 papers to be abridged, must be done within a fortnight. They talk of sitting up one night in each week to accomplish it. The two friends begin to look very ill, but they are in excellent spirits, and at this moment I hear them laughing at some absurd questions in the examination, proposed by a friend of Mr. Wilberforce's. You would think Mr. W. much altered since we were at Rayrigg. He is now never riotous or noisy, but very cheerful, sometimes lively, but talks a good deal more on serious subjects than he used to do. Food, beyond what is absolutely necessary for his existence, seems quite given up. He has a very slight breakfast, a plain and sparing dinner, and no more that day, except some bread about ten o'clock. I have given you this history, as you say every thing about him must be interesting to you, and this is all I at present see of him."

Mr. Wilberforce had not given up his hopes of inducing the French government to co-operate in the abolition, and in 1789 was again preparing for a journey to Paris, but the events of that disastrous time deterred him. Indeed, any connexion had, or supposed to be had, with revolutionary France was a most serious obstacle to success in England. The prostitution of the name of liberty there, under the guise of which the worst principles were inculcated, and the worst excesses perpetrated, alarmed the English people; especially as many men, foes of all order and government, chose to rank themselves with the

abolitionists. Hence it was hastily concluded, that to be an abolitionist a man must be a leveller. The flame, too, kindled in Paris, had shot across the Atlantic, and, renewed amongst the free inhabitants of St. Domingo, was soon transmitted thence to Dominica; and thus, "to the efforts of the true friends of peace were instantly attributed the intestine discords of an English colony." Reasons of this kind influenced persons of the best character and highest principle. The sovereign was not free from them. There had been a time when George III. had whispered at a levee, prompted by the kindness of his own benevolent heart, "How go on your black clients, Mr. Wilberforce?" But he was afterwards, for the above-mentioned reasons, an opposer of the cause. To all this was to be added the hostility of private individuals, whose nefarious practices in the prosecution of the traffic had been exposed by the evidence produced. Some of them even threatened Mr. Wilberforce with personal violence.

Still there was much, from time to time, to encourage perseverance. One of the assurances of sympathy which Mr. Wilberforce received, must not be passed over. It was a letter written to him by Wesley, then in extreme old age, and lying on his death-bed.

Feb. 24, 1791.

"My dear sir,—Unless the divine power has raised you up to be as Athanasius *contra mundum*, I see not how you can go through your glorious enterprise in opposing that execrable villany, which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils; but if God be for you, who can be against you? Are all of them together stronger than God? Oh, be not weary of well-doing. Go on in the name of God, and in the power of his might, till even an American slavery, the vilest that ever saw the sun, shall vanish away before it. That He who has guided you from your youth up may continue to strengthen you in this and all things, is the prayer of, dear sir, your affectionate servant,

JOHN WESLEY."

Wesley died, it may be added, in less than a week after writing this letter.

The parliamentary course of the abolition-question must be briefly stated. In 1791, Mr. Wilberforce's motion was negatived by a large majority. In 1792, the House of Commons resolved that they would abolish, not immediately, but in four years' time. This vote, however, in 1793, they refused to confirm. After renewed disappointments, in 1796 a brighter gleam of hope succeeded. It had been proposed to suspend the question till the return of peace. "There is something," exclaimed Mr. Wilberforce, "not a little provoking in the dry calm way in which gentlemen are apt to speak of the sufferings of others. The question suspended! Is the desolation of wretched Africa suspended? No, sir, I will not delay this motion; and I call upon the house not to insult the forbearance of Heaven by delaying this tardy act of justice." His bill passed the second reading, and through committee; but on the third reading, was rejected by a majority of four. "Ten or twelve of those," he says, "who had supported me, absent, in the country, or on pleasure. Enough at the opera to have carried it." The three

following years, the motion was defeated as regularly as it was made. It was then deferred, in expectation of a general convention of European powers at the time of the peace of Amiens; renewed again, and again postponed, in 1803, in consequence of the excitement of the threatened invasion. But brighter days were at hand. Mr. Wilberforce and his coadjutors had laboured through the long watches of a weary night: there was now to cheer them the dawn of the morning spread upon the mountains.

Mr. Pitt had just returned to power. There were many warm friends in the new cabinet; and the fear of French principles on the part of the abolitionists had well-nigh passed away. A change in the colonial system was consequently looked at with more favour; and some, even of the West Indian body, had withdrawn or moderated their opposition. Through the Commons, therefore, the bill proceeded triumphantly; but it was deemed prudent, from the lateness of the session, to postpone it in the Lords. In 1805, however, Mr. Wilberforce had the mortification of experiencing a defeat on the second reading in the Commons. But then the indomitable spirit of the man was remarkably exemplified: "You ought not," said Mr. Hatsell, the experienced clerk of the house, to him, "Mr. Wilberforce, you ought not to expect to carry a measure of this kind. You have a turn for business, and this is a very creditable employment for you; but you and I have seen enough of life to know that people are not induced to act upon what affects their interests by any abstract arguments." "Mr. Hatsell," he replied, "I do expect to carry it; and what is more, I feel assured I shall carry it speedily. I have observed the gradual change which has been going on in men's minds for some time past; and though the measure may be delayed for a year or two, yet I am convinced that before long it will be accomplished." Something, too, was this year obtained. For an order in council was issued, extinguishing the trade to new colonies; and thus the only markets left to English vessels were the old islands.

With 1806 came Mr. Pitt's death, and a new ministry, most of whom were favourable to abolition. A bill for the prohibition of the foreign slave-trade accordingly passed into a law; and resolutions were carried in both houses, declaring the traffic generally to be "contrary to the principles of justice, humanity, and sound policy;" and pledging parliament with all practicable expediency to abolish it. During the recess Mr. Wilberforce was not idle. It occurred to him that it might do good, if, just at this crisis, he published an address upon the slave-trade. Many new members had come upon the stage of public life, comparatively unacquainted with the labours of preceding years; and it was well, preparatory to the final struggle, to put plainly forth the strong facts and arguments on which the measure was grounded. "A pamphlet thrown in," said he, "in such circumstances, may be like a shot which hits between wind and water,—it might prove of decisive efficiency."

At length, in 1807, the bill passed the House of Lords, and was introduced into the Commons. The temper in which Mr. Wilberforce entered on the battle, may be seen by a record of his feelings the day before the second reading: "Never, surely, had I

more cause for gratitude than now, when carrying the great object of my life, to which a gracious Providence directed my thoughts twenty-six or twenty-seven years ago, and led my endeavours in 1787 or 1788. O Lord, let me praise thee with my whole heart; for never, surely, was there any one so deeply indebted as myself; which way soever I look, I am crowded with blessings. O, may my gratitude be in some degree proportionate." The debate was on Feb. 23. It must have been an august scene when the cause of injured Africa was so nobly vindicated in the first deliberative assembly of the world. A West India planter opposed the bill, and was replied to by Mr. Wilberforce in a speech "distinguished for splendour of eloquence and force of argument." But the solicitor-general, Sir Samuel Romilly, touched upon a chord, to which all hearts extraordinarily responded. "When he entreated the young members of parliament to let this day's event be a lesson to them, how much the rewards of virtue exceeded those of ambition; and then contrasted the feelings of the emperor of the French, in all his greatness, with those of that honoured individual who would this day lay his head upon his pillow, and remember that the slave-trade was no more;"—the whole house, surprised into a violation of its ordinary rules, greeted the honoured name with rounds of the loudest applause. Then came the division, 283 to 16. So strong indeed did the abolitionists feel themselves, that though they had previously determined to provide no specific penalties for the infraction of the law, they now thought it proper to introduce them. The bill, thus amended, was agreed to by both houses, and March 25 it received the royal assent.

S.

[To be continued.]

AMERICAN SLAVERY.*

A NEGRO who has occasion to travel must, in the most inclement weather, go outside, as no white man will sit in a carriage with him. In a steam-boat, his whole fortune would not purchase his admission into the best cabin. If the New York negroes walk in Broadway on a Sunday, the whites shut themselves up, that they may not breathe the air contaminated by the blacks. To all this the free negroes in the northern states submit, for they know that the slightest murmur would be the signal for their massacre by the whites. In one county of Pennsylvania, the negroes, according to law, have voted at the election of a sheriff; but the whites forthwith confederated, declared to the blacks that they would not again suffer such impudence to pass unpunished, and protested before the Legislative Assembly against the election.

"To bid a negro sit down is a crime against the majesty of the whites; the negro, be he free or slave, who sits down in the room of a white, is guilty of high treason. 'Give way!' cries a drunken white to a negro at Philadelphia. 'Why so?' returns the negro. 'Knock him down, the presuming runaway slave!' yell a dozen whites. 'Bravo!' claps the mob, and the negro is stretched on the pavement. At Boston, a free negro would send his child to the public school, for the support of which his earnings are heavily taxed. 'No,' says the schoolmaster; 'I am not here to teach your black brood; bring them up as you will, no black brat shall sit by a white child in my school.' The negro applies to a private teacher, and

* From the "Foreign Monthly Review."

is willing to pay for his son's instruction. 'What fancy 's this?' is the rejoinder; 'why should your son learn to read and write? You can make nothing but a servant or a barber of him! If you persist, hope not that a white would so degrade himself. Send him to Europe; the French do such things for money, but no American.' 'But I am the son of a white,' cries the mulatto. 'My father, grandfather, and great grandfather, were whites,' means the quateroon. 'No matter, so long as you have negro blood in your veins.'"

And all this the writer attributes to republican freedom, to equality and democracy; for he says:—"Were the United States a monarchy, or divided into principalities, the abolition of slavery were easy. . . . But what an abyss severs the rude African, born in slavery, from the American, with his European civilisation, and drunk with liberty! . . . Thus the continuation of slavery is so intimately connected with the maintenance of the republican constitution, that the one seems to me the very condition of the other."

The writer, nevertheless, feels and avows that slavery cannot last for ever; and, among many external causes that must eventually induce or compel the planters to emancipate their negroes, he gives the following, growing out of the evil itself:—"The rapid and dangerous increase of the blacks in South Carolina, Mississippi, Louisiana, Georgia, &c., which renders the utmost vigilance necessary, and lessens their value. The inhabitants of Charleston have already built a citadel as an asylum for the women, in case of a negro insurrection, and similar measures of precaution have been taken in other towns. In the country, as in the towns, the planters have a regular nightly watch; and every negro found out of his own hut after nine o'clock, without a written permission from his master, is imprisoned. Other towns hire troops, or solicit from Congress a division of the standing army, &c. . . ."

"The abolition of the right of primogeniture, beneficial as it has proved to the industry of the north, acts more detrimentally upon the value of plantations and of negroes. The division of landed property into small parcels, as in France and in the northern states of the Union, is advantageous only to free labour."

It appears that the cost of production, upon a small plantation, with few negroes, is out of all proportion greater than upon a large and well-stocked estate. "But, it may be urged, if the slaves increase faster than the whites, a moment must come when their power will be formidable to the planters. It may be answered, that this case would inevitably occur, were it not opposed by another principle, calculated to restrict, and finally to destroy slavery. This principle is the diminution in the value of slaves, which, sooner or later, must necessarily take place. The value of a negro is the difference between the cost of his rearing and maintenance, and the price in wages of his work. In colonies and young countries, where labour is dear, the price is far above the cost of the slave. With an increasing population, and the increasing industry that goes hand in hand therewith, the relative proportion lessens, until it is completely reversed. . . . When this state of things is reached, emancipation follows of itself; that is to say, capital takes another direction; and the slaves, becoming useless, or valueless, are gradually manumitted by their owners, as has been the case in Delaware, and now in, partially, in Kentucky. . . . How far distant this moment may still be, and what will at last be its consequences, we leave the reader to judge from what has been previously said."

We have said that we will not discuss the opinions we lay before our readers; but, upon a question so interesting, and so disgraceful to the United States, we cannot refrain from a word or two. Upon the writer's own shewing, the consequences must be then as much

worse than they would be now, as the numerical superiority of the negroes shall be greater. And does it never occur either to the Americans, to whom the matter is so vitally important, or to this writer, who seems to have deeply meditated upon it, that the way to guard against or alleviate such calamitous results, is to elevate the character of the slaves, and by education, especially in religion and morality, gradually to fit them for becoming free agents, if not free citizens?

THE UNSEARCHABLE RICHES OF CHRIST:

A Sermon,

BY THE REV. JOHN AYRE, M.A.,
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EPHES. iii. 8.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

THE apostle Paul took every opportunity to magnify the mercy of Jesus Christ. He recollected the fearful sins into which his ignorant zeal had hurried him, while to persecute the followers of the Redeemer appeared to him the best means of doing God service; and therefore he often contrasts his own pre-eminent guilt with the pre-eminent love which had forgiven him. To have extended pity to such a blasphemer was, he would have us know, a miracle of grace. And besides, it might be taken as a pledge and warrant by other offenders who sought for pardon, that with the Lord they might find mercy, yea plenteous redemption.

But the apostle, though gifted with inspiration, felt himself unable, upon such a topic, adequately to express his feelings. The love of Christ was a depth too vast for his mind to fathom; the stupendous mystery of salvation was too glorious a theme to be worthily told of even by an angel's tongue; and therefore, as in my text, he is frequently obliged to content himself with saying, that the mercy he would celebrate is beyond the grasp of human thought. Thus he speaks of "the love of Christ, which passeth knowledge," and describes the Lord as "able to do exceeding abundantly above all that we ask or think;" yet, as he elsewhere testifies, though "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for those that love him," yet "God hath revealed them unto us by his Spirit." Such is the blessed portion of the faithful followers of Christ; such is the communion they enjoy with him, of which the world knows nothing.

I shall endeavour, in the following discourse,

I. To explain what is meant by the unsearchable riches of Christ; and,

II. To shew how this treasure may be attained.

I earnestly pray that the power of the Divine Spirit may be present, effectually to impress his word upon every heart, and to take of the things of Jesus, and fully shew them unto us.

1. It is, of course, possible for me to give but a very confined notion of what the riches of Christ are, from the very fact that the apostle calls them unsearchable. He does not mean that we may not inquire into them; but that, with all our searching, we cannot find them out unto perfection. In the eternal world there are richer displays reserved for us than we can here imagine: still, even with immortal faculties and angelic wisdom, we shall be compelled to acknowledge—"O, the depth of the riches both of the wisdom and knowledge of God; unsearchable are his judgments, and his ways past finding out."

1. But I may observe, that by the riches of Christ must be understood his mercy in saving sinners. Both the extent to which this is carried, and the mode in which it is exercised, are inscrutable. For we never can comprehend how great that feeling of compassion must have been in the Saviour's breast, which inclined him to offer himself a victim and propitiation for the sins of the world. The death of a man for his friend and benefactor is the highest pitch of human love; it has never reached to the suffering of curse and condemnation for an enemy. And then, when human love is dealt forth, every fresh claimant for it subtracts somewhat of its benefits from the rest; just as Esau could have but a meagre blessing, when the waters of a full cup had been poured forth upon Jacob. But the riches of Christ, applied for and bestowed a thousand times, are at last as plenteous as at first. Like the manna, which was a type of him, his mercy extends itself just to the supply of each man's need. He on whom the fullest measure is bestowed has not too much, and he that enjoys the least will find it a portion adequate to all his desires. Christ's blood washes away all sin: there is no offence too grievous to be atoned for by it; no stain too deep of moral pollution to be effaced thereby. Not only the blasphemy of Paul, but the unbelief of Thomas, and the apostacy of Peter, and the robberies of the crucified thief, were purged away in the fountain which Christ opened. His murderers were not excluded from its benefit; for to them first, repentance and remission of sins, he particularly declared, must be proclaimed by his apostles. The mode, too, wherein, as guilty sinners, we partake Christ's salvation, is just as wonderful. It is not that we come with money in our hands to purchase his favour; it is not that, being pronounced deserving, we are put in possession of an eternal inheritance; it is that,

sinful, we are pardoned; ungodly, we are justified; filthy, we are cleansed. Human counsel would have proposed some righteousness of works—and, indeed, how far the righteousness of faith, which is unto and upon all those that believe—how far this is above the range of natural understanding is evident by the objections and difficulties which are continually made to it, the false inferences that are drawn from it, the misapprehensions with which it is overlaid. But here are the riches of Christ's mercy, that the weary and the wounded, looking to his cross, just as the Israelites raised their eyes to the serpent that Moses lifted up, may be refreshed and healed. And tell me, my friends, if those riches of mercy were not unsearchable, what hope could you and I have of everlasting life? Our offences must have provoked to extremity any thing short of infinite compassion; our stains of guilt must have defied any fountain not of virtue illimitable to have cleansed them; and only a robe, pure, and white, and perfect as the Deity, could shroud the hideousness of our natural deformity.

2. There are also riches of divine wisdom in the Lord Jesus Christ. I need not dwell here on the manifestations he gave of this while upon earth. He spake, even by his confession of his foes, as never man spake. I would refer, rather, to the course of his dealings at all times with his believing people. He established his Church on other principles than those which commend themselves to human subtlety. He did not seek, as false prophets have ever sought, for the patronage of the noble and the mighty. He committed his treasure to the weakest of earthen vessels; and yet, see how the event already has approved his counsels—and much more shall events approve them, when the kingdoms of the world shall have become fully the kingdoms of our God and of his Christ. And now he replenishes his Church, not by carnal devices. There is a wonderful train of providential circumstances continually pursued, wherein, step by step, the sinner is brought within the sound of the Gospel, arrested by its message, submits to its call, finds it the great power of God to his salvation, and is refined and rendered meet for the heavenly glory. Sometimes it is by affliction, as an instrumental means, that the proud spirit is brought down; sometimes a mere word from the mouth of perhaps some despised preacher is made a word in season. And discipline just contrary to the natural choice is often employed, which, for a time, it may be, resisted and deplored, yieldeth by and by the peaceable fruit of holiness to them that are exercised thereby. In all these things the riches of Christ's wisdom are unsearchable. And if they were not so, how

often, Christian brethren, would our perverse wills have utterly destroyed us? obstinately should we have chosen the evil, and refused the good; grasping, like Rachel, at that which would be death, and shrinking, like Jacob, from that which would best cheer and console us. When we review only for a very short period the way, different from our thoughts, and opposed to our struggles, along which the Lord's wisdom has led us, we are constrained to acknowledge that he doeth all things well.

3. There are also riches of power in Jesus Christ too vast for us to comprehend. His arm bruised the serpent's head, his strength discomfited all the hosts that encamped against him; so that he is well said to be mighty to save all that come to God by him. And this we may see exemplified in the innumerable instances in which he has made his fiercest foes, like Paul, his most zealous friends, and overruled even the wrath of wicked men to praise him. No temptation is too strong, but he can supply power to resist it; no danger too imminent, but he can provide a way of escape; no servant of his too weak to be made by him more than conqueror. And if this were not so, should not we, my Christian brethren, have long ago been bound as captives at the chariot-wheels of Satan? For, think how feeble are our attempts to mortify the lusts of the carnal mind; how unstable our resolutions against the gaudy lures of the world. Much less, then, could we make head against that warrior-spirit who subdued our first parents while strong in innocence, and who, with every advantage, and every opportune auxiliary, sets himself watchfully against us, as a roaring lion seeking to devour. If the Lord himself, we may well say, with irresistible might, had not been on our side, he (that enemy) had swallowed us up quick when he rose up against us.

These are some slight glimpses we may take of the unsearchable riches of Christ's mercy, wisdom, and might. Now, let it be recollected, that with all these treasures he comes into the believer's heart and dwells there; and then you may gather how rich and blessed that heart will be. For it is not merely the supplying a little out of his fulness, that Christ promises, as a wealthy man tosses from a distance to a beggar some small coin from his own uncounted heaps; it is that with his excellencies and benefits he abides with us—one with us, and we with him: as if, to recur to the similitude just used, the rich noble were to remove, with all his treasure, into the poor man's hut, hanging its walls with his costly tapestry, crowding its rooms with his gorgeous furniture, and by the very smallness of the habitation, making it seem more filled

with wealth than his own extensive palace. Thus it is that Christ brings his treasures into the soul that by faith embraces him. And then the riches of the peace he bestows upon that soul are unsearchable. Peace and joy in believing, hope and love and gladness dwell therein; and he who experiences the glory of these gifts, though he never can worthily describe them, would not barter the least portion of them for a thousand worlds. In seasons of the worst distress, Christ can smooth the ruffling fears; in times of the greatest destitution, he can enable him in whom he dwells to say, "I have all and abound; I am full; my God supplies all my need according to his riches in glory by Christ Jesus." The most grasping miser must leave, when he dies, this world's pelf behind him; he must bid his beloved gold farewell: but the riches of Christ's love are not lost in death, nor useless at the judgment. They are a gift of which no power or circumstance can rob the possessor, and therefore, were it but for this alone, more to be desired are they than gold, yea than much fine gold—a better possession than the rubies of a monarch's diadem.

Need I then press on you, my friends, the vast importance of securing these? Why should any one of you spend his money for that which is not bread, and his labour for that which satisfieth not, when he might eat that which is good, and let his soul delight itself in fatness? But considerations of this kind will have their place more properly in the

II^d part of my subject, in which I proposed to speak of the means by which these riches are to be attained.

1. And here I would say, first, they must be sought with unremitting labour. No man who continues negligent and inactive secures them; and hence our Saviour says, "Labour not for the meat that perisheth, but for that which endureth to eternal life;" and "strive to enter in at the strait gate." And St. Paul says, "Fight the good fight of faith; lay hold on eternal life." I would have you sensible, therefore, brethren, of the folly and disappointment which must attend those, who say, when invited to the Lord Jesus Christ, "Suffer me first to go and bury my father;" "go thy way, for this time; when I have a convenient season, I will listen to thee." Such men will often perversely reason from the sovereignty of God, and urge that he, if it be his will to grant it, will certainly, whatever be their circumstances, bestow his blessing: but, like the unprofitable servant, who hid his lord's talent in a napkin, out of their own mouths shall such persons be condemned. For they acknowledge thereby, that they ought to possess those marks and distinctive characters

which become the Christian; they confess that they are destitute of the graces of the Gospel—and yet they make no effort to obtain them. Just as if the husbandman were to acknowledge his fields ought to be cultivated, his land to be cleared, his seed to be sown—and yet sit idly down, content though he saw them overspread with weeds. If, then, you will be followers of Christ, you must give all diligence to make your calling and election sure; if you would gain the heavenly prize, you must strenuously press forward in the race; if you would secure a triumph, you must use your weapons manfully in the conflict. The promises of the Gospel are made to such persons: the blessings which are treasured up in Christ are bestowed on those who pray without ceasing, who give him, as it were, no rest, till he make his name a praise and glory in the earth. For, just as those that reject him lose his favour, so none that really seek him are sent empty away. “Him that cometh unto me,” says the Lord Jesus Christ, “I will in no wise cast out.” It is possible there may be those present, who say that they have sought the Lord, but have not found him; have become possessed of none of those unsearchable riches, of which I have been speaking. It is because you have wearied and fainted in your course. For a while you have seemed, it may be, to run well, but you have afterwards been hindered. Now this is just what I would impress upon you, that you must not merely employ desultory efforts, but must take, as it were, if you would gain it, the kingdom of heaven by storm, never remitting your efforts, but with more energetic zeal pressing continually towards the mark.

2. I make a second observation. This treasure must be sought with the deepest humility. Any claim or notion of merit on your part would close the door against you; “for God resisteth the proud, and giveth grace to the humble.” If you put forward the tinsel of your own deservings, who will commit to your charge the true riches? And this is why multitudes are destitute of the mercy, and power, and peace of the Gospel, because they think to qualify themselves for the grace of Christ. They are undeserving, that is true, and poor, and needy; but instead of resorting in simple faith to the storehouse of eternal blessings, they hold back till, as they imagine, they shall have, in some measure, earned some riches of their own. But this is just in direct opposition to the invitations of the Scripture: “Ho, every one that thirsteth, and he that hath no money, come ye, buy and eat; buy wine and milk, without money and without price.” It is hard, practically, to throw away the proud imagination that we can help ourselves; it is hard to count what things were

gain to us but loss for Christ; yet this must be the experience of the true believer. A man will never be the better for the salvation of the Gospel, till he has learned, guilty, to look to Christ for pardon; polluted, to wash in the opened fountain; in simplicity of heart, and tenderness of spirit, imploring, “God be merciful to me a sinner.” His faith will then be abundantly crowned with blessing; he shall receive from the open hand of Christ, even grace for grace.

3. I give a third admonition. To obtain the riches described, there must be much self-renunciation. Our Lord teaches this in a remarkable parable: “The kingdom of heaven,” he says, “is like treasure hid in a field, which when a man hath found, for joy he selleth all that he hath, and buyeth that field.” And thus all the lusts of the flesh, and the vanities of the world, and the most favourite sins, must be parted with;—they must be given to the winds. It is common to hear professing Christians lamenting their poverty and want of comfort: they walk in darkness; they enjoy not the rich peace which, like a flowing river, is promised abundantly to water the believer’s soul; and they almost doubt whether such joy can be experienced on earth. It is because they still hold fast to some worldly pursuit and pleasure, which mixes wormwood in the cup of life; because they will not leave all things to follow Christ, but persist in cherishing some sin, some lust, which prevents the Lord from occupying all their heart. Inconsistency of walk thus not only is displeasing to God, not only throws a stumbling-block in the way of our brethren, but also is seriously detrimental to our own welfare. Christ will not come and take up his abode, with all his riches, unless his throne be exclusively prepared. Be very watchful and jealous over yourselves in this respect; examine and prove yourselves, and see that there be no wicked way in you. Seek a right understanding, that you may know what would be displeasing to Christ; and earnestly implore Almighty strength, that you may be enabled to cut off the right hand, and pluck out the right eye, which would cause you to offend.

4. I observe, once more, that you must put yourselves in the way of blessing. Just as the sick man, mentioned in the Gospel, had to be carried to Bethesda’s pool, and to lie there waiting for the moving of the water, till the angel descended and inspired it with healing virtue; so, if you would have the full measure of Christ’s riches vouchsafed to you, be sedulously waiting upon him in every means of grace, in every ordinance of his house, in the faithful improvement of every privilege; above all, in carefully watching the spirit and temper in which you use the privileges en-

trusted to you. Persons often cut themselves off from blessing, by neglecting the channels, through which God has appointed that his grace shall flow. This is just as if a man were to deprive himself of his meals, and then wonder that his body became weak and emaciated. Persons often reap no benefit from the ordinances they do attend, because they approach them in a harsh and critical spirit. This is just as if a man were to infuse in his food some acrid, or bitter mixture, and then wonder that it was not pleasant to his taste. Let it be your part, as new-born babes, to desire the sincere milk of the word, thus shall you grow thereby; let it be your part to come humbly, believingly, simply, with your empty vessels, and then you shall draw water with joy out of the wells of salvation.

THE SERVICES OF THE CHURCH OF ENGLAND.

The Order for Morning and Evening Prayer daily throughout the Year.

No. II.

THE CONFESSION.

A CONFESSION was formerly recited in the office for the first hour of the morning, according to the rites of the English churches. It occurred in the course of prayers which came at the end of the service; "but its place was afterwards changed." Christian humility would naturally induce us to approach the infinitely holy God with a confession of our sinfulness and unworthiness; and this position of the confession is justified by the practice of the eastern churches in the time of St. Basil, who observes, that the people all confessed their sins with great contrition at the beginning of the nocturnal service, and before the psalmody and lessons commenced. "It is so certain that sin unrepented of hinders the success of our prayers (Is. i. 15; lix. 1, 2), that such as would pray effectually have always begun with confession; because, when the guilt is laid open by penitential acknowledgments, there is no bar to God's grace and mercy. Thus Ezra and Daniel prayed (Ezra ix. 5, 6; Dan. ix. 4, 5); and Christ taught his disciples to ask for pardon as often as they prayed for their daily bread (Matt. vi. 11, 12). St. Jerome also assures us, that he daily asked God forgiveness on his knees; and, for the public, St. Basil affirms it was the custom then for every one to make profession of his repentance in his own words." It is seemly that our service should begin with confession of sins; for, before we beg any thing else, or offer up any praise or lauds to God (says Bishop Sparrow), it is fit we should confess and beg pardon of our sins, which hinder God's acceptance of our services. "If I regard iniquity in mine heart, the Lord will not hear me" (Ps. lxvi. 18). This confession is to be uttered with "an humble voice." Our Church's direction in this particular is grave and conformable to ancient rules. The sixth council of Constantinople (in Trullo) forbids all disorderly and rude vociferation in the execution of holy services; and St. Cyprian advises thus, "Let our speech and voice in prayer be with discipline, still and modest: let us consider that we stand in the presence of God, who is to be pleased both with the habit and posture of our body, and manner of our speech; for, as it is a part of impudence to be loud and clamorous, so, on the con-

trary, it becomes modesty to pray with an humble voice." "This confession is to be said by the whole congregation," the rubric tells us; and, with good reason. For could there be any thing devised better than that we all at our first access unto God by prayer should acknowledge meekly our sins, and that, not only in heart, but with tongue; all that are present being made earnest witnesses, even of every man's distinct and deliberate assent to each particular branch of a common indictment drawn against ourselves? How were it possible that the church should any way else, with such ease and certainty provide, that none of her children may dissemble that wretchedness, the penitent confession whereof is so necessary a preamble, especially to common prayer; by which we mean prayer presented by all the congregation in common? This "confession" may be viewed as consisting of four parts.

1. *An invocation of God in the character suited to suppliant sinners.* "Almighty and most merciful Father." Were we unable to say unto him, "Thou, O Lord, art our Father, and our Redeemer" (Is. lxiii. 16), and to connect this with his mighty power and mercy, we could not venture to approach him; but we draw nigh unto him, animated by the promise, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (2 Cor. vi. 17, 18), and by the assurance that "He is good and ready to forgive; and plenteous in mercy unto all them that call upon him" (Ps. lxxxvi. 5). The apostle has entitled him the "Father of mercies" (2 Cor. i. 3); and Christ himself, who knew the Father, and could best declare the properties of his character, ascribes to him this cheering attribute, when he exhorts us to cultivate a compassionate spirit: "Be ye merciful" (says the Saviour), "as your Father also is merciful" (Luke vi. 36).

2. *We acknowledge our departure from God, our corruption, and its practical influence upon our conduct.* "We have erred and strayed from God's ways like lost sheep:" we love not the fold of God; we are wanderers from that fold from our birth: "all we like sheep have gone astray" (Is. liii. 6). There is a fold abundantly supplied, and vigilantly guarded, where we might be safe; but we have wandered from it: there is a Shepherd who would feed, and protect, and tenderly provide for us; but we have "erred and strayed" from him. Heedless of his steps and regardless of his voice, we have often forsaken the "green pastures and the still waters," and have wandered into the dry and barren wilderness, where we have been left destitute of true comfort, and have been exposed to innumerable perils.

We have "followed too much the devices and desires of our own hearts." These devices and desires are not in a dormant state; they are, in the soul of the transgressor, the main-spring of action. The whole conduct of the unregenerate man proves, that he lives to gratify himself, and that he knows no superior impulse to passion and appetite. To every thing that relates to spiritual exercises, and to every thing which involves the momentous concerns of the soul and eternity, "he is dead while he seemeth to live." In the heart of those too, whom divine grace hath renewed, corrupt devices and desires are still found. They are yet in existence, and must be mourned over; they yet urge their unhallowed claims, and must be resisted; they yet struggle for the mastery, and must be grappled with, and subdued.

Our actual transgressions are affectingly pointed out in the clauses, "we have offended against thy holy laws: we have left undone those things which we ought to have done, and we have done those things which we ought not to have done: and there is no health in us." The immutable obligations of the laws of Jehovah, in all their magnitude and force, rest upon his creatures, in their collective and individual

capacity; but we have neglected those obligations. We cannot say that we did not know his commands; yea, though we have been wicked enough to break them, yet, we must confess that they were "holy, and just, and good;" which makes our sin appear exceeding sinful. The branches of transgression referred to, relate to the *commands* of God on the one hand, and his *prohibitions* on the other. The former we have not obeyed, the latter we have not regarded; or, as the confession has divided the subject, our transgression consists of sins of omission and of commission. The religion of the world is a "religion of omissions:" an individual may be accounted orthodox, in the common but erroneous acceptation of the term, and yet be wanting in every Christian temper, and deficient in every branch of Christian conduct. The sins of commission too, how frequent they are! and, though God has forbidden blasphemy, swearing, cursing, lying and slandering, pride and rebellion, anger and malice, drunkenness and lust, fraud and covetousness—how many venture into these crimes! Nor can we deliver ourselves from this sad condition; for we are all overspread with this deplorable disease of sin; for "the whole head is sick, and the whole heart faint." We have no power of ourselves to help ourselves; and therefore our only hope is in turning to God, to whom health and salvation belong. Accordingly, in the next petition,

3. *We look up to him who is able to deliver us from the guilt, the punishment, and the power of sin.* First, mercy is earnestly implored; "but thou, O Lord, have mercy upon us, miserable offenders." Sin has made us miserable; "the whole creation groaneth and travaileth together in pain until now." The just and natural wages of sin is death, its end is destruction, its reward is eternal torment. Next, deliverance from the punishment is invoked: "Spare thou them, O God, which confess their faults." Where forgiveness of iniquity is not sought, through the atonement of the Saviour, that punishment will be as tremendous in its degree, as in its duration. We here pray for deliverance from the temporal evils which sin has inflicted upon the soul; from an accusing conscience; from the loss of communion with God, and from the dread of divine wrath; and from the eternal evils of sin, "from the worm that dieth not, and from the fire that is not quenched;" "from the pains of hell, and the jaws of the bottomless pit; from the abodes of outer darkness and despair, where are weepings and wailings, and gnashings of teeth!" We pray also for "restoration to the favour of God:" "Restore thou them that are penitent." Similar to this was the prayer of David after his confession, in the fifty-first Psalm, "Create in me a clean heart, O God;" . . . "Restore unto me the joy of thy salvation." "True repentance," remarks Bishop Horne, "is founded upon the sense of our own wretchedness, and faith in the divine mercy; without the former, we should never seek for pardon and grace; without the latter, we should despair of finding them." We plead the promises of God in Christ Jesus. Removing our dependence from man, we fix it upon the Saviour, on whom it may be securely reposed.

4. The remainder of the confession points out two things—the *practical aim of our prayers*, that we may live a new life, evil lusts being crucified, the body of sin mortified; "old things being passed away, all things having become new;" and the *grand end of our desires, petitions, walk, and conversation*, that by the uprightness of our lives, and the constancy of our faith, we may glorify God's holy name."

SUNDAY MORNING IN AN ENGLISH VILLAGE.*

Few sounds fall so cheerfully on the good churchman's ear as the merry peal which ushers in the morning of the Lord's day. His heart is elated with more than usual gladness. Visions of his early days, when he first heard those sounds, and all was hope and happy innocence, float over his mind, and lighten it of many a weary load of care. The Sunday seems to him to form a connecting link between the pure days of innocent childhood and those blessed visions of eternity, when the Church triumphant shall assemble before the throne of God in heaven.

Such were the feelings which gladdened the heart of Arthur Ridley, on the morning after his arrival at the house of his friend. The eastern sun gleamed through his window, and it was in harmony with the sunshine of his soul. For all within was bright and hopeful. The cares of his profession were left behind him in the busy city, and only prepared him to enjoy more keenly the calm retirement of the country, and the society of his friend.

The scene which presented itself to him from the window of his bedchamber corresponded well with the train of his feelings. He looked across a neat garden, directly upon the village church, and a cluster of cottages which formed a portion of the village; for there was no care taken to screen them from the view; there were no high walls, no "spring guns and man-traps." A village-parsonage ought to be, like the heart of its master, free, open, and accessible.

The rector, though unmarried, did not live in secluded bachelorship. His younger sister spent much of her time at his house. Mary Herbert was one of those delightful beings to whom many an English home owes its brightest charm. Beautiful, accomplished, and animated; and, what is far more excellent, kind-hearted, simple-minded, and religious, she not only gladdened her brother's home, but greatly aided him in his usefulness. Mary was the dispenser of kindness throughout the parish; young and old alike loved her: the "blessings of the fatherless" were upon her, and the "widow's heart sang with joy" when she appeared amongst them. Long may England's daughters hold the place which they now so often occupy, as the medium of charitable feelings between the rich and the poor!

"Are you as kind as ever in teaching the Sunday-school children?" said Arthur to Miss Herbert when breakfast was finished.

"I take as much interest in them as I used to do," answered Mary, "and I hope you will again condescend to be my assistant. Do come and see the neat school which George has built."

This invitation was given with so much warmth (it might be her anxiety to shew a visitor the result of her brother's liberality, or it might be from recollection of the talent for teaching which Arthur had displayed on former occasions), that he could not for an instant refuse: so they were soon equipped and on their way to the school-house. It happened that they were ten minutes too early, which gave opportunity for a walk round the rectory-gardens; and then they were surprised to find that they were ten minutes too late. Mary's scholars wondered at her want of punctuality, for they had scarcely ever been kept waiting before; and they could not help observing that her manner was unusually distracted. She forgot the verse which they were reading, and asked the same question several times over. But duty, prompting a silent prayer, soon enabled her to recall her scattered thoughts, and she diligently engaged herself in catechising the children; until the bells began to ring,

* From Rev. W. Grealey's Portrait of an English Church man.

and her brother looked in, and summoned them to church.*

It is a pleasing sight to watch a village congregation as they assemble together by different paths, all converging at the house of God. The school-children in their neat and orderly array, descending in regular gradation from the tall boy of fourteen carrying his prize Bible, down to the little girls of five or six holding each other by the hand—the village youths and maidens in their best attire—the farmers' well-doing families—and the aged men and women leaning on their staves. Many an old friend did Ridley recognise about the church-porch: and he spoke kindly and familiarly with them, feeling that, on consecrated ground, they stood on close equality; rank, station, intellect, are brought to one common level within those sacred precincts, where all must one day mingle with the dust.

The groups which lingered in the churchyard had now passed into the interior of God's house, and it might well be said of most amongst them, that they "entered into his gates with thankfulness, and into his courts with praise." And very few indeed were they who missed even the opening of the solemn service.

The Cabinet.

THE INFINITE LOVE OF GOD TO SINNERS.—Immanuel, God *with us*, is tantamount to "Christ *in us*, the hope of glory." And if Christ be in us, and with us, in this world, it is an infallible earnest, and an invaluable pledge, of our being "with Christ in God" for ever in the world to come. Thus (to use the excellent words of another), "The highest heavens are the habitation of his glory, and the humble heart hath the next honour—to be the habitation of his grace." What ground, then, for rejoicing is here! Believer, if thou hast the pledge, thou shalt have the portion. The faithfulness, the love, the omnipotence, of thine Immanuel, are engaged to bestow it upon thee, and to bring thee to its eternal possession. What condescension, what infinite and unsearchable kindness, is here! It would be thought a point of vast humility and beneficence, if an earthly king—a feeble frame, like all others, of dying clay—were to descend from his throne, and lift up a filthy beggar, to make him the partner of his crown. But the condescension of God is infinitely greater. The Lord of heaven and earth, the everlasting King of kings, not only quitted his glorious throne, but became a *man* like thyself—a man of sorrows—a man despised and rejected—a man, who, in his own created world, "had not where to lay his head"—and, finally, a man to bleed and groan and die, not for the safety of his friends, but for the salvation of rebels, of apostates, of enemies. He died for those who could never so much as have thanked him for dying, did not he add to that wonderful love the additional gift of his Spirit and grace. Almost every one would think himself bound in gratitude to pay a particular respect to a person who might have saved an earthly life; but how low is the thankfulness, how poor a return of love, is the most ardent affection of the children of God, to him, who not only hath saved them to a life of grace, and to the possession of a thousand comforts, which the world cannot know, on earth, but hath also assured them, by

* Let me observe in passing, how great a help it is to the clergyman, when any of the educated persons amongst his parishioners will relieve him from the mechanical part of the Sunday-school instruction. Except he be a man of robust health, two full services in the church are as much as one minister can well accomplish. And if, in addition to this, he has to lecture or catechise children for a couple of hours before the service, it is probable that, by the time of the sermon, his voice and energy will be much exhausted. Let me add, that the aid given by well-disposed churchmen or churchwomen in the Sunday-school must be regular, or it will be valueless.

this earnest of their redemption, of a life eternal with him, in heaven.—*Serle's Horse Solitaire.*

THE HARMONY OF SCRIPTURE.—Taking the Old and New Testaments as a whole, the wonderful harmony which pervades the sacred volume affords a sufficient and convincing proof of its Divine inspiration. For let it be considered—1. That this volume is evidently not the production of one author, but of many. The different and characteristic style of each book, which is so marked as to be evident, even through the medium of a translation, is a sufficient proof of this. But to one who understands the original languages, this sort of argument has tenfold weight; and it leaves no possibility of doubt, that these books were written, as they profess to be, by between thirty and forty different authors. 2. These authors did not live in the same age, but at different intervals, through a period of at least fifteen hundred years. Here, also, what is known of the progress of language would supply a powerful and conclusive argument also, even if languages entirely different were not used in the former and latter portions of this volume. They had, therefore, no means or possibility of communication and mutual agreement. They were, besides, placed under every possible variety of circumstances: some of them were kings and priests, others simple shepherds and fishermen. As widely as men could be distinguished by natural character, and by the circumstances of education and external condition—by riches, nobility, and learning, on the one hand, and by poverty, low estate, and want of mental cultivation, on the other,—so far every circumstance tended to produce all manner of differences in their habits and opinions, modes of thinking and feeling: not to mention how widely men differ whenever they come upon speculative subjects, even when, to human appearance, all external circumstances have been the same. 3. Let all this be duly weighed, and we shall see, that it was utterly impossible that the productions of such, and so different authors—of so many scattered, diversified, and uncommunicating individuals,—could have combined to form an harmonious and consistent whole; unless each and all of them had written (as they profess) by inspiration of one and the same all-wise, all-knowing, and unchanging God, who sees the end from the beginning, and who, in the development of a wonderful and eternal plan, has been pleased at different periods, and by different instruments, to make known the various portions of a system of religion to men, till the whole was completed. And, setting aside for the time all external evidences, any reasonable man must receive the Bible as given by the inspiration of God, upon the internal evidence of its own perfect self-consistency alone. In order to see the force and truth of this argument, we must, however, keep constantly in view the great, fundamental, and essential principles of religion, and give them always their due and paramount importance. If these are lost sight of, I cannot suppose that the harmony and consistency of which I speak should be discerned or acknowledged. For it requires much longer study, more frequent perusal of, and thorough acquaintance with, the contents of so large a volume—a more patient comparison of one part with another,—to discover the agreement upon points less important, more abstruse, and which ought only to be viewed in their subservience to the grand principles which pervade the whole. But let any man begin and conduct his inquiry with a special reference to those, and I will boldly put the challenge: Find me elsewhere, in the whole compass of theological or philosophical writings—not thirty or forty, but ten or five (or, might I not say, even two!) authors, whose works, diligently compared, will exhibit the same harmony and consistency which pervades the Scriptures,—and then I will acknowledge that this argument is weak and inconclusive. In the mean time, I must be allowed, while I behold and admire this divine consistency, and feel

the force of the unanswerable argument which it supplies to the believer, to observe, that those who assume the title of philosophical unbelievers, and pretend that, upon consideration and inquiry they believe the Bible to be a mere fiction, and the work of man, are open, not only to the charge of ignorance, inattention, and unfairness, but of blind credulity. Add to this, the proud and bitter spirit in which they oppose that which, if true, is so unspeakably important; and we have in their conduct one of the most awful and lamentable proofs and illustrations of that deep moral depravity, which is charged upon all mankind by the sacred writers. . . . Do not unbelievers themselves thus afford the strongest confirmation of one fundamental doctrine of that religion which they reject and deny, and become, in more than one respect, living evidences of the truth of the Bible?—From "*The Essentials of Religion briefly considered.*"

AM I A CHRISTIAN?—The important inquiry which I propose is this: "What marks do I bear, which may satisfy, and not deceive my conscience, that I am a Christian indeed, a child of God, and an inheritor of everlasting life?" Here we tread on ground where no footsteps are to be found, save those of the followers of the Lamb. No evidences can be admitted, but "the marks of the Lord Jesus." It will not do to say, "I am temperate, prudent, chaste; I love my neighbours, friends, and kinsmen; I am a good husband, father, and friend." To all this, it may be answered, "What do ye more than others?" To be a Christian is to be what none but a Christian can be. It is, being justified by faith, to feel ourselves at peace with God, and calmly to repose in the blood of Jesus: it is to be partakers of a divine nature, cleansed and sanctified by the Spirit of our God: it is to be crucified to the world, dead to pride, to sensuality, and to self; and, at the same time, to be "not slothful in business," active in every duty, alive to every sympathy, rejoicing with them that rejoice, and weeping with them that weep. To be a Christian is, in a word, to be a new creature, with whom old things are passed away, and all things become new; whose life is hid with Christ in God, and whose citizenship is in heaven. Reader, does this description suit thy case? Art thou a Christian? If not, go to Him who can make thee one—who can forgive thy sins, change thy nature, and impress his own image and superscription on thine heart.—*Rev. H. Woodward.*

ANCIENT TESTIMONY.—I shall speak to you but what St. Jude hath already spoken to the whole Church. "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, that we should earnestly contend for the faith which was once delivered to the saints." If it were so needful for him then to write, and for them to whom he wrote to contend for the first faith, it will appear as needful for me to follow his writing, and for you to imitate their earnestness, because the reason which he renders, as the cause of that necessity, is now more prevalent than it was at that time, or ever since. "For," says he, "there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ." The principles of Christianity are now as freely questioned as the most doubtful and controverted points: the grounds of faith are as safely denied as the most unnecessary superstrutions: that religion hath the greatest advantage which appeareth in the newest dress, as if we looked for another faith to be delivered to the saints. Whereas in Christianity there can be no concerning truth which is not ancient; and whatsoever is truly new, is certainly false. Look, then, for purity in the fountain, and strive to embrace the first faith, to which you cannot have a more probable guide than

the creed received in all ages of the Church; and to this I refer you, as it leads you to the Scriptures, from whence it was at first deduced; that while "those which are unskilful and unstable wrest" the words of God himself "unto their own damnation," ye may receive so much instruction as may set you beyond the imputation of unskilfulness, and so much of confirmation as may place you out of the danger of instability.—*Bishop Pearson.*

NATIONAL BALLADS.—No. XI.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

THE TENDER MERCIES OF POPEERY.

HIE to the battle-field!

And mark the soldier who hath stood the foe,
But who at last hath reel'd,
Drag his faint limbs where cooling waters flow:

Mark him, in torturing pain
And feverish haste his parched lips to raise,—
Then bid his toil be vain,
And cast him far, in hopeless thirst to gaze.

Haste to the sinking ship!
Listen the crashing planks, the rushing wave,
While from a neighbouring steep
One rope descends a drowning man to save:

But as with eager speed
His hand is stretch'd that friendly rope to clasp,
Then—shrink not from the deed—
Sever, mid yawning waves, his death-like grasp.

Turn to the prisoner's cell,
And see "a sunbeam, that hath lost its way,"
Fall where thick vapours dwell,
And o'er the captive's forehead cheering play:

With joy long time unknown,
Sunshine and youth beam with that sparkling light;
Heed not the lonely moan,
But shroud him once again in darkest night.

Thence to the poor man's cot—
Hear famish'd babes on weeping parents call,
And parents curse their lot,
As one by one they see their children fall:*

And stand thou by the while,
And grasp unflinchingly thy loaf of bread,
And count with joyous smile,
As one by one the victims bow the head.

Shrinkest thou from the task?
These are as tender mercies, heartless Rome!
We rend away the mask,
We view thy workings in our sea-girt home.

From the pure living word
'Tis thine to turn away the thirsting soul;
'Tis thine to snap the cord,
When troubling waters o'er the spirit roll.

* It is but just to acknowledge that Dante's description of the death of Count Ugolino's children by famine was in the writer's mind while penning the seventh and eighth stanzas. One line has been directly borrowed;—

"Come tu mi vedi
Vid' io cascar li tre ad uno ad uno."

'Tis thine heaven's precious light

With thy false mists to darken and becloud,
And—fearful, devilish sight—

From souls of babes withhold their daily food.

From thee with hate we turn,

And count thee, Rome, as our most deadly foe ;

Thoughts, feelings, in us burn,

Though faintly in our words those thoughts and feelings glow.

STANZAS.*

'Tis grace alone which lifts the mind
From meaner views the Lord to please ;
And prompts the soul in him to find
All that the soul can taste of ease.

How blest such hours serenely glide,
Midst wrecks and horrors all around !
Nor shall death's rough and rushing tide
That placid sense of life confound.

Pleas'd with his Father's sovereign will,
Who best can choose and best decree ;
His word he trusts him to fulfil,
With patient eye and waiting knee.

He sails o'er time's tumultuous main,
Dependent on eternal care ;
And cannot doubt the port to gain,
For God hath sworn to bring him there.

Miscellaneous.

MOZART. —When Mozart was at Rome, at the age of thirteen, Ganganelli, who then filled the pontifical chair, invited him to the Quirinal Palace, where he had the honour of performing privately before his holiness. This was just before Easter. In the course of the conversation, the approaching performances in the Sistine Chapel were spoken of, particularly the famous *Miserere* of Allegri. Mozart, with the *naïveté* of his age, requested a copy from the pope, which he declined giving, explaining, in kind terms, that compliance was out of his power, because the piece was forbidden to be copied under pain of excommunication. The young musician, however, obtained permission to attend the single rehearsal which preceded the public performance. He listened with the most earnest attention; and on quitting the chapel, hastened home, and wrote down the notes. At the public performance he had the manuscript concealed in his hat; and having filled up some omissions, and corrected some errors in the inner parts, he had the satisfaction to know that he possessed the treasure so jealously watched. The next time he was invited to play before the pope, he ventured to mention what he had done, and produced the manuscript. The pope listened with amazement; but said, with a smile, "The prohibition cannot extend to the memory; and I think you may escape the penalty of excommunication." This composition, afterwards published from a copy sent as a present from Pope Pius the Sixth to the Emperor of Germany, was compared with the manuscript of Mozart, and it was found that there was not the difference of a single note. — *Hogarth's Musical History*, &c.

VISITATIONS. —The relaxation of discipline into which our Church has gradually fallen, tends in some

degree to weaken those feelings of interest with which the stated seasons of visitation were anciently regarded. If the original purposes of this solemn meeting were more strictly kept in view; if all the parties concerned in its duties were more intent on converting it into a season of ministerial improvement and friendly conference,—much that is now merely formal might become instructive—much that is deemed repulsive might be rendered interesting; what is at present tolerated in compliance with custom or in deference to authority, might be welcomed with delight, and regarded as a privilege. Visitations were designed, not more for the convenience of the bishop than for that of the clergy. The Church doubtless expects that he to whom a certain portion of ecclesiastical authority is delegated, for the due administration of her important interests, should avail himself of these occasional meetings to inquire into the actual state of his charge; to provide that all things be done decently and in order; in a spirit of purity as to doctrine, of unity as to external forms, of conscientious and unfeigned zeal as to the general functions of the ministry. But, on the other hand, the Church expects from her clergy, not a mere passive attendance, not a bodily appearance only, at a stated time and place, but intelligent participation in the business of the day, and a readiness to promote its useful objects; she requires them to meet, not as men having no calling or pursuit in common, but as brethren of one large Christian family, conferring with each other, and with their diocesan, respecting the state of their parishes, and taking sweet counsel together in whatever concerns the fulfilment of their pastoral office.—*Bp. C. R. Sumner's Charge to Clergy of Llandaff*.

THE MIGRATION OF BIRDS. "The crane and the swallow observe the time of their coming" (Jer. viii. 7).—The migration and periodical flight of birds, instinctive as they must certainly be considered, are yet peculiarly demonstrative of the providential superintendence of the Creator. The natural history of the crane furnishes striking evidence of this assertion. Immediately after landing, we were surprised and delighted with a flight of birds, which we discerned at first like a thick dark speck in the heavens, which gradually enlarged as it approached, and discovered at length the array and order of their flight. They wheeled along their airy movements in the form of a semicircle, enclosing within itself numbers of smaller circles; the component parts of which were constantly shifting their relative positions, advancing to the front as if by a sudden impulse; then falling back to the rear, alternately occupying and giving place to others. The lively competition was constantly maintained; each of them every instant passing or passed by his fellow. All was grace and harmony, not one discordant movement throughout the whole array; every thing appeared as if regulated by a preconcerted plan, in which every member understood and performed his part with freedom and precision, alike the subordinates and the superiors. They were too high in the air for us to hear any noise from the steerage of their wings, or to know what species of birds they were; but we judged them to be cranes. They held on their steady flight from north to south, following the course of the river, as far as the eye could accompany them.—*Richardson's Travels*.

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* From "Serle's Horse Solitarism."

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE POOR IN THE LAND.

BY THE REV. ROBERT ARMITAGE, M.A.

THE poor seem to be highly exalted in Scripture; and against the words of Scripture who would contend? When it pleased God to send his dear Son into the world, what was the state to which he appointed him? It was that of a poor man, who had not where to lay his head, far poorer and more distressed than the vast body of the working classes in this country. Does not this at once exalt the state of the poor? The Saviour said, "Blessed are ye poor;" from among the poor he chose his disciples; they were poor and miserable on the earth, although they had heaven in view. St. Peter said, "Silver and gold have I none;" and the poorest man now may possess virtues inferior to St. Peter, but far superior to all the silver and gold of the whole world. The tribe of Levi had no portion allotted them in Israel, but they were honoured of the Lord. What is a high-sounding title or a large estate to a man who must soon fade away like the grass? What the whole of this world, and none of the next? And we are assured by One who cannot lie, that the poor man may be in Abraham's bosom, when the rich man shall be laid in the flames of hell; and that the poor man shall be welcomed and comforted, when the rich man shall "weep and howl" for the misery that shall come upon him.

Now is there not one very sufficient reason at least, why God should speak so kindly of the poor; and cannot we easily discover it? It is this: the Gospel-invitation is sent to all men, and to every man of every nation it is

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proclaimed, that "God will have all men to be saved, and is not willing that any should perish." But in every nation the vast multitude of men, women, and children, are poor; and, moreover, they must always be poor. Poor men sometimes become rich, but then rich men also become poor, and no man can point out the nation in which the rich are not as a handful compared with the multitude of the poor. And it shall always be so; for God has said, that "the poor shall never cease out of the land:" and our Saviour said, "the poor ye have always with you;" shewing that, after he was gone, the poor would still remain.

"The poor shall never cease out of the land." Can we prove this to be true from our common view of common life? To be sure we can, if we use but common sense. And we prove it in this way,—people must have food and clothing. But these cannot be obtained without labour; and the weaver, the tailor, the butcher, the baker, the cook, &c. must be employed. But would these tradesmen work, unless they needed wages in exchange for their work? And what makes them need wages? Why, their poverty. So that, unless these good tradesmen were poor and needed money, the rich would be compelled to work for themselves.

But, besides the articles of food and clothing, much domestic service is necessary. There is much hard and dirty work to be done, which nobody would do, if they could avoid it; and everyone will avoid it who needs not to be paid for it: how then could it be done, unless there were poor persons to do it? Unless there are a vast multitude of poor persons, sufficient to meet the great de-

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[London: Robson, Levey, and Franklyn, 46 St. Martin's Lane.]

mands of labour (and how vast is the demand for most laborious work in this great commercial and agricultural nation!), and others rich enough to pay them for labour, there would be little comfort, cleanliness, peace, or happiness in the world. Poverty is the very soul of industry; it is the pendulum that keeps in motion the business of the nation; and the main care should be, that it be duly regulated. If the poor ceased out of the land, the whole machinery of the nation would be stopped, when its workmen were gone, and what comforts could we have then? Without labour, nations cannot rise, but remain in a savage state; and if the poor were all gone, we should get no work done; and then, having to make our own clothes, our own shoes, our own guns, and cook our own victuals, we should soon be desirous of wearing clothes as easily made as possible, of very ordinary shoes, &c., until we should get back to the state of savage life; and instead of clothes, we should wear the skins of animals; instead of shoes, we should tramp on our naked feet; instead of guns, we should be content to have a spear; and instead of cooking victuals, we should rather eat it raw; and thus having gone back to savage life, we should gain savage dispositions and manners also—we should kill and plunder—and we should see England as England was hundreds of years ago: and I do not believe that those who seek to make the poor discontented with their condition would be in love with the change, but rather they would be the first to agitate for a change back again—the first to draw up a primitive charter—the first to acknowledge, that without law there can be no liberty; and that in proportion to the strength of the law is the strength of liberty. And recollect, even in our barbarian state, that “the poor would not cease out of the land.”

If a nation was deprived of that poverty which takes common labour off the hands of some, we should have no men giving themselves up to those higher labours of learning and science which are so conducive to the happiness and welfare of the poorest man living, as things at present are constituted; and without our men of learning and genius, we must run back, like a broken clock, to savage life. Surely, in all this we must see that poverty is a special appointment of almighty God.

But in addition to the above plain reasons for the wide existence of poverty, we know that all the men of all the world, all the kings, and princes, and presidents, and all the armies and navies of the world—in short, all the wisdom, and power, and cunning, and labour of all the men of England, France, Russia, China, America, &c., could never

drive poverty from the earth. Kings might combine, religious men unite, and the people conspire, and all these work in harmony together; and yet they could not succeed in establishing a world in which the vast number of its inhabitants should not be poor. He that sitteth in the heavens would laugh them to scorn. The banishment of poverty is beyond the power of man. The Queen, and her Houses of Lords and Commons, and all her rich and poor, might enter into a league together to banish poverty from one town or county of England—and they could not do it. As long as this earth is spread out under heaven, such must be the case. And just let us look round. We see inequality reign in all the works of nature under God; and as one man is ignorant and another learned, so is one strong and another weak. And whether we look to the laws of nature, or the laws of reason, or the laws of religion, to the laws equally of God or man, we know that one man will be rich, and another will be poor. So fixed and unchangeable is this, that if all, by any contrivance of man's ingenuity, were put equal to-morrow, some would be unequal again before the night. As long as dispositions and abilities are unequally given, so long the fruits of these dispositions and abilities must be unequal. So that it is plain, that if all were put equal to-morrow, unless we had the power to equalise men's various natures, the equality must soon be undone by the men themselves who were equally placed. And it would be undone in this way: one man would be strong and another weak; surely then the labour done by the one (and some labour must always be done) would be greater than that done by the other, and there would be inequality, in some way, at once,—one man would be industrious, and another idle; one man drunken, and another sober; one man more ingenious than another; different trades would arise, and some seek more payment than others; two men would get fighting, while others were working; one would rob another; one would have a family, and another not even marry; one would be charitable, another a miser; the children must be poorer than the father:—so that equality is a mere dream, an idle vision, a madman's talk, until that time when the grave shall strip us of all our worldly advantages, and we shall stand, kings and beggars alike, naked, and poor, and blind, and miserable, as regards all earthly power, wealth, and distinction, before God. Seeing then that these things are fixed, that our common sense, equally with the revealed word of the Gospel, tells us not only “that the poor shall never cease out of the land,” but that the vast multitudes of every

country are poor, let us thank God devoutly for the advantages his almighty power has given to the poor; and let our feeble powers work together with and under the commands of that power, and "let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low: because as the flower of the grass he shall pass away." All shall pass away, and all men shall go down to the grave and see corruption; and then their inequality in this world will be as nothing to what the inequality of mankind will be in the next: "some shall arise to everlasting glory, some to everlasting contempt;" and the rich may become the most contemptible before God.*

Biography.

THE LIFE OF WILLIAM WILBERFORCE, ESQ.

[Continued from Number CCIII.]

In order to give a connected view of Mr. Wilberforce's labours in regard to the slave-trade abolition, I overstepped the strict chronological order of his life. I now therefore return to some particulars previously omitted.

His was not a mind so contracted as to embrace but one object of pursuit at once; and, accordingly, whenever any field was open for benevolent exertion, he was sure to be found indefatigably at his post. In 1793 the renewal of the East India Company's charter came before parliament. This seemed a favourable opportunity for rendering, by the spread of Christianity in Asia, our empire there a blessing to the nations subject to our sceptre. Having therefore consulted with the archbishop of Canterbury, Mr. Wilberforce proposed certain resolutions, pledging the house to the "peculiar and bounden duty of promoting by all just and prudent means the religious improvement" of the natives of India. These were agreed to in general terms; but when he proceeded to give them a more practical bearing, by providing for a supply of chaplains and schoolmasters throughout the Indian provinces, he was met by strenuous opposition on the part of the directors of the Company, and from other quarters; and his clauses were thrown out.

About this time occurred his first political differ-

ence with Mr. Pitt. He imagined—how vainly, events have since abundantly proved—that by a more conciliatory tone on the part of the British government, the war with France might have been either first averted or afterwards easily terminated. To such a length did his feelings carry him, that in 1795 he moved an amendment on the address to the king's speech; and in the course of the same session introduced another motion of similar purport. It is needless to say that he was on each occasion beaten by a large majority. Every credit for integrity of motive will be willingly conceded to Mr. Wilberforce for this conduct; but as little can it be denied that his extreme sensitiveness overpowered his better judgment. His wisest friends faithfully represented to him the error into which he had fallen; and it is one of the beautiful characteristics of his temper that he received with the most affectionate gratitude the remonstrances of Dean Milner, Mr. Robinson of Leicester, Dr. Burgh, and others. The opposition of his beloved friend appears deeply to have grieved Mr. Pitt. Such was the habitual serenity of that great statesman's mind, that it is said two events only in his public life were able to disturb his sleep: one was the mutiny at the Nore; the other, the first open opposition of Mr. Wilberforce. But it did not dissolve their friendship. After a very brief interval of absence, rather than of alienation, they were found on the same terms of close intimacy as before.

In the autumn of the same year, the revolutionary spirit which unhappily pervaded the country seemed to call for legislative interference. Accordingly, bills were introduced into parliament, which Mr. Wilberforce, now thoroughly convinced of the necessity of strengthening the minister, zealously supported; and then came one of the most remarkable crises in his political career. He had originally, it will be remembered, while yet the stripling member for Hull, been a main instrument in directing the voice of Yorkshire into approval of Mr. Pitt's infant administration; he was now again to awaken the same powerful energy on the same side in this hour of the country's peril. This was, indeed, good service; for "Yorkshire and Middlesex between them," it had been said, "make all England." A public meeting was projected by the opposers of government, to petition against the bills in progress; and so secretly were their plans concocted, that it was not till he was on his way to church in London, on Sunday, Nov. 29, that Mr. Wilberforce received, by express, the accounts which demanded his presence at York on the following Tuesday. He instantly consulted with Mr. Pitt; and feeling that here was a plain necessity, to which the usual rules of Sabbath-rest must bend, he set off after church in the minister's carriage, his own not being prepared in time. On the appointed day, the freeholders of Yorkshire were assembling in vast masses; the friends of the government far outnumbered the other party; but they were destitute of a leader, and their efforts were likely to be paralysed for want of concentration. At that critical moment, Mr. Wilberforce, unexpected by the majority, dashed into the city in his chariot and four, welcomed by the acclamations of thousands, and springing hastily upon the hustings, was the main instrument in winning, by

* Jones of Nayland says truly, "If any member of a Christian society now pleads his natural rights, he thereby declares that he intends to break through the laws of civil society, and the restraints of religion, and go back, as fast as he can, to the state of nature."—Vol. vi, p. 344.

And how beautifully does Hooker write—"Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world: all things in heaven and earth do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent admiring her as the mother of their peace and joy."—*Eccles. Pol.*, book i. c. 16.

A little work of the present day, called "Clarissima, or the Rule of the Christian Heart," seems to lay down sound principles regarding government and the governed. It says, p. 41, "Violence must be hateful in any shape to God. It is forbidden in private life, and must be doubly dangerous in public. A whole mob may be morally guilty of murder. Violence also greatly hinders the cause it professes to espouse." The above little work, I am sure, would be of inestimable benefit to the righting of many a poor victim of the deluding orators. And why not reprint Jones of Nayland's tracts?

his spirit and eloquence, a decisive triumph. On Friday evening he was again in his place in the House of Commons, with the petition of his constituents in favour of the bills, signed by 7000 names, while the opponents of them could muster no more than 309. Other counties followed the example; and the general voice of England was heard on the part of order and authority.

In the midst of his public duties, Mr. Wilberforce was not unmindful of more private calls. Thus, for instance, he was frequently contributing with great liberality to Mrs. Hannah More's Cheddar Schools. Indeed, the origin of those excellent institutions seems to have been with him. He had a few years before visited the romantic cliffs; but instead of exclusively admiring the natural beauties of the scenery, his mind had been occupied in studying how to relieve the moral wretchedness of the inhabitants; and on his return, with his heart overflowing with Christian zeal, he assured Mrs. More, "If you will be at the trouble, I will be at the expense." In all his social intercourse, too, he was sedulously watchful to be of use to those he conversed with; so that, as other men have been known to provide themselves with wit, before they entered into company, he used to store his mind with topics (which he playfully called *launchers*), by the use of which, his conversation might be such as became the Gospel of Christ.

In 1797, his "Practical Christianity" was published. He had been for some time engaged on this work; and though his bookseller apprehended—such was then the little demand for religious publications—but a small sale, it passed speedily through many editions. By 1826, it may be added, fifteen large impressions had been issued in England, and twenty-five in America; and the book had been translated into French, Italian, Spanish, Dutch, and German. Its influence, both from its own intrinsic worth, and the station occupied by the writer, was very extensive. His friends were warm in their acknowledgments. "I heartily thank you for your book," wrote Lord Munster: "as a friend I thank you for it; as a man I doubly thank you; but as a member of the Christian world, I render you all gratitude and acknowledgment. I thought I knew you well, but I know you better now, my dearest, excellent Wilber." Doubtless many will have occasion to bless God for ever that this work was given to the world. Burke spent much of the last two days of his life in reading it, and said that he derived great comfort from it, and that if he lived, he should thank Wilberforce for having sent forth such a book. And it is well known that the beloved Legh Richmond owed to the perusal of it his first serious impressions. If, then, there be considered the good done by those to whom it was blessed, extending perpetually in fresh circles, the author may justly be denominated "the father of many nations." Many will there be to be his joy and crown.

On May 30 in this year, Mr. Wilberforce was united in marriage to Barbara Ann, eldest daughter of Isaac Spooner, Esq. of Elmdon Hall, in the county of Warwick. Four sons and two daughters were the issue of this marriage: of whom the four sons survive their father.

I pass over, with very cursory notice, many of Mr.

Wilberforce's labours of love. He took an active part in the formation of the Church-Missionary and other religious societies. He aided in the establishment of that respectable periodical the "Christian Observer." He endeavoured to suppress Sunday newspapers. He resisted the project for Sunday drilling. He opposed an attempt to alter the toleration act: and indeed, wherever, as a Christian man and senator, his influence could be of service, it was unsparingly employed. I can pay but brief attention to his minor political actions: but I must not omit all mention of his remarkable election-contest in 1807. The parliament had been unexpectedly dissolved, and candidates appeared from each of the noble houses of Fitzwilliam and Harewood. Mr. Lascelles, of the latter family, had previously represented the county, but had been thrown out at the preceding election a few months before. The clothiers—a very numerous body—were much opposed to him; and a supposed connexion between him and Mr. Wilberforce was now unfavourable to the latter. But the unbounded wealth of the two rival houses was what most alarmed Mr. W.'s supporters, as they were sensible that his private fortune could not supply the sinews of war for such a contest as was impending; and thus, that, though possessing the good-will of a majority of his voters, he might easily be defeated, from simple inability to bear the expense of bringing up his friends to the poll. He was advised, therefore, to retire: but this he spiritedly refused, and called on the county to assert its independence. Subscriptions were immediately entered into; and though the show of hands was against him, and on the first day he was but second, on the third lowest, on the poll; so that his own professional adviser declared, "I can see, gentlemen, clearly enough, how this will turn out; Mr. Wilberforce has obviously no chance, and the sooner he resigns the better:"—yet an energetic zeal was at work, which ere long manifested itself. Sums of money poured in from all parts of the kingdom, till nearly 70,000*l.* had been raised. But little of this was needed. For while the joint expenses of his opponents were 200,000*l.*; the total charge of his election was but 28,600*l.* The voters came from the extremities of the county with the utmost enthusiasm, at their own expense; placed him, on the fourth day, in a triumphant majority; and finally returned him in his usual situation, with Lord Milton as his colleague.

He continued to sit for Yorkshire till the general election of 1812. In then determining to retire from his honourable post, he was influenced in some measure by the state of his health,—never very strong, and which appeared with advancing years less likely to bear out the fatigues of close parliamentary attendance—but more especially by his anxiety to train his growing children in the right way. His concern for their welfare had been continually apparent: but in the busier seasons of public occupation he had little more than the Sunday to bestow upon them, and therefore little opportunity of studying their characters, directing their judgment, and gaining their confidence. The hours which he did spend with them were highly prized, and are still most fondly cherished in the memory of those who survive him. Yet as he could not feel justified in retiring altogether from the

political stage, he embraced the proposal of Lord Calthorpe to sit for the borough of Bramber. The nature of this seat did not impose on him the obligation of such constant attendance as that for a county. The news of his resignation was received in Yorkshire with deep regret, and the assembled freeholders voted him their cordial thanks for his laborious services as their representative during a period of twenty-eight years.

His chief objects, as marked out by himself, were now, "first, my children; secondly, parliament; thirdly, when I can spare time, my pen to be employed in religious writing;" and he was as actively engaged as at any former period of his career. The question of "Catholic Emancipation" was soon being stirred; and here, unhappily, Mr. Wilberforce was led to advocate concession. He had always strongly opposed the mischievous grant to Maynooth college, which he, with reason, regarded as a hot-bed of bigotry and superstition: but he imagined that now, so much having been yielded to the Romanists, it was inexpedient, nay, impossible, to refuse their further demands. Moreover, judging of others by his own integrity, he urged in the debate: "Political power, sir, you have given them already [in the elective franchise]; it is vain, therefore, to attempt to stop where you now are; but the present is a golden opportunity, in which you may accompany the concession with the necessary safeguards: for even if the consciences of the Roman Catholics should not be bound by the oath which they will take, where can *gentlemen* be found, who, after swearing not to disturb or endanger the established Church, would dare to rise and propose any measure to its detriment?" It was a great misfortune that Mr. Wilberforce adopted these mistaken—as time has sufficiently proved them—notions: for the influence of his character weighed with multitudes, especially of the more religious part of the community; opponents were disheartened, the wavering were brought over; and an impulse was given to the public mind which, though not then effective of the threatened step, undoubtedly contributed very much to its being ultimately taken. His motives were most pure and praiseworthy; the error was in his judgment.

At this time, too, he was anxiously engaged in the discussions on the renewal of the East India Company's charter. Witnesses had declared that the opening of India to Christian instruction—nay, that a stir for such an object in London—would kindle at once in our Asiatic empire the flames of rebellion; and some had gone so far as to maintain that Hindooism was a better religion for the natives than Christianity. Such were the dreadful opinions to be resisted; and nobly did Mr. Wilberforce bear himself in this combat. He reminded the house of his having twenty years before appeared as the advocate of the same cause, and of their own general resolution at that time: and such was the blessing of God vouchsafed to his exertions, and those of other friends of religion, that the foundation of an organised church in India was then laid, by the appointment of a bishop and three archdeacons; and the restrictions which had hitherto well-nigh prohibited the preaching of the Gospel there were in great measure removed. Further steps have since that time been taken; yet even now the cause of Christianity in

India needs the watchfulness, the prayers, and the exertions of all good men. There are still stains to be purged out; and we have, as yet, been far from fulfilling our duty as a Christian nation to those whom the providence of God has, for his glory, placed under our control.

I am unable to do more than glance at Mr. Wilberforce's continued labours in behalf of Africa. He was indefatigable in using every means to induce other nations to abolish, as England had, the traffic in slaves. The political events of 1814 and 15 were eagerly seized as affording opportunities of urging this great measure of justice. With many of the influential foreigners who at that time visited England, he had personal interviews, and especially with the Emperor Alexander of Russia, who was well disposed to his object: he also pressed it on the notice of our own statesmen who attended the continental congresses. If all was not gained that could have been desired, yet a great advance was made towards that total extinction of slavery throughout the civilised world which he desired to see. Between 1810 and 17 the trade was abolished by Venezuela, Chili, Buenos Ayres, Sweden, Denmark, Holland, and France; and pledges were given by Spain and Portugal that they also would abolish within a specified term of years.

It was at the time of the visit of the illustrious foreigners that Mr. Wilberforce was brought repeatedly into the society of Madame de Staël. The impression made by his manners on this celebrated lady is well worth noticing, as it serves to refute the hackneyed calumny against religion, that it makes men melancholy. "Mr. Wilberforce," said she, "is the best converser I have met with in this country. I have always heard that he was the most religious; but I now find that he is the wittiest man in England." Indeed, every circle was studiously desirous of entertaining him. When at Brighton, in 1815, he received repeated invitations from George IV., then Prince Regent, some of which he accepted,—the prince kindly assuring him that he should never hear any thing in his house to give him pain; and considerately inviting other guests whom he thought Mr. W. would like to meet.

In succeeding years he was employed in endeavouring to introduce qualified instructors into Hayti; in opposing, eventually with success, state lotteries; in attempting a compromise, which might have spared the country the distressing scenes of the trial of Queen Caroline. He was also looking forward to introduce the subject of slave-emancipation. But several circumstances intervened. His eldest daughter died, in the humble hope of the Gospel, after a tedious and distressing illness, in 1821; and his own strength was so much diminished as to induce him to resign the leading place to a younger man. Finally, after repeated attacks of illness, he came to the resolution of withdrawing altogether from parliament, after forty-four years' service. His last frank, dated Feb. 22, 1825, carried a letter to two of his sons at Oxford. "My dear boys,—When Charles I. was on the very point of exchanging, as I trust, a temporal for an eternal crown, he was forced to be short, so he said but one word; and now I have but a moment in which to use my pen; and therefore, my dear boys, I also

will adopt his language, and add as he did—REMEMBER—you can fill up the chasm. I will only add, that with constant wishes and prayers for your usefulness, comfort, and honour here, and for glory, honour, and immortality for you hereafter, I remain ever your most affectionate father,

"W. WILBERFORCE."

[To be concluded in the next Number.] S.

QUEEN ELIZABETH.*

Of the many portraits drawn of our "maiden queen," none gives a more striking representation of her real deportment, and the manner of her court, than the following extract from the travels of Hentzner, who resided some time in this country as tutor to a young German nobleman. After some preliminary remarks, he observes:—"We arrived next at the royal palace of Greenwich, reported to have been built by Humphrey duke of Gloucester, and to have received very magnificent additions from Henry VII. It was here Elizabeth, the present queen, was born, and here she generally resides, particularly in summer, for the delightfulness of the situation. We were admitted, by an order Mr. Rogers had procured from the lord chamberlain, into the presence-chamber, hung with rich tapestry; and the floor, after the English fashion, strewn with rushes, through which the queen commonly passes in her way to the chapel. At the door stood a gentleman dressed in velvet, with a gold chain, whose office was to introduce to the queen any persons of distinction that came to wait on her: it was Sunday, when there is usually the greatest attendance of the nobility. In the same hall were the Archbishop of Canterbury, the Bishop of London, a great number of councillors of state, officers of the crown, and gentlemen, who waited the queen's coming out, which she did from her own apartment, when it was time to go to prayers, attended in the following manner:—First went gentlemen, barons, earls, knights of the garter, all richly dressed and bare-headed; next came the chancellor, bearing the seals in a red silk purse, between two, one of whom carried the royal sceptre, the other the sword of state in a red scabbard, studded with golden fleurs-de-lis, the point upwards: next came the Queen, in her sixty-fifth year, as we were told; very majestic; her face oblong, fair, but wrinkled; her eyes small, but black and pleasant; her nose a little hooked, her lips narrow, and her teeth black (a defect the English seem subject to from their immoderate use of sugar); she had in her ears two pearls, with very rich drops; she wore false hair, and that red; upon her head a small crown of gold; her bosom was uncovered, as all the English ladies have it till they are married, and she had on a necklace of exceeding fine jewels; her hands were small, her fingers long, and her stature neither small nor low; her hair was stately, her manner of speaking mild and obliging. On that day she was dressed in white silk, bordered with pearls of the size of beans, and over it a mantle of black silk, shot with silver thread; her train was very long, the end of it borne by a marchioness; instead of a chain, she had an oblong collar of gold jewels. As she went along in all this state and magnificence, she spoke very graciously, first to one, then to another, whether foreign ministers, or those who attended for different reasons, in English, French, and Italian; for, besides being well skilled in Greek, and the languages mentioned, she is mistress of Spanish, Scotch, and Dutch: whoever speaks to her, it is kneeling; now and then she raises some with her hand; while we were there, W. Slanata, a Bohemian baron, had letters to present to her, and she, after pulling off her glove, gave him her right

* From "Davenport's Historical Class-Book."

hand to kiss, sparkling with rings and jewels, a mark of particular favour. Wherever she turned her face, as she was going along, every body fell down on their knees. The ladies of the court followed next to her, very handsome and well-shaped, and for the most part dressed in white. She was guarded on each side by the gentlemen pensioners, fifty in number, with gilt battle-axes. In the ante-chapel, next the hall where we were, petitions were presented to her, and she received them most graciously, which occasioned the acclamation, "Long live Queen Elizabeth!" she answered it with "I thank you, my good people!" In the chapel was excellent music: as soon as it and the service were over, which scarce exceeded half an hour, the queen returned in the same state and order, and prepared to go to dinner. But while she was still at prayer, we saw her table set out with the following solemnity: a gentleman entered the room bearing a rod, and along with him another who had a table-cloth, which, after they had both kneeled three times with the utmost veneration, he spread upon the table, and after kneeling again, they both retired. Then came two others, one with the rod again, the other with a salt-cellar and a plate of bread; when they had kneeled as the others had done, and placed what was brought on the table, they too retired with the same ceremonies as were performed by the first. At last came an unmarried lady (we were told she was a countess), and along with her a married one, bearing a tasting knife; the former was dressed in white silk, who, when she had prostrated herself three times, in the most graceful manner approached the table, and rubbed the plates with bread and salt, with as much awe as if the queen had been present. When they had waited there a little while, the yeomen of the guard entered bare-headed, clothed in scarlet, with a golden rose upon their backs, bringing in at each turn a course of twenty-four dishes, served in plate, most of it gilt. These dishes were received by a gentleman in the same order they were brought, and placed upon the table, while the lady taster gave to each of the guard a mouthful to eat of the particular dish he had brought in, for fear of poison. During the time that this guard, which consists of the tallest and stoutest men that can be found in England, being carefully selected for that purpose, were bringing dinner, twelve trumpets and two kettle-drums made the hall ring for half an hour together. At the end of this ceremony, a number of unmarried ladies appeared, who with particular solemnity lifted the meat off the table, and conveyed it into the queen's inner and more private chamber, where, after she had chosen for herself, the rest goes to the ladies of the court."

SACRED POETRY.

BY JAMES CHAMBERS, ESQ.

No. V.

Herrick—Heywood—Donne—Hall—Carew—Overbury.

WHILE penning the preceding notices of sacred poets, numerous unmentioned names occurred to my memory, and many a hidden fount of song murmured sweetly in my ear. Though presenting claims to attention, I was compelled to pass them by, and content myself with mentioning those authors only whose writings form a necessary link in the chain of sacred poetry. I would here guard any reader against imagining, that because some specimens of sacred poetry may be gleaned from the works of an author, therefore he merits the character of even a moral poet. Many of the volumes which have contributed their quota of illustration to these columns I should be the last to recommend indiscriminately. The in-

delicacies which contaminate the pages of our most celebrated ancient moralists in rhyme may serve to excite feelings of thankfulness in us, that the purifying influence of our holy religion has been manifested in no small degree by the popular literature of the nineteenth century. My object is to trace the progress of sacred poetry, not to analyse the lives or characters of those whose poems furnish occasional illustrations of its course.

I now resume the chronological notices of sacred poets, which terminated in my last paper with George Wither.

Robert Herrick (1591-1633) is generally known as the author of several beautiful Anacreontic lyrics. His sweet poem on "the Daffodils" is included in almost every selection of miscellaneous poetry; and it would be difficult to point out a composition more full of that sweet, plaintive pathos, which speaks so directly to the heart. Some of his songs are marked by a licentiousness of thought and expression, which no one can regret more deeply than he himself did in after-years. Comforting is the hope, that when in the hour of affliction, though "but a withered flower," the dew of heavenly grace descended from on high to purify, refresh, and renovate his repenting soul. His "Prayer for Absolution" is warm with pious fervour.

"For those my unbaptised rhymes,
Writ in my wild, unhallow'd times;
For every sentence, clause, and word,
That's not inlaid with thee, my Lord;
Forgive me, God, and blot each line
Out of my book that is not thine.
But if, 'mongst all, thou find'st here one
Worthy thy benediction,
That one of all the rest shall be
The glory of my work and me."

Can any one read the above lines, and doubt that the golden sceptre of mercy was extended to this humble suppliant?

A writer in the seventh Number of the *Quarterly Review* gives an account of a visit which he paid to Dean Prior,* hoping to obtain some memorials of Herrick's residence there. He only met with one relic of the poet; and this was furnished him by an old woman, who, when unable to sleep at night, was accustomed to repeat it. Let the reader determine whether the eight stanzas of the "noble numbers" thus obtained did not well repay our investigator for his journey into Devonshire. I know nothing, except Bishop Ken's "Evening Hymn," that can be compared with them.

"In the hour of my distress,
When temptations me oppress,
And when I my sins confesse,
Sweet Spirit, comfort me.

When I lye within my bed,
Sick at heart, and sick in head,
And with doubts discomfited,
Sweet Spirit, comfort me.

When the house doth sigh and weep,
And the world is drown'd in sleep,
Yet mine eyes the watch do keep,
Sweet Spirit, comfort me.

* Our poet obtained this living through the interest of the Earl of Exeter. He was deprived of it at the Rebellion; but recovered it at the Restoration. Some particulars of his life will be found in the second volume of Nicholl's "History of Leicestershire."

When the passing bell doth toll,
And the furies in a shoal
Come to fright a parting soul,
Sweet Spirit, comfort me.

When the tapers now burn blue,
And the comforters are few,
And that number more than true,
Sweet Spirit, comfort me.

When the priest his last bath pray'd,
And I nod to what is said,
Because my speech is now decay'd,
Sweet Spirit, comfort me.

When the tempter me pursu'th,
With the sins of all my youth,
And half damns me with untruth,
Sweet Spirit, comfort me.

When the flames and hellish cries
Fright mine ears and fright mine eyes,
And all terrors me surprise,
Sweet Spirit, comfort me.

When the judgment is reveal'd,
And that open'd which was seal'd;
When to thee I have appeal'd,
Sweet Spirit, comfort me."

I would advise the candid and intelligent reader to compare the above poem with Dr. Johnson's oracular* declarations respecting sacred poetry in his lives of Waller and Watts. Had "that blind old man," who wrote a certain poem on "Paradise Lost," never existed; had Fletcher and Young, Watts and Cowper, gone down to their graves without leaving a single line behind them, this one exquisite poetical "Litany to the Holy Spirit," would have been sufficient to prove that Dr. Johnson's argument is as sophistical as his deduction is false. In this instance, as in a thousand others, prejudice weighed too heavy against truth in the balances of justice.

I am induced to extract the following lines "To my Saviour," by the hope and expectation that many a child of affliction, who, with aching heart, watches for the slow-coming morning, will remember them in the stillness of midnight, and feel the bed of sickness made more soft by the cheering thoughts and blessed consolation they suggest to the Christian's heart.

"Night hath no wings to him that cannot sleep,
And time seems then, not for to flee, but creep;
Just so it is with me, who, listening, pray
The winds to blow the tedious night away,
That I might see the cheerful peeping day.

Sick is my heart; O Saviour, do thou please
To make my bed soft in my sicknesses;
Lighten my candle, so that I beneath
Sleep not for ever in the vaults of death.
Let me thy voice betimes 't' th' morning hear;
Call, and I'll come; say thou the when and where;
Draw me but first, and after thee I'll run,
And make no stop until my race be done."

His other sacred poems are the "Thanksgiving for his House," "Dirge of Jephtha," "Christmas Carol,"

* I have called his declarations "oracular" for two reasons: first, because it is difficult to extract a clear and well-defined meaning from the words in which they are proposed; secondly, because, like most other ancient and modern oracles, they are untrue. I allude to Dr. Johnson's far-famed argument, *ex passant*, that the reader may not peruse this beautiful litany without observing how very strikingly it demonstrates the falsity of the doctor's position. In the sequel of this series, I hope to treat his logic as it deserves.

"Star-song," and "The White Island, or Place of the Blest."*

Thomas Heywood was a prolific dramatic writer, in the reign of Charles the First. The "Hierarchie of the blessed Angels" entitles him to a place among sacred poets. This poem was published in 1635, and is very interesting, as presenting a characteristic specimen of the rugged sublimity which marked the poetry of that period. Though rude in metre, and harsh and unpolished in manner, it contains passages of striking grandeur. The reader who ventures upon the perusal of this ponderous tome will find much to repay his labour. The following extract abounds with the material of poetry; but the *labor lime* is wanting.

"Searching after God."

I sought thee round about, O thou, my God,
In thine abode.
I said unto the earth, 'Speake! art thou he?'
She answer'd me,
'I am not.' I enquir'd of creatures all,
In generall,
Contain'd therein; they with one voice proclaim'd,
That none amongst them challeng'd such a name.
I askt the seas, and all the deepes below,
My God to know.
I askt the reptiles, and whatever is
In the abyse;
Even from the shrimp to the leviathan
Enquiry ran;
But in those deserts which no line can sound,
The God I sought for was not to be found.
I askt the aire, if that were he? but, lo,
It told me, no.
I, from the towering eagle to the wren,
Demanded then,
If any feather'd fowle 'mongst them were such?
But they all, much
Offended with my question, in full quire,
Answer'd, 'To finde thy God thou must look higher.'
I askt the heavens, sun, moon, and stars; but they
Said, 'We obey
The God thou seekst.' I askt, what eye or eare
Could see or heare;
What in the world I might descry or know,
Above, below:
With an unanimous voice, all these things said,
'We are not God, but we by him were made.'
I askt the world's great universal masse,
If that God was?
Which, with a mighty and strong voice, reply'd,
As stupefy'd,
'I am not he, O man! for know, that I
By him on high
Was fashion'd first of nothing, thus instated,
And away'd by Him by whom I was created.'
A scrutiny withn myself, I then
Even thus began:—
'O man, what art thou?' What more could I say,
Than dust and clay?
Fralle, mortal, fading, a meere puffe, a blaste,
That cannot laste;
Enthron'd to-day, to-morrow in an urne;
Form'd from that earthe to which I must returne.
I askt myself, what this great God might be
That fashion'd me?
I answer'd—the all-potent, solely immense,
Surpassing sense;

Unspeakable, inscrutable, eternall,

Lord over all;

The only terrible, strong, just, and true,
Who hath no end, and no beginning knew.

He is the well of life; for he doth give

To all that live

Both breath and being: he is the Creator

Both of the water,

Earth, aire, and fire. Of all things that subsist,

He hath the list;

Of all the heavenly host, or what earth claims,

He keeps the scroll, and calls them by their names.

And now, my God, by thine illumining grace,

Thy glorious face,

(So far forth as it may discover'd be,) Methinks I see;

And though invisible and infinite,

To human sight,

Thou, in thy mercy, justice, truth, appearest;

In which to our weak senses thou comest nearest.

O make us apte to seeke, and quick to finde,

Thou God most kinde;

Give us love, hope, and faith, in thee to trust,

Thou God most just;

Remit all our offences, we intreat,

Most good, most great;

Grant that our willing, though unworthy, guest,

May, through thy grace, admit us 'mongst the blest."

About this period several minor authors occur, from whose works many gems might be selected. Those who have in any measure explored the mine of ancient poetic lore, cannot but wonder that no well-selected specimens of the earlier English sacred poets, with accompanying biographical and critical notices, have as yet appeared. The only volume of this kind with which I am acquainted is edited by Mr. Montgomery.* Had the extracts been more numerous, and accompanied with a brief memoir of each author, and critique on his works, this compilation would have been every thing that could be desired. Mr. M.'s extensive knowledge of English poetry, and the purity of his taste, pre-eminently qualify him for such an undertaking.

I shall conclude this paper with a few extracts, which will contribute to give the judicious reader a more just idea of the authors of this period than any observations of my own would furnish.

The poetry of John Donne† has been justly described to be scarcely readable through its harshness, scarcely intelligible through its obscurity; yet abounding with shrewd remarks, elaborate wit, and caustic sarcasm. In my opinion, the kernel but ill repays the trouble of cracking the shell.

Joseph Hall, the pious and learned bishop of Norwich, is the author of several small essays in rhyme. We may class them with the poetry of the classic and elegant Cicero, or the eloquent and imaginative Jeremy Taylor, and say of these three great men, that their prose is poetry, their poetry prose.

Thomas Carew (1589-1639) is one of the most elegant writers of this age. Had his poems more of nature, and less of art, they would rank him with Collins and Gray. Some lines from his address "To his worthy friend, Master George Sandys, on his Translation of the Psalms," are very pleasing.

* His poems were printed in 1648 (under the title of "Hesperides"), in one volume; and a selection from them, by Dr. Nott, in 1810.

* "The Christian Poet." 12mo. Collins, Glasgow.

† A memoir of him may be found in the fifth volume (p. 325) of this Magazine.

"I press not to the choir, nor dare I greet
The holy place with my unhallow'd feet;
My unwasht muse pollutes not things divine,
Nor mingles her profaner notes with thine:
Here, humbly waiting at the porch, she stays,
And with glad ears sucks in thy sacred lays.

Prompted by thy example then, no more
In moulds of clay will I my God adore,
But tear these idols from my heart, and write
What his blest Spirit, not fond love, shall indite;
Then I no more shall court the verdant bay,
But the dry, leafless trunk, on Golgotha;
And rather strive to gain from thence one thorn,
Than all the flourishing wreaths by laureats worn."

The following epitaph was written by Sir Thomas Overbury (1581-1613) for himself, when in the prospect of a speedy dissolution: it is much disfigured by an unfortunate allusion in the last two lines.

"Now, measur'd out my days, 'tis here I rest —
That is my body; but my soul, his guest,
Is hence ascended, whither neither time,
Nor faith, nor hope, but only love can climb;
Where being now enlightened she doth know
The truth of all things which are talk'd below;
Only this dust shall here in pawn remain,
That when the world dissolves she'll come again."

The literature of every age is marked by certain characteristic features; and, after allowing for the peculiarities of individual genius, it will be safe to say, that the predominant shades which distinguish the poetry of this period are, a cold, elaborate, fantastical mannerism and cramped style, which dim the most original and brilliant ideas.

Garden, 1839.

CHRISTIAN MINISTERS HELPERS OF THEIR PEOPLE'S JOY:

A Sermon,

BY THE REV. DANIEL BAGOT, B.D.
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2 COR. i. 24.

"We are helpers of your joy."

It is very necessary, in order to derive full benefit from the institution of the Christian ministry, that we should be well aware of the nature of the office which the minister of Christ sustains; of the position which he occupies in the Church, and of the amount of authority with which he has been invested by the great Head of the Church. The apostle Paul was extremely careful to give definite and distinct views upon this point; he speaks of ministers as "ambassadors for God" (2 Cor. v. 20), "as the ministers of Christ, and stewards of the mysteries of God" (1 Cor. iv. 1); and his language in 1 Cor. iii. 5 is extremely emphatic, "Who then is Paul, and who is Apollos, but ministers by whom ye believed?" The apostle Peter, likewise, for whom a supreme and arbitrary power has been asserted by the Church of Rome, is equally explicit upon this point: he commands the elders in the Church to take oversight of the flock as shepherds, "not

as being lords over God's heritage, but as ensamples to the flock" (1 Pet. v. 3). How strange, then, that any should ever have thought of establishing a system of tyrannical control over the human mind, in matters of religion, when the Scriptures are so full of statements directly opposed to such an assumption; and since the apostles, who thoroughly understood the constitution of the Church, were so careful to disclaim any such intention! The authority of a minister is very different from that of a magistrate; and ecclesiastical power is quite distinct in its character from civil dominion. Nor has the ambassador of the Gospel any control over the faith of men: his office is to state explicitly, and enforce persuasively, the great truths of everlasting salvation; to lay down and defend the great principles on which the Saviour has constructed his Church; but he has no right to constrain or coerce the mind. The consciences of men have been left free by God himself, and no mortal can claim dominion over them; and though an apostle may be the preacher, yet those who hear have a right to exercise the same freedom of investigation as the Bereans did, with whose name is associated this high and memorable encomium by the Holy Spirit himself: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."

The foregoing remarks have been naturally suggested by the words of St. Paul in the former clause of the verse which contains our text: "Not for that we have dominion over your faith." My desire is, however, to examine the assertion, which he immediately places in direct contrast with this—"but are helpers of your joy:" in which words we have mention made,

Ist, Of the Christian's privilege, "joy."

IIly, Of the minister's office, "helpers of your joy."

To these two subjects of interesting meditation, we shall, in dependence upon Divine grace, briefly direct our attention.

I. Let us consider the Christian's privilege, "joy." This word frequently occurs in Scripture; and it is just such a word as we might naturally expect to find very often in a book which is so full of glad tidings: it denotes that state of happy feeling, into which a belief of the pardoning love of God introduces the sinner. All men seek to be happy, and are desirous of having joy shed abroad in their hearts; and, whatever may be their occupations, are seeking after happiness: but no happiness or enjoyment, of a satisfying and permanent kind, can be found, except in connexion with a practical belief of the truth

as it is in Jesus. See the testimony of David : he does not say, Blessed is the man who is highly exalted in this world, who has a crown on his head, a sceptre in his hand, who sits upon a throne, and is surrounded by all the pomp and circumstance of royal state ; but he says, " Blessed is he whose transgression is forgiven, whose sin is covered ; blessed is the man unto whom the Lord imputeth not iniquity ;" and again, " Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Yes ; nothing but a state of salvation, and acceptance with God, can be a state of real joy.

We should therefore carefully examine into, and endeavour to understand, the nature and origin of the Christian's joy. It is not the offspring of a fervid and excited imagination, but the consequence and effect of a well-grounded conviction of the love of God : it is a calm and rational feeling, which leads the believer to rejoice in the Lord always, and, at the same time, to let his moderation be known unto all men. It is remarkable, how frequently peace and joy are connected together in Scripture : the apostle says, that the kingdom of God is righteousness, peace, and joy in the Holy Ghost ; he prays that the members of the Church at Rome might be filled with all joy and peace in believing. And in enumerating the Christian graces, in his epistle to the Galatians, he says, " the fruits of the Spirit are love, joy, peace." Thus the believer's state is one of peaceful joy, and of joyful peace. These two blessings of the everlasting covenant qualify each other, like the wine and milk, under the emblem of which the prophet speaks of them, when he says, " Ho, every one that thirsteth, come to the waters ; and he that hath no money, come, buy wine and milk, without money and without price."

The Christian's joy has its root and origin in faith ; for so the apostle says : " Now the God of hope fill you with all joy and peace in believing." And why is this ? simply because faith connects the believer with Jesus, who is all his salvation and all his desire, and gives the mind a knowledge of acceptance by him. Therefore does the apostle Peter say, " Whom having not seen, ye love ; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable, and full of glory." And indeed, in the very nature of things, faith must produce joy. He that believeth that God is love, that his redemption from the curse has been procured, that his sins are all pardoned, that the gates of glory and honour and immortality are thrown open for his admission, cannot but rejoice.

The Christian's joy is inseparably con-

nected with a practical adherence to Christ. There is a temporary joy, spoken of in the thirteenth chapter of St. Matthew, of those who receive the word in stony places. Such persons have only a vague and superficial idea of the Gospel. They see it to be glad tidings, but they have scarcely any perception of their own absolute need of it ; and they have no idea whatever of Christian principle fitting the believer to pass through much tribulation into the kingdom of heaven ; and therefore, " when tribulation or persecution ariseth, because of the word, they are offended." But the joy of the sincere believer, whose faith is connected with a deep conviction of his own sinfulness, is a firm and permanent principle. His faith not only unites him with Christ, and thus produces joy, but likewise worketh by love, overcometh the world, and resisteth the evil one, and thus continueth joy. If ever the believer falls away into inconsistency, this heavenly visitant deserts his soul, and he is constrained to cry, " Restore unto me the joy of thy salvation." But as long as he adheres to the commands of his Saviour, with firmness and perseverance, he has within him the testimony of an approving conscience, and therefore rejoices.

Now this state of joy is the proper and legitimate state of the Christian. Joy diffuses a beautiful and attractive lustre around every grace which ornaments the believer's character ; it is the very atmosphere through which he should continually walk, proving that the ways of religion are " ways of pleasantness," and that " all her paths are peace." The believer is not in his natural healthy state, unless when rejoicing ; for God has not called us to sorrow and misery, but to triumph in his love. He is not fit to meet with shame and trial, unless it can be said of him, that he rejoices to be counted worthy to suffer shame for the name of Christ : for even when he is involved in tribulation and distress, he should rejoice. There can be no pain so acute, no sorrow so intense, no trial so severe, as to expel this heavenly spirit from the soul. What says the apostle on this point ? He uses even a stronger word than " rejoice ;" and he says, " we glory in tribulation" (Rom. v. 3) ; and again he says, " I am exceeding joyful in all our tribulation." And what an advantage it is to us, that the apostles and primitive Christians were so tried and persecuted ; for thus we have this important problem ready solved for our encouragement, that nothing can counteract the operation of the Christian's joy. I know of nothing that recommends the Gospel more than this ; I know of no moral proof of its divinity more powerfully convincing than this—that he who

believes can rejoice under all circumstances ; and that instead of tribulation quenching or extinguishing this delightful and happy feeling, it rather acts as the means of making it more visible, if not of increasing it.

There is another consideration connected with this part of our subject, which we must not overlook. Joy fits the believer for comforting and encouraging others. Christians should never forget the relative character which they sustain, as lights in the world, holding out an exemplification of religious principle to others ; and they should carefully attend to the importance of giving a correct view of Christianity. It was a great sin in those who were sent by Moses to take a survey of the promised land, to return with an evil report ; it involved themselves and others in the punishment of exclusion from its enjoyments. And those who give a false report to others of the influence of Christian truth, even by the silent and indirect testimony of their ordinary deportment, are enemies to the cross of Christ, as they deter others from giving a fair and candid attention to the claims of divine truth. There are, indeed, persons professing a belief in the Gospel, who are constitutionally of a gloomy and melancholy temperament ; but this should not be attributed, as it too frequently is, to the effects of their belief. A knowledge of the truth as it is in Jesus should have a widely different effect. The Gospel is emphatically and pre-eminently glad tidings ; and men should rejoice to hear it, and joy should spread a calm and holy splendour over the entire deportment of the Christian, like the landscape smiling beneath the summer sun. Thus shall sinners be encouraged to enter upon the heavenly race, which is associated with so much happiness of feeling even here, and leads to infinitely greater happiness hereafter.

So much will suffice in reference to the believer's joy : we shall now consider,

II. The minister's office. "We are," says the apostle, "helpers of your joy." O, how important are the functions which devolve upon the servant of Christ ! he is a "helper," but not of salvation. Christ is the only Saviour ; and he requires not, and allows not, of any helpers : "There is no other name given under heaven amongst men, whereby we can be saved." "Look unto me, and be saved, all the ends of the earth ; for I am God, and beside me there is no Saviour." But though ministers are not, nor could they be, helpers in the work of salvation, they are, as instruments, helpers in the application of it. Hear the apostle himself upon this point : "He gave some apostles, and some prophets, and some evangelists, and some pastors and

teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Ministers are workmen employed in building up the believer in his most holy faith, fixing him on Christ as the foundation, the Author and Finisher of his redemption. In this view they are helpers of faith, for they preach Christ, who is the object of faith ; they are helpers of hope, for they preach Christ, who dwells in his people, as the hope of glory ; they are helpers of peace, for they preach Christ, who is our peace ; they are helpers of love, for they preach Him, whom having not seen we love ; they are helpers of holiness and of all virtue, for they preach Him who was holy, harmless, and undefiled, who went about doing good, whose every action was a model which even angels might admire and imitate ; and they are helpers of joy, for they preach Him "in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory."

But in no case are ministers more than helpers ; in no case are they the authors of love, joy, peace, hope, or faith : all these are the fruits of the Spirit. He whose sweetly sounding title is "the Comforter," is alone the author of spiritual joy. Hence the apostle says to the Thessalonian Church, "Ye received the word in much affliction, with joy of the Holy Ghost."

Still, ministers are helpers of joy ; and truly, as such, they are engaged in a most delightful and happy work. The Christian ministry has its difficulties and its trials ; but let it never be forgotten, that it has its pleasures too. And what pleasure more richly satisfying, than that which consists in promoting the happiness of others—the eternal happiness, and not the temporal ? It is a pleasure which we share in common with angels, with Jesus, with God. He who is engaged in promoting the happiness of others, is, in a double sense, promoting his own ; he feels a reaction of joy in his own soul, when he is employed as the instrument of leading others to rejoice, which those know nothing of, whose every thought and energy is employed entirely in seeking their own happiness.

But in what way do ministers act as helpers of joy ? This is an important question, and would require a very full and detailed reply, were we to treat it in a way proportioned to its importance. We shall merely enumerate, in a general manner, some of the ways in which they discharge this pleasing office ; more as subjects for meditation, than as intending to illustrate the matter with the fulness which it deserves.

They are helpers of joy, by unfolding the word of God. The Bible contains glad tidings,

which are calculated to rejoice the heart, and the office of the minister is rightly to divide the word of God. It was thus that Philip was instrumental in sending the eunuch on his way rejoicing.

They help the Christian's joy, by expatiating on the love of Christ. Nothing can fill the soul with so much gladness, as meditations on the infinite mercy of our blessed Saviour. Thus Christ himself, after a long discourse, in which he referred much to himself, said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

They help the Christian's joy, by giving a just interpretation of his present trials. This is extremely necessary, inasmuch as the effect of these trials upon our natural feelings is calculated to interrupt our spiritual joy; but when we are told, that our present afflictions are light, that they are intended to work for us a far more exceeding and eternal weight of glory, that they are valuable and essential means of promoting our growth in grace,—instead of tribulation preventing us from rejoicing, we shall be led to "rejoice in tribulation." The apostle Peter insists upon Christians rejoicing in their trials, on another and no less interesting ground: "Beloved, think it not strange concerning the fiery trial that is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy."

They are also helpers of the Christian's joy, by praying for him to the Author of every grace, and Giver of every privilege. Thus the apostle Paul prays for the Church at Rome, "that the God of hope would fill them with all joy and peace in believing." And finally, they exhort Christians to pray for themselves, as the Saviour did when he said, "Hitherto ye have asked nothing in my name; ask, and ye shall receive, that your joy may be full."

It would be easy to specify other methods in which the ministers of the Gospel are helpers of the joy of the Lord's people; we prefer, however, to conclude with a few words of practical advice.

We say, then, in the first place, guard most carefully against every thing calculated to interrupt your joy; especially, from every sinful or inconsistent act: sin is the parent of sorrow.

Secondly, watch and pray against a spirit of unbelief, and an inclination to repine at the dispensations of God. Every feeling of fretfulness or discontent is opposed to joy.

Lastly, take frequent and grateful notice of every instance of the loving-kindness of

God; reflect much on your blessings and your privileges. How ready we are to count up our trials and our griefs, but to let our mercies pass unheeded by, like the morning cloud or the early dew, or like the sunshine of summer, which is too soon forgotten amidst the dreariness of winter! David was so well aware of the deceitfulness of his memory on this point, as to say, "Bless the Lord, O my soul, and forget not all his benefits:" and we have as much occasion to say the same. If God has said to his people, "Their sins and iniquities will I remember no more," should not they, in responsive gratitude, send up this petition to his throne of grace, "Teach us, O God, as thy redeemed and pardoned children, to remember thy mercies?"

Finally, my brethren, "rejoice in the Lord, and again I say, rejoice." Persevere in active and cheerful obedience to the commandments of Jesus. So shall you finish your course with joy; and so shall the Lord address you, at the last day, with these approving words of invitation, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

THE GIFTS OF GOD IN NATURE AND GRACE.

BY MISS M. A. S. BARBER.

No. VII.—*Brotherly Kindness.*

THE Irish Bible, one of those triumphs of the "latter days," in preaching the Gospel to every nation and kindred and people, renders the word by us translated "reconciliation," as "second friendship." The Gospel brings us indeed glad tidings of the second friendship, the "good will toward men," which God has announced to the fallen creatures who had so justly forfeited his love. But it is declared throughout the covenant of grace, that he who loves God must love his brother also. This obligation is added by the Lord himself to the first great commandment, and emphatically pronounced "like unto it." The second friendship, therefore, in uniting the soul to God, unites it also to its fellow-men. The moral philosopher, from the distant era and the distant land which gave birth to Confucius,* to our own country and our own times, aims to separate these principles, and regulate the duty of man towards man without any reference to his duty towards God. But it is in vain: as soon could we expect to see a number of children united together in the bands of harmony and affection with each other, whilst in a state of open rebellion against their parents. No: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" . . . "Thou shalt love thy neighbour as thyself"—the one is dependent upon the other, and flows from it.

The community, in the bosom of which we are called upon to practise our social duties, divides itself, so far as each individual is concerned, into three classes: the family, the friends, and the world at large. To prac-

* "I have now read," says Dr. Morrison, in a letter to a friend, "to the middle of the third of the celebrated four books of the great oracle of this empire, Confucius. On the relative duties betwixt man and man he found himself able to reason and to decide; and on these his disciples say he dwelt. Respecting the gods he was unable to judge, and thought it insulting to them to agitate the question, and therefore declined it."—*Memoirs of Dr. Morrison.*

tise towards them the kindness which is enjoined as a duty in the Gospel, it is necessary that our own hearts should be endued with those excellent qualities, which are described by the apostle as constituting charity; this spirit should therefore be first cultivated in ourselves; as, if we wished to give light to others, we should trim our own lamp, and then of course the more brightly it burned, the more those who approached us would be benefited by the light. And what are these excellent gifts? Amongst them, we find a prominent place assigned to humility, self-renouncement, a yielding of our own rights in favour of others, sympathy, a giving up of that foremost place which self is apt to claim for its own interests. Selfishness is too often the mainspring of human action; nor only so, but it is recognised by many moral systems as the proper principle of conduct: constantly by such reasonings upon social obligations is it enforced that we should be forbearing, generous, kind—what for? for our own advantage! and we are told that our love for our friends, and all other ties, take their rise in our love for ourselves. Not so indeed: truly the Bible teaches us another creed. Christian obligations are absolutely opposed to the spirit of selfishness. Self-denial is one of the first lessons we are taught in the Christian school, and one of the first steps in the exercise of kindness towards others. In considering our obligations towards our family circle, it ought to be remembered that all duties are positive, not relative; if they are considered as relative, that is, to be regulated by the behaviour of others towards us, the standard is lowered to an unlimited extent. This principle was reprehended by our Lord, when he said, it shall be no longer “an eye for an eye, or a tooth for a tooth.” Our duties are founded upon the commands of God delivered to us, and are therefore positive: they do not depend upon the conduct of others towards us, and therefore are not, in that sense, relative. So far as regards family connexions, it has pleased God to drop into the heart of man that sweetening influence, which in some degree counteracts its usual selfishness, the blessed balm of natural affection. The objects of our love overshadow our hearts, and are to us what the palms of Elim were to the wandering Israelites: we sit contented under their pleasant shade, until we almost forget the promised land. But it is not always so: there are disunited families, and unhappy is the case of a child born to such an inheritance: they have lost a portion of one of the best gifts of God to man, which tends to console his mortal life, or can be reckoned among the list of his earthly treasures. Yet it may, perhaps, be redeemed: there is a tendency in the human heart to love those of the same family, not from any particular merit of their own, but from the all-powerful claim of kindred. No person will say that our love to others is measured by their merits; even out of the limits of the family, the judgment far oftener receives the law from the affections than prescribes it to them: our estimate of another's character is often measured, however unjustly, by the measure of our liking. When, therefore, there is a family circle, the root of attachment is implanted in the instinctive feelings of the heart: other friendship is like a beautiful building, the structure of which must be reared by patient endeavours through the course of years; this resembles the kingly oak, which springing from the self-sown seed, and nurtured by the rain and dew from heaven, asks but a little care, a little cultivation, to attain its rich maturity. But it does ask that; and family union, to outlast the years of childhood, requires something more than the instinctive feeling of kindred. “He who has friends,” says the book of Proverbs, “must shew himself friendly:” this is true of friends at home, as well as of friends abroad; and when it is considered, what a barrier is raised by the tie of relationship against the selfish and narrowed feelings of the human heart, as

well as against the misfortunes and troubles of mortal life, surely of all the gifts which God has bestowed upon man, it deserves to be cherished and well used. But is it so? is home the first place where forbearance, kindness, and gentleness, are practised? Are our relatives the people in all the world we are most careful not to disoblige or annoy? whose esteem and attachment we are the most sedulous to cultivate? No; so far as natural affection prompts us to do so, it is done; but, further than that, home, which ought to be the first, is but too often the last place where patience, self-denial, and the endeavour to please, are displayed.

The great secret of all social kindness, whether in regard to the near or the distant claim, is sympathy: the putting ourselves into the place of others, feeling as they feel, and being able to understand those hidden emotions which do not display themselves on the surface of the outward conduct. This knowledge, when it is possessed as an intellectual faculty, constitutes one of the greatest charms of genius; but when our heart not only hears the voice which speaks from that of another, but returns an echo to the sound, this is sympathy. “Do unto others as ye would they should do unto you,” is the law laid down for us by our Lord; that we may know what we should expect from them, were we circumstanced as they are, we must be able to put ourselves in their place and enter into their feelings. Sympathy will also enable us to make due allowance for that which remains concealed from us: there are various motives and emotions which govern and agitate the human soul, a portion of which must always remain hidden from the most discerning eye and the most sympathising heart, and which, if fully known to us, would often afford ample excuse for many things, which for want of this excuse irritate and provoke us.

“There is an evil and a good
In every soul unknown to thee,
A darker and a brighter mood
Than aught thine eye can ever see:
Words, actions, faintly mark the whole
That lies within the human soul.”

Nor is it always right or just to judge others by ourselves; there are many differences occasioned by natural temperament and by circumstances, where both ways of thinking may be equally right; and the attempt to make others view trifles in the same light that we do, would be to insist that every body should occupy exactly the same position; or to be like the Emperor Charles V., who spent a great part of the day during his old age in endeavouring to regulate a number of watches, so that they should keep exactly the same time.

Nor is it only towards those immediately connected with us, that we are called upon to practise the offices of kindness and benevolence. There are some dispositions, which expanding for a time in the warmth of natural affection, contract again the moment its influence is withdrawn. But we owe a duty of kindness to every human being who ever comes across us; a duty respecting which we have no choice, and in performing which no merit; but particularly we owe it to our friends—to those with whom, by habit, preference, or circumstances, we are more intimately concerned. It consists in promoting their interests, bearing with their weaknesses, and contributing our individual mite towards rendering the path of life more smooth and pleasant.

It is written, “Look not every man on his own things, but every man also on the things of others.” We are taught not to be selfish even in our prayers, but to pray for others as well as for ourselves, and to consider their happiness in every possible way in our dealings with them. The priest and the Levite did not wound the Samaritan; they only “passed by on the other side.” This “passing by on the other side,” this carelessness, this unwillingness to trouble our-

selves about what does not immediately concern us, is strongly reprehended in the Bible. "Bear ye one another's burdens," we are told, "and so fulfil the law of Christ." It is our business to care for others, and not to stand on the other side when any opportunity presents itself of benefiting, helping, or consoling them, even if we are not directly called upon for our assistance; and besides being willing to bestow our attentions on them, we should also be careful not to expect too much for ourselves. The Israelites were commanded, if they had forgotten a sheaf in the field not to return and take it (Deut. xxiv.), and to leave the gleanings of their olive-tree and vine for the stranger, the fatherless, and the widow. It would be well if we were inclined to practise the same forbearance in the common concerns of life; if all were willing to yield a little of even their just rights; to forego the exaction of attention, the exaction of deference, the engrossing feeling which magnifies self to such gigantic proportions in the perspective of life, that the mighty image hides every other object. Leave, then, thy one sheaf, thy few olives, thy remaining cluster of grapes. If a friend has failed in giving that which was justly your due, or has withheld a service to which you were fully entitled, consider it as the sheaf left in the field, and do not return to seek it.

The world is one great family: far, far beyond the narrow circle of home and friends extends the lengthening chain of Christian love, which, having for its type the natural affections bestowed by God upon man, bids all its disciples "love as brethren," considering them all as children by adoption of the same heavenly Father.

The love of Christ to his disciples is expressed under the name of brotherly love. "Go, tell my brethren"—thus ran the last message he sent to them when on earth. In the epistle to the Hebrews, the glorious relationship is more fully explained: "Beloved," says St. John, "if God so loved us, we ought also to love one another." But in the family of grace, as well as in that of nature, there are variances, divisions, strife,—and why? because men will judge one another, will condemn one another; although we are told that each to his own master standeth or falleth. It is astonishing that they, who must be so well aware of the temptations which encompass human nature, should not be better able to make allowances for its imperfections, even when the earthen vessel is full of the treasure of grace. One would think that all Christians might gather from their own daily reckoning abundant reasons why they should not be forward to condemn the faults of another: and so they would, were it not for the distinction of the mote and the beam; that we are apt to view the sin of another as a beam, while our own faults by, small as the little mote in the sun-light, and almost as unnoticed.

The chain has yet another link, which takes in all mankind: "add to brotherly kindness, charity." "Love the stranger, for ye were strangers in the land of Egypt." The stranger, nay even the enemy, are not without their claims upon us. In the circle of social intercourse there is generally a return, although we should not look for it; but to be kind where we cannot possibly receive any advantage; where it is nothing to us whether a person is pleased or displeased, content or discontent, to one whom we never saw before and may never see again,—this is to fulfil the commandment of our Lord, to "do good and lend, hoping for nothing again" Luke, vii. 34. It is also written, "Be courteous." Politeness is but the imitation, in the forms of society, of that spirit of benevolence which is supposed to dwell in the heart. Like every thing else which is beautiful in art, it is a copy only of that which is beautiful in nature; and true Christian benevolence, where it does exist, as much excels its counterfeit as the natural blossom surpasses in loveliness the artificial flower.

To the poor, and to those in any way dependent upon us, we are also under the most binding obligations: but a feeble and imperfect outline cannot even touch but a very small portion of the numerous topics suggested by duties, whose aim and extent are so widely diffused. May it be our constant endeavour to study them in that holy word, which teaches us to practise them without limitation, that we may be the children of our Father which is in heaven; "for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

The Cabinet.

PRAYER.—The soul of a Christian is the house of God; "Ye are God's building," saith St. Paul; but the house of God is the house of prayer; and therefore prayer is the work of the soul, whose organs are intended for instruments of the divine praises; and when every stop and pause of those instruments is but the conclusion of a collect, and every breathing is a prayer, then the body becomes a temple, and the soul is the sanctuary and more private recess and place of intercourse. Prayer is the great duty, and the greatest privilege of a Christian; it is his intercourse with God, his sanctuary in troubles, his remedy for sins, his cure of griefs; and those things which God intends for us, we bring to ourselves by the mediation of holy prayers. Prayer is the ascent of the mind to God, and the petitioning for such things as we need for our support and duty. It is an abstract and summary of Christian religion; prayer is an act of religion and divine worship, confessing his power and his mercy; it celebrates his attributes, and confesses his glories, and reveres his person, and implores his aid, and gives thanks for his blessings; it is an act of humility, condescension, and dependence, expressed in the prostration of our bodies, and humiliation of our spirits; it is an act of charity when we pray for others; it is an act of repentance, when it confesses and begs pardon for our sins, and exercises every grace according to the design of the man, and the matter of the prayer. So that there will be less need to amass arguments to invite us to this duty; every part is an excellence, and every end of it is a blessing; and every design is a motive, and every need is an impulsive to this holy office. Let us but remember how many needs we have, at how cheap a rate we may obtain their remedies, and yet how honourable the employment is to go to God, and to fetch our supplies with easiness and joy; and then, without further preface, we may address ourselves to the understanding of that duty, by which we imitate the employment of angels and beatified spirits, by which we ascend to God in spirit, while we remain on earth, and God descends on earth while he yet resides in heaven, sitting there in the throne of his kingdom.—*Bp. Taylor's Life of Christ.*

IMPORTANCE OF RELIGION TO SOCIETY.—"Thou shalt teach these words which I command thee this day diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," was a command of God, founded, like all his eternal commands, upon eternal principles; and this command formed also part of the daily prayer of the Jew. The Lord has here enlisted the strongest feelings of human nature in his own service, and not only to his own glory, but to the boundless aggregate of national improvement, and the unspeakable profit and comfort of the human heart. If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling—of a home to which, if the cares or the sorrows of life shall bring

religion to the heart in after-days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country, where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is, a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps on their forehead, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home which no tongue can speak, no language can describe. The home, where in early years the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections which die not with the circumstances that gave them birth, which last long, even though they may for a season be forgotten and neglected, and which exercise at least some check upon the evil of the human heart, and often, nay commonly, recall it to hear again the voice of God, and to return to the paths of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common, and such the Almighty had commanded every father of a family to make his house, in the passage of the Law which has just been read.—*Rev. Henry John Rose's Hulsean Lectures for 1833.*

JUSTIFICATION.—Justification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him, by his free mercy; and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ: so that the true understanding of this doctrine,—we be justified freely by faith without works, or that we be justified by faith in Christ only,—is not, that this, our own act to believe in Christ, or this our faith in Christ, which is within us, doth justify us, and deserve our justification unto us, (for that were to count ourselves to be justified by some act or virtue that is within ourselves), but the true understanding and meaning thereof is, that, although we hear God's word, and believe it, although we have faith, hope, charity, repentance, dread and fear of God, within us, and do never so many good works thereunto, yet we must renounce the merit of all our said virtues of faith, hope, charity, and all our other virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak, and insufficient, and imperfect, to deserve remission of our sins and our justification: and therefore we must trust only in God's mercy, and that sacrifice which our High-priest and Saviour, Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again. So that as St. John Baptist, although he were never so virtuous and godly a man, yet, in this matter of forgiving of sin, he did put the people from him, and appointed them unto Christ, saying thus unto them, "Behold, yonder is the Lamb of God, which taketh away the sins of the world," (John i.), even so, as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins, or justification. So that our faith in Christ, as it were, saith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.—*The Homily of Salvation.*

Poetry.

MISSIONARY HYMN.

BY R. K. GREVILLE, ESQ., LL.D.

(For the Church of England Magazine.)

O God, from thee alone
Our earthly blessings flow;
What is there not thine own,
Of all we prize below?
We are but stewards here;
Lord, may we faithful prove,
And what we hold most dear
Deny not to thy love.

Awake, then, ye to whom
God has so freely given
To fly the sinner's doom,
And know the path to heaven;—
A sound comes o'er the deep,
A loud and bitter cry—
A thousand Christians sleep,
A thousand heathen die.

Ye know the joyful news;
Hide not the blessed word:
O, how can ye refuse
To tell what ye have heard?
Ye know your Lord's command;
Ye have that ye may give
With ready heart and hand,
That others too may live.

Edinburgh.

TO MY GODCHILD,

On the Day of her Baptism.*

No harsh transitions nature knows,
No dreary spaces intervene;
Her work in silence forward goes,
And rather felt than seen.

For where the watcher, that with eye
Turn'd eastward, yet could ever say,
When the faint glooming in the sky
First lighten'd into day?

Or maiden, by an opening flower,
That many a summer morn has stood,
Could fix upon the very hour
It ceas'd to be a bud?

The rainbow-colours mix or blend
Each with the other, until none
Can tell where fainter hues had end,
And deeper tints begun.

But only doth this much appear,
That the pale hues are deeper grown;
The day has broken bright and clear,
The bud is fully blown.

Dear child, and happy shalt thou be,
If from this hour, with just increase,
All good things shall grow up in thee,
By such unmark'd degrees;

* From Trench's Poems.

If there shall be no dreary space
Between thy present self and past,
No dreary miserable place
With spectral shapes aghast ;

But the full graces of thy prime
Shall in their weak beginnings be
Lost in an unremember'd time
Of holy infancy.

This blessing is the first and best ;
Yet has not prayer been made in vain
For them, though not so amply blest,
The lost and found again.

And shouldest thou, alas, forbear
To choose the better, nobler lot,
Yet may we not esteem our prayer
Unheard or heeded not ;

If, after many a wandering,
And many a devious pathway trod ;
If, having known that bitter thing,
To leave the Lord thy God ;

It yet shall be, that thou at last,
Although thy noon be lost, return
To bind life's eve in union fast
To this its blessed morn.

Miscellaneous.

SPANISH AND PORTUGUESE JEWS.—A very ancient tradition among the Spanish and Portuguese Jews, attested also by grave and celebrated Spanish historians, informs us that the Jews of the Peninsula have been established in those countries from the most ancient time, even from the time of the destruction of the first temple of Jerusalem by Nebuchadnezzar: they say that this conqueror, having led captive the tribes of Judah and Benjamin to Babylon, and dispersed them among all his kingdoms, caused a part of the family of David to be transported in Phœnician vessels to Spain, where they founded cities that bear to this day Hebrew names, and thus attest their Hebrew origin; such as Toledo, Hebrew *תרולד*, generation; Maqueda, which is also mentioned in Joshua, &c. See *Marianais' History of Spain*, first book; Salome Ben Virga, Shebet Jehoodah, Orobio de Castro, Comte de Limbourg, and letters from some Portuguese Jews to Voltaire. However this may be, the great antiquity of the Jewish nation in Spain is an incontestable fact. They have flourished there in all times and in all situations, not only in wealth, as in other countries, but as learned men, physicians, and statesmen. The kings and clergy of Spain have in all times (long before the introduction of the Inquisition) laboured for the conversion of the Jews. And in all times since the Visigoths reigned in Spain, there have been frequent conversions among them, and sometimes whole synagogues of Jews have turned to the Christian faith. Among these converts there were many whose sincerity could not be doubted, who have given indubitable proofs of it, and who also have distinguished themselves by writing in defence of Christianity against the Jews, Muhammedans, and heretics. Amongst these we may mention the celebrated Paulus, of Santa Maria, bishop of Carthage, who was baptised in 1390, after having been a distinguished rabbi. Converted Jews were shewn much respect, and enjoyed great privileges in these countries. According to an ancient law of the Goths, they were incorporated among the nobility from the moment they embraced the Catholic faith. Those Catholics did not think, as many Protestant Gentiles foolishly

do now, that one ought to *keep down* a converted Jew, and not, as they express themselves, *spoil* him. The fact is, that though Gentile Christians are often glad when they can be the means of bringing over a Jew to their creed, and even sincerely rejoice that a Jew is converted, still a kind of unholy envy and jealousy is brooding in their hearts; and it is with them, as the Jews say that it was with Jethro, the father-in-law of Moses, who, though glad that the Lord had made Moses an instrument for the salvation of the Jewish nation, was in some measure mortified at it; and therefore they translate the 9th verse of the 18th chapter of Exodus, "And Jethro was half glad, half mortified, at all the goodness which the Lord had shewn to Israel."* These indulgences, however, were the occasion of a multitude of false conversions, which in nowise could be avoided, and kindness always remains kindness, though it may be abused. From thence also arose the perpetual disputes between the *old* and *new* Christians, and from thence also sprung up the Inquisition in the reign of Ferdinand and Isabella. The Jews were banished from Spain and Portugal in the years 1492 to 1560. The greater part of them spread themselves in Africa and the East. The more distinguished settled in France, Denmark, Hamburgh, and afterwards in England, during the protectorship of Cromwell. But to Holland they came in 1596; and in the year 1646, the Jews from Germany, called *Ashkenasim*, joined them. In the year 1800, the government offered to the Jews of Amsterdam the same privileges as the Christians enjoy. One party said they would not accept them, for Palestine was their country, and to that they must return; others were willing to accept the privileges granted to them, and therefore a schism took place. The party who accepted the privileges nominated a rabbi, independent from the rest. His name was Isaac Ger, who was the son of a Swedish nobleman, a Gentile, bred up a nominal Christian, and converted to the Jewish religion at Amsterdam, when seven years of age; he made wonderful progress in the Talmud, and became one of the most learned rabbis of his time. He died in the year 1807; his children were living at Amsterdam at the time we were there. The Portuguese or Spanish Jews are very lax in their religion; but though they do not express the same hatred towards Christ that the bigoted German Jews do, they feel the same aversion to his precious name, and sneer as much at his Gospel as the *Ashkenasim*.—*Wolf's Journal*.

QUIETNESS.—I am weary with the noise and opposition of this place; and indeed God and nature did not intend me for contention, but for study and quietness. I shall never be able to finish what I have begun, unless I be removed to some quiet parsonage, where I may see God's blessings spring out of my mother earth, and eat my own bread in peace; where I may without disturbance meditate my approaching mortality, and that great account which all flesh must give up at the last day to the God of all spirits.—*Hooker to Whitgift*.

* We cannot let these sentences pass without saying that Dr. Wolf should have been the last man to write them. His last work is filled with passages which his best friends must wish expunged.—*Ed*.

TO CORRESPONDENTS.

We have just received two articles for insertion on the New Year. Can we not prevail on our correspondents to remember that papers must be forwarded at least *two months* beforehand, or they will be too late!

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE WAR IN HEAVEN.

BY THE REV. THOMAS MADGE, M.A.
Curate of Kettering.

I.

ST. JOHN (Rev. xii. 7-12) gives an account of a war carried on in heaven between Michael and his angels on the one side, and the dragon, together with his angels, on the other.

Various opinions have been entertained respecting the period and event to which the description properly applies. Some have regarded it as a representation made to the inspired apostle of the expulsion of Satan and his adherents from heaven on their original apostacy.* Our great poet Milton has made much use of this passage, and has enlarged upon it in this particular view of it. In all the glowing colours of poetic fancy, he has described what he imagines may have been the circumstances attending the first revolt of the evil angels from their allegiance to God. He speaks of

"The infernal serpent . . . whose pride
Had cast him out of heaven, with all his host
Of rebel angels : by whose aid aspiring
To set himself in glory above his peers,
He trusted to have equal'd the Most High,
If he oppos'd ; and with ambitious aim
Against the throne and monarchy of God
Rais'd impious war in heaven, and battle proud
With vain attempt."†

He tells us that

"Millions of fierce encountering angels fought
On either side."

And he mentions

"The discord which befell, and war in heaven
Among the angelic powers, and the deep fall
Of those too high aspiring, who rebell'd
With Satan."‡

We must not, however, confound the fictions

* Dean Woodhouse, &c. † Book i. line 34, &c.
‡ Book vi. near the end.

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of the poet's fancy with the historic records of inspired truth. All that the Bible tells us in plain terms respecting the original apostacy and expulsion of the evil angels is, that "they kept not their first estate, but left their own habitation" (Jude, 6); that "God spared not the angels which sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. ii. 4). In these plain statements there is nothing said of Satan's ever having aspired to equal the Most High, or of his ever having raised war in heaven; and it may, therefore, be fairly doubted whether the figurative representation made in the assertion of St. John can be justly considered as describing, in any degree, the historical circumstances of Satan's original apostacy.

Besides, it does not seem to fall in with the plan and design of this prophetic book to give such a description of an event supposed to have occurred long before,—the object of it being rather to detail, in a series of visions and emblematic representations, the future events, which would affect the state and condition of the Christian Church from the period when the revelations were disclosed unto John, even unto the end of the world. It is, therefore, most consistent with the scope of this wonderful book to consider the contest mentioned between Michael and the dragon as having reference to some event in the history of the Church, which would display in a remarkable manner the opposition of Satan against the kingdom of Christ, the fruitlessness as well as the fury of his malice, and the signal defeat of his projects and attempts.

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[London: Robson, Levey, and Franklin, 46 St. Martin's Lane.]

There will be found a general correspondence between the description given in the passage before us and many events which have already happened, as well as many others which yet remain to take place in the history of the Christian Church. The vision here presented to our contemplation may be said to have, in some sense, a fulfilment in every instance wherein the god of this world vainly directs his hostility against the God of heaven—in every case when Satan attempts to impede the progress of the Gospel, and when, in spite of his power and subtilty, the cause of truth and righteousness prospers and prevails.

The particular accomplishment of this prediction has been ascribed (by some) to the conquest obtained over the prince of darkness by the first publication of the Gospel, and the consequent rapid and wide extension of Christianity.* Many judicious expositors interpret it of the victory gained over Satan and his power when Christianity had fully prevailed over heathenism in the Roman empire.† The dragon and his angels, i. e. the devil and his emissaries, fought for the maintenance of pagan idolatry, whilst Michael and his angels contended with him to cast him down from that eminent station which he occupied in the high places of authority. The conflict was fierce and long continued; but the issue of it was the triumph of the Church. Rome, in the majesty of her greatness, wholly given up to idolatry, and employing all her imperial supremacy for its support, was a most powerful instrument in the hands of the great adversary in his attempts to effect his purposed destruction of the Christian Church. The bringing down of that adverse power, the effectual counteraction of that persecuting influence, which had so long and so violently assailed the servants of God, was an event which caused songs of praise to resound throughout the Church, delivered from its oppressions. When paganism received its deadly wound, and the dragon and his angels were hurled from the imperial throne, the voice of joy and gladness was heard in the dwellings of the righteous. "Now is come salvation, and the kingdom of our God, and the power of his Christ."

The victory gained by the disciples of the Saviour over heathen idolatry was achieved, not by the power of the material sword, but by the sword of the Spirit, which is the word of God: they had met the assaults of the great adversary by faith in "the blood of the Lamb," by a consistent and open profession of the Gospel; the truth, as it is in

Jesus, was "the word of their testimony;" and patiently enduring all the extremities of the trying conflict, they were made finally victorious. On account of the illustrious triumph of Christianity over pagan superstition and cruelty, "the heavens, and they that dwell therein," are called upon to rejoice; i. e. the members of the Christian Church, raised from their depressed and persecuted condition by the signal interposition of Divine Providence, had abundant cause for gratitude and joy. But a prophetic woe is pronounced against "the inhabitants of the earth and of the sea," i. e. the people and nations of the world,* upon whom the dragon, though deposed from his pre-eminence, yet not destroyed, would still display his fury and his malice, and proceed in the fierceness of his hostility, knowing that he had but a little time in which to work mischief to mankind, by endeavouring to support the sinking cause of heathenism, and checking the further growth and prosperity of the religion of Jesus.†

Having thus briefly noticed those particular circumstances in the history of the Christian Church to which the passage in question most probably refers, I would now lead the reader's attention to some observations of a more general and practical nature.

1. We may observe, there is a contest carrying on between the angels of light and the powers of darkness. Doubtless we learn this truth from the passage, whatever may have been the precise event intended to be pointed out in it. We learn that the Christian Church obtained, by the aid of ministering spirits from heaven, an eminent victory over the malice and power of the devil: angels assisted the Church; devils persecuted and laboured to destroy it.

In the event referred to (supposing the passage has respect to it), the strongholds of idolatry were upheld by Satan and his angels; they were destroyed by Michael and his angels. Now this is not to be looked at simply as a case by itself. There is, I conceive, a general truth implied in the representation, viz. the existence and the influence of supernatural agencies at work in our world, both for good and evil. On the principle involved in this portion of Scripture, we may attribute much of the evil that takes

* Compare chap. xvii. 5.

† Bishop Newton observes, in confirmation of the above exposition, that "Constantine himself, and the Christians of his time, describe his conquests under the image of a dragon. In his epistle to Eusebius and other bishops, he says, 'Liberty being now restored, and the dragon being removed from the administration of public affairs, by the providence of God and by my ministry, I esteem the great power of God to have been made manifest to all.' Moreover, a picture of Constantine was set up over the palace-gate, with the cross over his head, and under his feet the great enemy of mankind, who persecuted the Church by means of impious tyrants, in the form of a dragon transfixed with a dart through the midst of his body, and falling headlong into the depth of the sea."

* Doddridge in loco.

† Bishop Newton, followed by Scott, Faber, and others.

place in our world to the power and subtilty of the devil, and of those fallen spirits who are leagued with him in opposition to God and goodness. And we may also attribute much of the good that is done in the earth to the instrumentality of the angels of God, who are employed as his ministering servants in the promotion of his own glory and for the welfare of men. There are two parties engaged in carrying on very different designs, and in aiming to accomplish very different objects in this lower world. Michael and his adherents are the invisible agents employed on the one side; "the old serpent, that is, the devil or Satan," together with his associates, on the other. Their characters are as opposite as light and darkness; their principles of action as adverse to one another as holiness and sin; the means which they employ for the accomplishment of their intentions, and the results of the influence which they exert, are as contrary as heaven and hell.

It seems intimated by St. John, and it appears plainly in many passages of Scripture, that there are various orders of evil angels united under one head, chief, or leader, who, from the malignity of his nature, is called Satan and the devil. Hence we read of "Beelzebub the prince of the devils" (Matt. xii. 24); of "the prince of the power of the air" (Eph. ii. 2); of "principalities and powers," whom the Redeemer "spoiled," and "against" whom we have to "wrestle" (Col. ii. 15; Eph. vi. 12). So, also, it appears that there are various orders of good angels; hence we read of "the principalities and powers in heavenly places," above which the Saviour is exalted (Eph. i. 20, 21; iii. 10); of "thrones, dominions, principalities, and powers, all which were created by him and for him" (Col. i. 16). Accordingly we are told that it is "the voice of the archangel" which shall summon the dead from their graves at the future coming of Christ" (1 Thess. iv. 16). Hence, also, there is express mention made of Michael the archangel (Jude, 9). He is called "one of the chief princes" (Dan. x. 13, marginal reading, the first, i. e. the prince or chief of the angels); and he is described (Dan. x. 21; xii. 1) as "the great prince," which stood up in behalf of the Jewish people, presiding over and defending their interests.

It has been supposed, not without some grounds for the opinion, that by Michael is intended, at least sometimes, the Lord Jesus Christ, the supreme Governor and Defender of his Church, whom all the angels of God are commanded to worship and obey (Heb. i. 6, 7).

The name Michael signifies, "Who is like

God?"* The person who bears this name, it is thought, can be none other than the Son of God, equal with the Father, "the brightness of the Father's glory, and the express image of his person." But what is said concerning Michael (Jude, 9) seems to be attributed manifestly to a created angel; for, "when contending," as we are told, "with the devil about the body of Moses, he said, The Lord rebuke thee."† As a created angel, chief among the angels in dignity and authority, the leader of God's hosts, Michael may be considered in the light of a type of Emmanuel, the uncreated Word of God, the Captain of our salvation.‡

There is undoubtedly much that is calculated at once to stimulate and to baffle our curiosity in the descriptions which the sacred Scriptures give us of the nature, the different ranks, and the employments of both good and evil angels; but the revelations which are afforded us on these points are not given to please our imaginations, so much as to instruct us in truths of practical importance. And the instructive lesson, which we gather from the representation now before us, is, that the struggle which we have to maintain against sin, the conflict which we have to endure with the corruptions of our own hearts, and the evils of a fallen world—that the spiritual contest which is carried on here upon earth between the servants of God and the slaves of iniquity, is of immense consequence, inasmuch as it interests the inhabitants both of heaven and hell, who are not merely spectators of the contest, but exert also, according to their respective natures, a vigorous influence, either for good or evil, in the concerns of individuals of the Church of God and of the world at large.

That evil spirits concern themselves in human affairs, is plainly taught us. St. Paul declares, "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them" (2 Cor. iv. 4). He expresses his fears for the Corinthians, "lest as the serpent beguiled Eve through his subtilty, so their minds should be corrupted from the simplicity of Christ;" seeing that for the purposes of deception, "Satan himself is (sometimes) transformed into an angel of light" (2 Cor. xi. 3, 14). It is "the prince of the power of the air, which is the spirit that now

* "Michael, nomen Hebraicum מִיכָאֵל, quis est sicut Deus?"—SCHLEUSNER.

† Compare Deut. xxxiv. 6. Probably the angel was commanded to bury the body of Moses privately; but the devil would have the place of interment discovered, that it might become an object of idolatry. This illustrates the general truth, that good angels are sometimes concerned in limiting the power of devils.

‡ Compare Josh. v. 13-15; Isaiah, lv. 4; Heb. ii. 10; Rev. xix. 13, 14.

worketh in the children of disobedience" (Eph. ii. 2); and therefore we are exhorted to "put on the whole armour of God, that we may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. vi. 11, 12). We are "to take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked one" (Eph. vi. 16). We are advised to "be sober and vigilant, because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom we are to resist, stedfast in the faith" (1 Pet. v. 8, 9).

All these, and a multitude of similar passages of God's word, teach us as plainly as language can do, that there is the agency of evil spirits employed in tempting men to commit sin, in counteracting and hindering the spread of truth and purity and happiness among mankind. On the other hand, it is as plainly declared in Scripture, that good angels are concerned in human affairs. They are the holy ministers of divine Providence with regard to the welfare of the children of men. "These are they whom the Lord hath sent to walk to and fro through the earth. These are the eyes of the Lord which run to and fro through the whole earth" (Zech. i. 10; iv. 10). The mysterious ladder that Jacob beheld in the visions of night, angels of God ascending and descending upon it, intimated the perpetual intercourse between heaven and earth, which is kept up by the appointed ministry of angels (Gen. xxviii. 12). These holy and glorious spirits are sometimes the ministers of God's righteous indignation against sinners.*

But in a more especial manner they are employed in ministering blessings to the saints. The Scriptures give us many interesting examples of the important services which they render to the people of God.† They have been the instruments of instructing and edifying the whole Church of God, by shewing to the prophets things which should come upon the earth (Rev. i. 1). And that we might not suppose their interpositions to be confined to some special occasions, St. Paul inquires, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14); thus teaching us, that ministering to the saints generally is a standing employment of angels throughout the ages of time. We are assured by our Lord, that his sincere disciples, however low and obscure their con-

dition in this world, are constantly the charge of angels, who behold the face of our heavenly Father (Matt. xviii. 10). Hence we infer that they render them many and great services. "The Lord giveth his angels charge over the godly man, to keep him in all his ways" (Ps. xci. 11). "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. xxxiv. 7).

Now from these declarations of Scripture, we conclude that the holy angels of heaven, and the apostate spirits of hell, take a deep interest in the affairs of men, and exercise respectively a good and an evil agency in society. And from the Scriptures in general, especially from the visions of Daniel and St. John, we learn that there is a continual opposition between these agencies in their designs and proceedings; a contest carried on—we know not particularly in what manner, but the effects of which we certainly experience. We know not how many of our spiritual enemies the angels of light may oppose and control; how frequently they may prevent the accomplishment of Satan's designs against us; how effectually they may succour and support us to fight manfully the good fight under the banner of our Saviour. We know not the extent of the benefits which they are the means of communicating to the Church of God, or the wonderful purposes of divine Providence which they execute throughout the creation. It is impossible for us to tell what a frightful scene of mingled impiety, and crime, and wretchedness, this earth would present, if the spirits of darkness were suffered to exercise their diabolical influence without opposition or restraint from the angels of light. And, perhaps, we may be allowed to say, that the benevolent wishes and employments of the angels would soon succeed in transforming this our world into a paradise, if they were not counteracted by the perverseness of wicked men and the malice of Satan.

Biography.

THE LIFE OF WILLIAM WILBERFORCE, ESQ.

[Concluded from No. CCIV.]

WHEN Mr. Wilberforce retired into private life he carried with him the regrets and affectionate good wishes of men of every party. "It must be a satisfaction to you," wrote a brother senator, "to have observed that the moral tone of the House of Commons, as well as of the nation at large, is much higher than when you first entered upon public life; and there can be no doubt that God has made you the honoured instrument of contributing much to this great improvement. There are, I hope, some young men of promise coming forward; but, alas, there is no one at present who can take your place. Would

* See 2 Sam. xxiv. 16; 2 Kings, xix. 25; Matt. xiii. 41; Acts, xii. 23; Rev. viii. 6; xv. 1-4; xvi. 5, 7.

† See Gen. xix. 15; xxxii. 1, 2; Dan. vi. 22; Acts, xii. 7; Matt. i. 20; Acts, i. 10; xxvii. 23.

that there were many Elias on whom your mantle might fall! The prayers of thousands, my dear sir, will follow you into retirement." Nor was it only by the more religious that he had been appreciated. As a parliamentary orator, there were few to rival him. This will not be thought the partial exaggeration of friendship, when it is known that Romilly pronounced him "the most efficient speaker in the House of Commons;" and Pitt declared, "Of all the men I ever knew, Wilberforce has the greatest natural eloquence." And, perhaps, his moral influence was never stronger than at the time he ended his political career.

During the former part of his life, Mr. Wilberforce had at different times resided in many different places. Perhaps his unsettled habits in this respect were to be lamented; but having inherited no mansion with his landed estates, he felt himself at liberty to live where his present convenience might seem to require. As it was necessary for him during the meeting of parliament to be near London, for some years he had a house at Clapham; he lived afterwards at Kensington Gore: but having now escaped from the burden of public business, he wished to be a little farther removed from the metropolis, and yet not so far as to be cut off altogether from the society of his friends there. Accordingly he purchased a house at Highwood Hill, about ten miles north of London, where he trusted he should spend in repose the remainder of his days.

In 1827, he made a progress, after an interval of almost twenty years, through his native county. It is needless to say that he was welcomed by his friends with the most affectionate cordiality, when even those to whom he had been politically opposed received him with delight. He regarded with peculiar pleasure a visit which he made at this time to Lord Fitzwilliam. "The cordiality and kindness," he wrote to a friend, "with which I have been received at this place (Wentworth House) has deeply affected me. Lord Fitzwilliam might well have been forgiven, if he had conceived an unconquerable antipathy to me. When I was first elected county member, it was in defiance of his old hereditary interest. I, a mere boy (but twenty-four), without a single acquaintance in the county, and not allowing him the recommendation even of one member, though with Sir George Savile's family-connexion and name superadded to the Rockingham interest. . . . Yet in spite of all repelling principles, so strongly has worked the general kindness of his nature, that he, the old gentleman (gentleman, I may truly term him; for a finer gentleman cannot be conceived) has behaved to us with an unaffected, unassuming friendliness, that at times has brought tears into my eyes. It has really brought powerfully to my feelings that better state in which all misconstructions will be done away, and all truly good men will love one another."

One of Mr. Wilberforce's great objects, after having settled at Highwood, was the erection of a chapel among his own cottages, and near his own house. He was three miles from the parish-church; and there were many in his neighbourhood who were almost prohibited from attendance upon public worship. "It will doubtless," he wrote, "be an expensive matter; but when I consider that I am living

here in the enjoyment of all the comforts of civilised society, and with the humble hope of a still better portion in a better world, I could not lay my head on my pillow with a quiet conscience, if I were not to have done my best to secure for all my poor neighbours the blessings of Christian instruction, and I hope of pastoral care." But much annoyance to his feelings resulted from this purpose. At a sacrifice of personal convenience, to suit better the chief population of the hamlet, he fixed the site of his intended chapel at Mill Hill. He had the sanction of the diocesan, and of the Church-commissioners; but unfortunately he was met, though not immediately, yet, after a time, with decided opposition on the part of the incumbent. It is not necessary to go into the particulars; it is enough to say, that he bore himself with his usual meekness under the unmerited obloquy attempted to be cast upon him; but so much delay was hence occasioned, that it was not till after his death that his chapel was consecrated. It may be added here, that his attachment to the Church of England grew with his advancing years. He had once not scrupled to enter a Dissenting place of worship; he afterwards, though numbering many Dissenters among his most intimate friends, felt that he could not conscientiously be present at any of their services.

It was in this evening of his days, while his home was at Highwood, that the writer of these lines first was favoured with the personal acquaintance of Mr. Wilberforce. He well remembers the veneration with which, even from childhood, he used to regard that revered name, though he had little expectation then of ever being honoured with his notice. In the year 1828, he first saw him. It was on a public occasion, when many of the most distinguished personages of the day were assembled. Through the concourse there walked, or rather was led, a little aged man, whose head was sunk upon his breast, and who had to bend his body back in order to look with penetrating eye and animated countenance on those around him. Every one welcomed his entrance. Princes and peers, statesmen and clergy, seemed equally zealous to do him honour, and pressed towards him eagerly to grasp his offered hand. Though ignorant up to that moment of his person, the writer instantly concluded, as it was immediately after confirmed to him, that that little, decrepit man, so courted and distinguished, could be only William Wilberforce. It was an event to see him—to contemplate his spare, distorted person—to mark the brightness of his eye, and the benevolence of his features—and to read, as it were, in his face the history of mighty struggles for God and man in which he had been engaged. It was a face lighted up with intelligence, and beaming with good-will. No man could behold it without the perfect certainty that he was a good man, the ready belief that he was a great one.* The writer is not ashamed to add, that, as opportunity offered, he pressed near to him, and thought it a privilege to have touched that day the skirt of his garment. Soon after, he had the delight of becoming personally known to him; and will ever account it a distinction to have been received beneath

* "Bonum virum facile crederes, magnum libenter."—TACITUS. *Vit. Agric.*

the roof of Highwood. He has now the circumstances of that time vividly before his eyes. It was a bright sunny day in winter, when Mr. Wilberforce took him out into his grounds; and, refusing an offered arm, walked gaily and nimbly forward—adorning every topic he touched on from the sparkling treasures of a rich imagination and pious heart—stopping sometimes when very earnest in conversation, and then bounding on to catch the full advantage of the pure atmosphere and the gleams of the February sun. The writer will not easily forget the kindness which welled up from Mr. Wilberforce's heart as he shewed him into the room he was to occupy—the room of one of his sons. He spoke of that beloved son; pointed to his favourite books; repeating again and again, as he talked of him, with almost faltering voice and glistening eye, "Yes, — is a dear boy." Never was there a more beautiful exhibition of paternal tenderness. After dinner he slept for an hour and half, and then rose with fresh vigour for the evening. It would have been a painter's study to watch him then, as he knelt by his secretary, who read to him; and to see how (it was a book in which the slavery of the United States was noticed) his eye would flash, and the wonted fire kindle in his breast, at the recital of the sufferings or indignities of the degraded black, as he exclaimed, "Mark that! mark that!" and sometimes rose hastily from his knee, and walked a pace or two, unable to repress his strong emotions. Then came the hour of prayer; and the little congregation assembled first in the music-hall to sing God's praise to the organ, and passed afterwards into the library beyond, where he, the priest of his household, simply instructed them from the Scriptures, and led their worship to a throne of grace. After that, he would seem to wake up again to new life. Midnight, instead of lulling, called out more vividly the activity of his mind; and he walked backwards and forwards in his drawing-room, conversing long with untired animation. No person could be in Mr. Wilberforce's society without being struck with his large benevolence. Instances occur to the writer's mind, where, when the name was mentioned, or character animadverted on, even of those who had wronged him, he threw in every mitigating circumstance, and shewed how he delighted, like his divine Master, to bind up, rather than to aggravate a wound. It was the unaffected humility and the glowing gratitude that filled his heart on a review of the mercies bestowed upon him, which so much tended to produce this happy temper. This will be illustrated by some reflections of his own, at a period somewhat prior, indeed, to that under review, but which may, perhaps, be best here introduced, as throwing a beautiful light on his domestic character:

"When I do look back on my past life, comparing especially the numerous, almost innumerable, instances of God's kindness to me with my unworthy returns, I am overwhelmed, and can with truth adopt the language of the publican, 'God, be merciful to me a sinner.' Every one knows, or may know, his own sins,—the criminality of which varies according to his opportunities of improvement, obligations and motives to obedience, advantages and means of grace, favours and loving-kindnesses, pardons and mercies. It is the exceeding goodness of God to me, and the

almost unequalled advantages I have enjoyed, which so fill me with humiliation and shame. My days appear few when I look back; but they have been any thing but evil. My blessings have been of every kind, and of long continuance; general to me, and to other Englishmen; but still more peculiar from my having a kindly natural temper—a plentiful fortune; all the mercies of my public life—my coming so early into parliament for Hull; then for Yorkshire; elected six times; and . . . only ceasing to be M.P. for Yorkshire, because I resigned the situation. Then my being made the instrument of bringing forward the abolition; my helping powerfully the cause of Christianity in India; my never having been discredited, but being always supported on all public occasions. There would be no end of the enumeration, were I to put down all the mercies of God. My escape from drowning by a sudden suggestion of Providence. My never having been disgraced for refusing to fight a duel. Then all my domestic blessings. Marrying as late as thirty-six, yet finding one of the most affectionate of wives. Six children, all of them attached to me beyond measure. And though we have lost dear Barbara, yet, in the main, few men ever had such cause for thankfulness on account of the love of their children towards them. Then my social blessings. No man ever had so many kind friends; they quite overwhelm me with their goodness, and shew the wisdom there has been in my cultivating my friendships with men of my own rank; above all, the wisdom of selecting religious men for friends. . . . Then my having faculties sufficient to make me respectable—a natural faculty of public speaking; though the complaint in my eyes sadly hinders me in acquiring knowledge, and in writing. Then, almost above all, my having been rendered the instrument of much spiritual good by my work on Christianity. How many, many have communicated to me, that it was the means of their turning to God! Then all this continued so long, and in spite of all my provocations. These it would be wrong to put down; but my heart knows and feels them; and, I trust, ever will. And it is a great mercy that God has enabled me to maintain a fair, consistent, external course; so that I have never brought disgrace on my Christian profession. Praise the Lord, O my soul. And now, Lord, let me devote myself more solemnly and more resolutely to thee,—desiring, more than I ever yet have done, to dedicate my faculties to thy glory and service."

It was on principles such as these that Mr. Wilberforce's character was formed; and hence his unvarying kindliness and contented affection. Hence it was that those who saw him for the first time with some prejudice against him, soon found their prejudices melt away beneath the charm of his conversation and conduct. To say that he had imperfections, is merely to say, that he shared the universal lot of men; but his infirmities were often those which sprung from the very amiability of his temper. They were on the side of "hesitation, delay, indecision, discursiveness and vagrancy of mind; the allowing himself to be imposed on—disorder in his papers and correspondence—irregularity of hours—his library a perfect Babylon—letters, thousands upon thousands lying heaped around—half a morning often lost in recovering some import-

ant document." But through all these slight clouds the sunshine of his mind was always visible. As an illustration of this, the following anecdote may be quoted. A friend once found him in great agitation, hunting for a despatch he had mislaid; one of the royal family was waiting for it, and he had delayed the search till the last practicable moment; so that at length he seemed quite flurried and disconcerted. At this moment there was a disturbance in the nursery over-head. Now, thought his friend, Wilberforce's temper for once will give way. To his surprise, Mr. Wilberforce turned to him, and exclaimed, "What a blessing it is to have these dear children; only think what a relief, amidst other hurries, to hear their voices, and know they are well!"

But it is vain to attempt a full delineation of Mr. Wilberforce's character; it is better to be judged of by the simple narration of his behaviour under the pressure of trials; and these gathered round him in his latter days. One of them was severe loss of property. He had never hoarded up his wealth. Indeed, his delight was to minister of his abundance to the need of others; and many beautiful examples of true liberality have been made known by those whose hearts he made thus to rejoice, and many more will never be counted up till that day when every secret thing shall be uncovered. But the sums he applied in this way may give some notion of the bountiful spirit which actuated him. He generally aimed at appropriating one-fourth of his income to works of piety and charity; and entries have been found in his note-book, which prove that in one year he so employed upwards of 2000*l.*, in another more than 3000*l.* Verily, he that watereth shall himself be watered. Men who afterwards rose to eminence and wealth, owed not unfrequently their earthly all to him, who had marked their early struggles and carried them through. Young men were maintained by him at college, and the declining years of others rendered comfortable. And besides what he distributed with his own hand, he was accustomed to place sums of money with different clergymen, whose limited means prevented their listening to the many calls made upon them. But by these numerous drains Mr. Wilberforce's resources were diminished: he had afterwards to reduce very materially his rents; and at length, by the failure of a speculation in which he raised a large capital to embark his eldest son, he found himself compelled to quit Highwood. A letter of his own will shew the temper in which he received the stroke.

"Highwood, March 16, 1831.

"I wished that you should receive from myself, rather than from the tongue of rumour, tidings which sooner or later were sure to be conveyed to you, and which I knew would give you pain. The loss incurred has been so heavy as to compel me to descend from my present level, and greatly to diminish my establishment. But I am bound to recognise, in this dispensation, the gracious mitigation of the severity of the stroke. It was not suffered to take place till all my children were educated, and nearly all of them placed out, in one way or another; and by the delay, Mrs. Wilberforce and I are supplied with an asylum under the roofs of two of our own children. And what better could we desire? A kind Providence has

enabled me with truth to adopt the declaration of David, that goodness and mercy have followed me all my days. And now, when the cup presented to me has some bitter ingredients, yet surely no draught can be deemed distasteful which comes from such a hand, and contains such grateful infusions as those of social intercourse and the sweet endearments of filial gratitude and affection. What I shall most miss will be my books and my garden, though I own I do feel a little the not (for I know not how long, if ever,) being able to ask my friends to a dinner or a bed with me, under my own roof. And as even the great apostle did not think the 'having no certain dwelling-place,' associated with his other far greater sufferings, unworthy of mention, so I may feel this also to be some, though I grant not a great evil, to one who has so many kind friends who will be happy to receive him." It ought to be added, that not fewer than six individuals, one of them a West Indian, made separately such private offers to Mr. Wilberforce as would have at once restored his fortune. But he declined these proposals, as he felt it more becoming his Christian character to adapt his habits to his present income. For the completion of his chapel, indeed, but not for himself, he was ready to receive the contributions of his friends.

An additional trial was in store for him. Not long after he left Highwood, his surviving daughter was called to her eternal rest. The frame of his mind may best be learned from his own pen: "Blessed be God, we have every reason to be thankful for the state of mind we witness in her: a holy, calm, humble reliance on her Saviour, enables her to enter the dark valley with Christian hope, leaning, as it were, on her Redeemer's arm, and supported and cheered by the blessed promises of his Gospel. We are in the hands of our heavenly Father; and I am sure no one has hitherto had such reason as myself to say that goodness and mercy have followed me all my days. I was much impressed yesterday, with the similarity, in some respects, of my own situation to that of her dear little innocent, who was undergoing the operation of vaccination. The infant gave up its little arm to the operator without suspicion or fear. But when it felt the puncture, which must have been sharp, no words can express the astonishment and grief that followed. I could not have thought the mouth could have been distended so widely as it continued till the nurse's soothing restored her usual calmness. What an illustration is this, thought I, of the impatient feelings we are often apt to experience, and sometimes even to express, when suffering from the dispensations of a Being, whose wisdom we profess to believe to be unerring, whose kindness we know to be unfailing, whose truth also is sure, and who has declared to us that all things shall work together for good to them that love him, and that the object of his inflictions is to make us partakers of his holiness!"

The remainder of Mr. Wilberforce's life was passed chiefly under the roofs of his second and third sons. The winter months were spent at East Farleigh in Kent, and the summer at Brightstone in the Isle of Wight. Here he manifested the same even temper, the same humble spirit, the same thankful gratitude, which had adorned his character at Highwood. And

as he drew nearer to the hour when he must leave the world, there was visible in him a mellowing and advancement, a ripening meetness for the inheritance he was soon to share. Occasionally he would peep out from his seclusion upon the busy world, but it was upon some work and labour of love; as, for instance, to advocate his ancient object, the welfare of the African race. His last public appearance was on April 12, 1833, when he proposed a petition against slavery, at a meeting held at Maidstone. "It was an affecting sight to see the old man, who had been so long the champion of this cause, come forth from his retirement, and with an unquenched spirit, though with a weakened voice and failing body, maintain for the last time the cause of truth and justice." His interest in this cause had never flagged; and it was a remarkable coincidence that he just lived to know that a British parliament had resolved to give freedom to the slave: and then, as if his eyes had seen what he had longed for, he departed in peace. While the bill was before the House, some one mentioned casually at dinner, "at this moment probably the debate on slavery is just commencing." Mr. Wilberforce sprang from his chair, and almost startled the friends that sat round him, by exclaiming, with a clear voice and animated countenance, "Hear, hear, hear." The Friday night before his death, the Slavery-abolition Bill was read a second time in the House of Commons; and the last public news that reached Mr. Wilberforce's ear, was that his country was ready, at a mighty sacrifice, to do away the disgrace of slavery. "Thank God," he said, "that I should have lived to witness a day in which England is willing to give twenty millions sterling for the abolition of slavery."

In May 1833, Mr. Wilberforce went to Bath, having been advised to try the waters, in consequence of having previously suffered from influenza. Here, however, his strength gradually declined, and it was seen that his days could not be much farther prolonged. His mind was calm; he knew whom he had believed; and he expressed in touching language, to the friends who saw him, his simple confidence and peace in the Redeemer. In the beginning of July, he was attacked, while at dinner, with sudden illness; and from that time he seemed to look upon himself as a dying man. Still, he was able to bear a journey to London, whither it was thought advisable he should be conveyed to consult Dr. Chambers; and accordingly leaving Bath, July 17th, and traversing the road along which forty-five years before he had been carried apparently to death, he arrived on the 19th in Cadogan Place, Sloane Street, at a house lent him by his cousin, Mrs. Lucy Smith. He did not intend to remain more than a few days in town; and indeed on Friday, July 26, one of his sons left him, expecting to receive him at his own house on the following Tuesday; but before that day he had entered into his eternal rest. The narrative of the closing scene must be given in the words of his youngest son. "On the whole, what appears to me characteristic in his state of mind is chiefly this: there seems to be little anticipation, though he is strongly impressed with a feeling that he is near his end; much nearer than, from what his physician says, I trust is the case. He speaks very little, as if looking forward to future happiness; but he seems more

like a person in the actual enjoyment of heaven within: he hardly speaks of any one subject, except to express his sense of thankfulness, and what cause he feels for gratitude. This is the case, even in speaking of the things which try him most. Thus talking of his being kept from exercise: 'What cause for thankfulness have I, that I am not lying in pain, and in a suffering posture, as so many people are! Certainly it is a great privation to me, from my habits, not to be able to walk about, and to lie still so much as I do; but then, how many there are who are lying in severe pain!' And then he will break out into some passionate expression of thankfulness. The next morning [July 27] his amendment seemed to continue. To an old servant, who drew him out in a wheel-chair, he talked with more than usual animation; and the fervency with which he offered up the family prayer was particularly noticed. But in the evening his weakness returned in a most distressing manner; and the next day he experienced a succession of fainting-fits, to which he had been for two years subject, which were followed by much suffering, and which for a time suspended his powers of recollection. His physician pronounced, that if he survived this attack, it would be to suffer much pain, and probably also with an impaired understanding. During an interval in the evening of Sunday, 'I am in a very distressed state,' he said, alluding apparently to his bodily condition. 'Yes,' it was answered; 'but you have your feet on the Rock.' 'I do not venture,' he replied, 'to speak so positively; but I hope I have.' And after this expression of his humble trust, with but one groan, he entered into that world where pain and doubt are for ever at an end. He died at three o'clock in the morning of Monday, July 29th, aged seventy-three years and eleven months."

As soon as his decease was known, the following letter was addressed to his youngest son:—

"We, the undersigned members of both houses of parliament, being anxious upon public grounds to shew our respect for the memory of the late William Wilberforce; and being also satisfied that public honours can never be more fitly bestowed than upon such benefactors of mankind, earnestly request that he may be buried in Westminster Abbey; and that we, and others who may agree with us in these sentiments, may have permission to attend his funeral."

The names of thirty-seven peers, including some of the most illustrious members of that house, and of nearly one hundred members of the House of Commons, were appended to this requisition; and the lord-chancellor, in conveying it, declared himself "authorised to add, that nearly all the members of both houses of parliament would have joined, had the time allowed."

The request was acceded to by the family; and, August 5, the remains of Mr. Wilberforce were committed to the tomb in the north transept of the Abbey, near to those of Pitt, and Fox, and Canning. The members then attending the two houses joined the procession—a prince of the blood, the chancellor, the speaker, and other individuals of the highest rank, were the pall-bearers; while the church, and even the streets, were crowded by sympathising multitudes in mourning garments. Never, perhaps, was there a

more genuine testimony borne to excellence of character than in the homage rendered to Mr. Wilberforce. It was not because he was of illustrious rank, or possessed of unbounded wealth; it was not that he held the reins of power: it was because he had shone a bright example of Christian grace, and had unweariedly pursued the path of devoted zeal and pious benevolence, that England will ever account him one of the most noble of her sons. In him was fulfilled the Scripture assurance, that "godliness hath the promise of the life that now is, as well as of that which is to come." Honours have been paid his memory. At York, a county asylum for the blind has been founded in his name; and at Hull a column has been inscribed to him. Nor have persons of other nations been wanting in their expressions of respect. One thing, however, was left undone at home. He lived and died undignified by any of those titles which are sometimes conferred on merits infinitely below his. They could not, indeed, have really raised him. He would have honoured them, not they him. And it is true that at one time (in 1825) he might, had he so chosen, have been called to the upper house of parliament. But this was not the way in which an honour should have been conferred upon him. And the question was not, what would have exalted him, but what it became the character of England to bestow, in order to shew the sense entertained of the worth of such a man. Verily it was an omission not to be excused, that when, by war and by diplomacy, in the law and in the state, so many received doubtless the just reward of their talents, this man, the honour of his age, was passed over, and neither peerage nor riband decorated him, who went down to his grave plain William Wilberforce.

S.

GLORYING IN THE CROSS OF CHRIST:

A Sermon,

BY THE REV. HENRY O'NEILE, A.M.

Incumbent of St. Anne's, Lancaster.

GAL. vi. 14.

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

WHAT a wonderful testimony to the transforming power of Divine truth is this single statement of St. Paul! Here is the confession of a man, who a few years before led to prison and to judgment those that called on the name of Christ in Jerusalem; the man on whom the blameless life and heroic and triumphant death of the first martyr failed to make any impression, either to moderate his unholy zeal, or to soften the rigour of his character: yet here we have him making his boast and his glory of that which he once treated with the most unmeasured scorn and contempt; nay, more, asserting that it is the only subject on which he would or could glory. This revolution in St. Paul's character has not improperly been likened to the

effect produced by the shock of an earthquake, by which the course of a mighty stream is diverted from its natural channel into an opposite direction, so complete was the change, so different was he in all respects to what he was before. The Churches in Galatia had among them many Jewish converts; some of these were still wedded to the forms and shadows of the law of Moses, and wished to engraft the religion of Jesus on the ceremonies of Judaism. This compromise would obtain for them two objects which they were anxious to secure: it would oblige the Gentile Christians to submit to the burdensome rites of the old law, and it would in some degree relieve them from the persecution of their Jewish brethren; they were, therefore, more anxious to add to a party than to make true disciples of Christ. This is what the apostle calls making "a fair show in the flesh," and "glorying in the flesh."

The same spirit appears at times among the professed followers of Christ in our own day—a disposition to swell the ranks of a sect or a party at any risk, and to increase the numbers of some denomination without adding to the real disciples of Christ. This is to "make a fair show in the flesh;" and the natural consequence is, that we hear of one after another falling away and dishonouring the Christian profession.

To this "glorying in the flesh" the single-minded Christian simplicity of the apostle was entirely opposed; and in the most impressive manner he declares the only ground on which he could glory—"God forbid that I should glory, save in the cross of our Lord Jesus Christ;" and if any gifts or qualifications could give a human creature reason for glorying, who could have done it with half the pretensions of Paul? If a Jew of the purest descent, "a Hebrew of the Hebrews," could boast, then might St. Paul have done so. If to be of the strictest sect of the Jews, and to perform the most burdensome religious rites with regularity, could give a ground for glorying, then might St. Paul have been a boaster. If to be learned above most men of his nation, and endowed with strong natural powers of persuasion and eloquence, could give a ground for glorying, then might the apostle be proud. And what Christian could lay the same claim to glorying in his services for that Saviour, who had called him out of darkness into his marvellous light, as our apostle? Who among them had compassed so many dangers by sea and land to win souls to Christ? who had planted so many Churches in Europe and in Asia? who had added such numbers to the Lord? who like him had established by his letters the faith of so many Christians, and

by such a luminous exposition of doctrine and practice had edified the Church of God, and given it instruction for every successive generation? But in none, nor in all these things, did Paul glory: his learning, his talents, his station, were all embarked in the great cause in which he gloried, "the cross of Christ," and they were valued only as they advanced that cause. We shall find it, then, a most important inquiry for us to make, why did St. Paul glory in the cross of Christ, and in this alone?

But let us first ascertain what is here meant by the cross of Christ. The expression is sometimes used to imply the obstacles and opposition which believers are taught to expect in maintaining their Christian course, whether they proceed from inward or from outward foes; as in that saying of the Lord's, "He that taketh not his cross and followeth after me, is not worthy of me." But here the expression applies specially to the sufferings of Christ when he was nailed to the cross, and the reproach and obloquy which he underwent in that situation for sinners. In this the apostle declares that he gloried—and why? We can readily understand why he should glory in the example of patient suffering which his Divine Master displayed; we can understand why he should glory in the blameless life and holy precepts of that Master; we can understand, too, why he should glory in his triumphant resurrection and exaltation to the right hand of the Majesty on high, with power and dominion: but why glory in the instrument of his death and sufferings? Because the death and sufferings of Christ were the redemption of his Church; because by them "he opened the kingdom of heaven to all believers." His disciples were reviled as the followers of a condemned malefactor. His cross was a stumbling-block to the Jews, and foolishness to the worldly wisdom of the Greeks; but to him it displayed "the power of God and the wisdom of God." In this cross he beheld God reconciling the world to himself; interposing by his own arm to reclaim the lost and the guilty, and restore them to his love and service. The apostle knew there was no other hope on earth or in heaven for a sinner but in the cross of Christ; and therefore it was the centre to which all the deep feelings and affections of his soul converged, and from which emanated all those holy principles and that self-devotedness which illustrated and influenced his whole Christian career;—and in proportion as we feel the "exceeding sinfulness of sin," in proportion as we value "peace with God," in proportion as we value holiness in this life, and the fruit of holiness in the happiness of the life which

is to come, shall we also magnify the riches of the grace of God, and exalt the sacrifice of the cross; and concentrating all our hopes upon it, feel with the apostle, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

But, oh, how different is the manner in which too many professing Christians think and speak of the cross of Christ! How often, when, in discharge of his duty, a minister is called on to inquire into the kind of religion which this or the other person professes—how often does he find, even from some whose opportunities and privileges have been great, that they can talk of their hopes of salvation, and of the goodness and mercy of God in general terms, without the least allusion to that in which the apostle gloried as his only hope, "the cross of Christ," and the full and perfect satisfaction which was there made! Be assured there is some radical defect in that religion which lays so much stress on repentance and prayer, without any reference to that which alone can give repentance and prayer their value, "the cross of Christ." How true is it, that "out of the abundance of the heart the mouth speaketh!" if the heart feels as it ought to do the evil and danger of sin, and has any real dread of the righteous judgment of God, what scenes will be most vividly impressed upon that heart? Surely they will be the scenes and sufferings of Calvary, where the evil and danger of sin was expiated, and the righteous judgment of God averted from all who seek to be reconciled to him by the death of his Son. What sentiments will be uppermost on the lips of such an one? Will it be that general allusion to the goodness and mercy of God, to which there is often no positive idea or meaning attached? Will it be, "I have prayed earnestly, and I have repented of my sin, and I hope God will forgive me," without any reference to the costly price paid, or the surety offered? Oh, no: the truly awakened sinner knows there can be no genuine repentance but what arises from the work of the Saviour—

"The stony heart dissolves in tears,
When to our view the cross appears;"

and therefore the uppermost sentiment in such a heart is,

"The cross, the cross, oh, that's my gain,
Because on that the Lamb was slain."

Such a heart alone can respond to the fervent language of St. Paul, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Take it for granted, then, that any individual whose religion, I will not say excludes, but whose religion does not give the first place to the sacrifice of the cross, has not the religion of the Bible; and

that every preacher who does not give it a prominent place in his pulpit-addresses, has not formed his model from the preaching and precept of St. Paul.

The concluding part of the verse gives us the effects which such a view of the cross of Christ had upon the apostle—"By whom the world is crucified unto me, and I unto the world." The first effect was, that by its influence "the world was crucified unto him." This is a remarkable expression. It is a manner of address which the apostle often uses in his epistles. In the 2d chapter of this same epistle, and at the 20th verse, he thus speaks: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." And in the 5th chapter: "And they that are Christ's have crucified the flesh with the affections and lusts." And to the Romans he writes in chap. vi. 6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." The punishment of crucifixion was a most degrading one; by the law it could only be inflicted on a slave or the vilest malefactor: hence it implied all that was condemned and despised. In this sense the world was crucified to the apostle. The general state of the world was one of condemnation; the sinful practices of the world made it as odious in his eyes as the condition of a condemned malefactor. He beheld in it that on account of which the Prince of glory ignominiously suffered and died; therefore the general course of it was opposed to his renewed nature. Its pleasures no longer had charms to allure him; its honours and ambition had no longer any glory for him, by reason of the excelling glory of the cross. It was universally under the dominion of sin and the evil one; he desired to be under the dominion of holiness, therefore he wished to live as a stranger in it, "looking to that city which hath sure foundations, whose maker and builder was God." In both these respects, therefore, the world was crucified to the apostle: he would say, "Shall I seek honour and esteem by that which procured my Lord shame and disgrace? shall I seek ease and pleasure by what cost him the most excruciating pain and distress? far be it from me." Even the lawful enjoyments of the world would give him little concern, and afford him but little happiness; his affections were moderated towards them, and he was ever ready to part with all for Christ—yea, to lay down his life for Him who endured the cross for him.

But the apostle does not stop here; he adds, "and I am crucified unto the world." This is also easily understood, if we bear in mind what was said as to the nature of crucifixion

—a despised and persecuted sufferer, his attachment to Him who bore shame and mockery made him a reproach among his fellow-men; his preaching of the cross, as the only hope of sinners, caused him to be cast off and reviled, thus fulfilling the prediction of his Master, "Ye shall be hated of all men for my name's sake." This doctrine so humbled the pride of man, and its self-denying precepts were so much opposed to the self-indulgence of man, that it found a foe in the bosom of every Jew and Gentile; and therefore, "knowing in whom he had believed," he was contented to "bear in his body the marks of the Lord Jesus." But none of these things moved him; neither did he count his life dear, "so that he might finish his course with joy, and testify the Gospel of the grace of God."

We have now seen why Paul gloried in the cross of Christ, and the effects and influence it produced upon his life. We, my brethren, are of the same flesh and blood as the apostle; we cannot be more opposed to the cross of Christ than he once was; we may have joined those who, like Gallio, "cared for none of these things;" we may have joined the ranks of the reviler, and the scoffer, and the persecutor, as he did,—but we are sinners fallen and condemned as he was, and the same power is present to save in our case as in his. If we look upon the cross of Christ as the children of the fall, it may well fill us with the most unbounded wonder and astonishment. We behold in it God made man, dying not only as a martyr for the truth, but as an all-sufficient sacrifice for sin, and the riches of Divine grace shining forth in manifold wisdom for the salvation of man. It was the preaching of the cross which produced such an astonishing revolution at Jerusalem, when three thousand were converted in one day. It was the glorying in the cross of Christ which caused so many to endure the tortures of martyrdom, rather than "deny the Lord that bought them;"—and if the world is to be changed from a wilderness to the garden of the Lord, it is by the preaching of the cross of Christ. It is recorded of the first Christian emperor, that when he was setting out with his army to obtain possession of his throne, he was anxious to obtain Divine counsel and assistance; and on his knees he anxiously besought the God of armies to make himself known to him, and direct and support him. The God of heaven heard his prayer; and as he proceeded in doubt and anxiety, he was arrested in his progress at mid-day by a luminous appearance in the heavens, above the orb of the sun: it presented to him the form of a fiery cross, with the inscription, "In this

thou shalt conquer." He embraced the faith of the crucified One; he assumed the cross for his standard; and advanced from victory to victory, till he was seated upon a throne. The same standard is still the ensign of the soldier of Christ; with this he goes forth in the strength of his Lord, "conquering and to conquer," till the human heart is subdued, and every nation civilised and reclaimed, and all things in heaven and on earth shall bow to the name of Jesus.

Let us, then, as Christians, hope and glory in the cross of Christ. It affords us matter for the deepest humility, and also for the most ardent love; if the prospect there exhibited to us cannot humble us, there is no power in heaven or on earth to do it; if it does not inspire us with love and gratitude, the power of men or angels cannot do it. Even angels themselves are lost in astonishment at the display of redeeming love; and yet they can have no personal concern in it, for they are already inhabitants of heaven. We, we alone, whom it most concerns, and for whom this display of Divine love was manifested, are cold and unconcerned, and so beset with the cares or follies of the world, that we too often make it a subject of mere passing interest, instead of our daily gratitude and glory.

Here also we behold that which enabled the apostle to live above this present world. He was a man affected with like passions as we are, tried and tempted as we are, needing divine strength and encouragement as we do. Faith in a crucified Lord was an ever-active principle, from which he derived arms to conquer the allurements of the world, the temptations of the flesh, and the snares of the devil; by it he was "crucified with Christ;" and looking on every sin as the direct foe of his Saviour, he nailed it to the cross, and triumphed in the strength of his Lord. We are called to follow him as he followed Christ. Henceforth "let not the wise man glory in his wisdom, neither let the mighty man glory in his might; let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth me, saith the Lord, who exerciseth loving-kindness, and judgment, and righteousness, in the earth; for in these things do I delight, saith the Lord." And as in the crucifixion of his Son all these are magnified, let us with heart and soul respond to these impressive lines:

"Forbid it, Lord, that I should boast,
Save in the cross of Christ my God;
All the vain things that charm'd me most,
I sacrifice them to his blood.

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my heart, my life, my all."

EXILES OF ZILLERTHAL.*

It is doubtless known to most of our readers, that a colony of Protestants were lately expelled from the Austrian dominions, and took refuge in Prussia. The following extracts from the history of these exiles will, we are sure, be interesting, especially when it is remembered that our late revered sovereign King William IV. was the first who interfered as their protector. This was as it should be. The English monarch should always appear the head of Protestantism in Europe.

Before we further pursue the course of events, let us contemplate more closely the circumstances in which these people were placed by those which have been already narrated. If their former situation was a painful one, it was now, since the refusal of the six-weeks' instruction, doubly unsettled and embarrassing. They saw themselves, indeed, in an unhappy dilemma. Devoted in heart to the Protestant Church, they yet could not and dared not turn to it, though they willingly would have contributed to a Church and school system all needful support. From the Catholic Church inwardly separated, they yet formally belonged to it, as not having received their dismissal, and because their civil relationships were manifoldly implicated with the ecclesiastical. It thus occurred that their religious life assumed the following forms: (1.) The new-born children of those inclined to Protestantism were brought into the Catholic churches and there baptised: the parents not being present, and the sponsors belonging to the Church. (2.) The grown-up children, so soon as they had attained the age prescribed by law, were constrained, as having been baptised in the Church, to attend the local schools. They were likewise required to partake of the holy communion, which, in these countries, is administered to children at the age of eight or nine years. (3.) The Catholic rite of marriage was refused to those disposed to Protestantism. (4.) Both in sermons and the confessional, the Catholics were warned against all intercourse with them, and the poor were forbidden to ask any alms or shelter from the "evangelicals;"† neither were domestics and labourers to receive from them any service or employment. (5.) The priests came to the sick, admonishing them to recant and to be reconciled to the Church, promising them on this condition the holy viaticum. (6.) Those who died holding sentiments opposed to the Church were not received into the Catholic burial-ground. . . .

But we must now pass on to another important point, to examine how the Catholic clergy behaved towards the Protestants, in respect of their teaching and instruction, as to their Catholic errors. In the summer of 1832, a religious conference took place at Unterdichl, in the house of Joseph Hanser. The dissidents assembled in great numbers: among the clergy who were present, was P. Sander, dean of Zell. Before the colloquy began, one of the priests asked John Fleidl, how it came to pass that the Jews were averse to know any thing about the New Testament. *Fleidl*. "Rather this astonishes me, that many Christians who have the Scripture, and say they believe in it, do nevertheless not read therein. We cannot take it so much amiss in the Jews, because they, through

* From "The Protestant Exiles of Zillertal; their Persecutions and Expatriation from the Tyrol, on separating from the Romish Church, and embracing the Reformed Faith. Translated from the German of Dr. Rheinwald, of Berlin." By John B. Saunders. London, Hatchard and Son; Nisbet. 1840.

† "Two poor Protestants had their habitation under the roof of a Catholic peasant. When the priest at M— discovered this, he desired the peasant no longer to give them shelter. They, in consequence, would have been destitute of any home, had not the Protestant J. K., though in needy circumstances, taken them under his roof."—*Appellus*.

money, were once deceived by the watchers at the grave."

The Protestants now desired that the Bible might be made the ground of the discussion. This was conceded; but the matter soon became again perplexed, in consequence of the clergy introducing such points as the number of the sacraments, indulgences, the sacred elements, and making them the chief subjects of discourse.

When on the doctrine of the sacraments, the conversation turned on the unction, and the passage in St. James (chap. v.) being alleged for it, one of the priests read out the 14th verse. He then asked some of those present whether they did not apprehend that, seeing that it was commanded by the holy apostle with the clearness of a sunbeam. Thereupon a voice came out of the midst, "Very right, Mr. Cooperator, but you have forgotten to read the 15th verse; there stands the main point." A singular incident occurred also during the dispute on purification. The passage in 2 Maccab. xii. 34, &c., which is usually adduced for this doctrine of the Church, was mentioned, and was required to be referred to in the Bible. What was the astonishment of the Protestants, when a learned student sought for this apocrypha near the book of Joshua! In the meantime, in the handling of such subjects there was a continual failure through shifts and evasions, while the chief and fundamental doctrines, on which the Protestants at the beginning had so urgently insisted, remained altogether undiscussed. An entire afternoon was thus spent in vain: in the evening the clergy complained of the people's obstinacy, rooted prejudices, want of clearness, &c. "It is, and will remain," they said, "a useless labour to contend with them, so long as they retain their own caprices in the interpretation of texts, and will not abandon their private views."...

According to the wish of the Austrian government, they took their way through the imperial states, Salzburg, the archduchy, Moravia, and Bohemia; and in small divisions. The first, consisting of one hundred and fifty souls, passed, on the 7th of September, through Linz. Some of the more advanced availed themselves of the opportunity to visit a Protestant weekly service at Wels. No sooner had the congregation at Rützenmoos heard that a second division was to follow, than they sent deputies on the high-road as far as Boeklabrug to meet the emigrants, and to invite them to take up their quarters with them for the night, and to attend divine service on the 8th of September, the festival of the nativity of the virgin. Here many, for the first time, entered a Protestant church. Pastor Trautberger preached on the twenty-third Psalm, commencing his discourse with the words, "This day is salvation come to my house." Immediately after, the commissary of the march directed them to proceed forward over Maria-Scharten. This train was more considerable than the first, consisting of two hundred persons. Every two or three families had, in common, a wagon drawn by horses. Many of the poorer dragged along a small two-wheeled cart, carrying their goods and children. In this manner Fleidl conveyed his mother and four little children. On the Saturday they arrived in Wels and in Scharten, the seat of the Protestant superintendent; where the inhabitants opened their houses to them, and where also, for the first time, they met with unkindness from the adverse party. Even a priest suffered himself to do them this wrong. After accosting the Zillerdalers with a certain shew of kindness, he proceeded to harsh words, and concluded: "Now you are going to the place you belong to, even the desolate Riesengebirg; few of you, however, will arrive there; most will perish on the way through Bohemia." "That does not trouble us," replied an artisan; "if we live, we live to the Lord; and if we die, we die to the Lord." On Sunday, the 10th of September, they

distributed themselves in the chapels (Bethäuser) at Scharten, Wallen, and Efferding; but the greater number remained at Efferding.

There the congregation devoted the front seats around the altar to the strangers. The service began with the hymn,

"Christ says, Come, follow me," &c.

After this, Pastor Kotschy commenced his discourse with those lines of Terstegen's:

"Forget not God's free grace and love,
Nor from him e'er depart;
While many thousands harden'd prove,
His mercy won thy heart."

He then acquainted the congregation with the fortunes of the Zillerdalers, and strikingly reminded them of the banishment, a century before, of the Saltzburger, who then sang,

"A wandering exile here I roam,
No other name is mine;
For God's truth driv'n from land and home:
Yet I will not repine,
Since thou, my Saviour, didst for me
The path of grief not shun;
So that I may but follow thee,
Let all thy will be done."

The sermon was founded especially on the epistle for the day, Eph. iii. 13, &c. After which the congregation sang the hymn, commencing

"Glory and praise to God most high."

This ended, there followed a baptism, then a confession, and the holy eucharist. As it was all new to the Tyrolese, they remained silent spectators in the church.

At noon they were hospitably entertained by the members of the congregation. Many now, lifting up their hearts and voices, said, "God be thanked, it has happened quite otherwise than was foretold us. It was said, 'If indeed you reach Hausrück, no one will regard you as fellow-believers. They will sweep you out as with a besom, and, least of all, will permit you to enter their chapels.'"

In the afternoon, they attended the catechising of the children, which that day was held on the 41st chapter of the book of Genesis. To this the pastor added, with reference to the case of the emigrants, a discourse on the 11th verse of the 8th chapter of the prophecy of Amos. At the conclusion, he directed his address especially to them, admonished them to be faithful, and, commending them to the Divine protection, imparted to them the blessing. Afterwards, several of them visited the clergymen at his own house, conversed with him on several passages of Scripture, and expressed their thankfulness at the wonderful leadings of God's providence. Especially joyful were a blind old man of eighty-three years, and a still more aged widow, for having lived to attain the privilege of worshipping their Lord in a Protestant church, and hearing his word without distraction. The Protestant congregations also afforded the travellers considerable assistance in all things necessary for their journey.

On the same day a third division, consisting of sixty persons, arrived from the Lower Innthal, on the high road to Reichenhall. With several of these the fore-mentioned clergyman from Franconia had been already acquainted in the valley. "I found in Finkenbergr," he writes, "Q— and his family busily occupied in preparing for their emigration. A deeply interesting picture! The man with his brothers was standing in the entrance, filling baskets for the journey. The gray-headed father was within the house, surveying, with a keen eye, every corner of the place still so dear to him, lest any thing should be forgotten. The wife, with an infant eight days old at her breast, was, with Christian resignation, sitting by a cradle wherein a sick boy was lying. At the door stood the sister in tears, lamenting the separation from her

kindred, whom she would gladly have accompanied, had she not been held back by her love to the children of her rigidly Catholic husband.

"They invited me to their noonday meal, the last they were to partake of in the paternal home. At table, the father of the family—of whom I may not think it evil that he did not bear this trial with the patience of his Lord—confessed that 'he felt the flesh still to struggle against the spirit; but,' he added, 'I hope, by God's help, it will soon be overcome.' Among other questions, I asked him if he was going to take his religious books with him, as the Bible, Schaitberger's Epistle, &c., or whether he had sold them. He replied, smiling, 'I do not sell the word of God; that I have bestowed upon people by whom it will be duly valued, as others also have done, because many have earnestly besought us to leave them some of our little books. Besides, the good king will not fail to give us others, when we arrive in Prussia.' The next day I proceeded on the Salzburg road as far as Rattenberg. Here, among the inhabitants, I met with various—some of them strange—opinions concerning the Zillerdalers. One man insisted, that the people were desirous of becoming Jews: on my asking why, he replied, 'because they do not make the sign of the cross in their prayers, which the Jews also refuse to do.' The hostess of the brewery at Wiesgründ thus expressed her opinion: 'I should only like to know what really is the matter with these poor mad people. I know them to be honest and industrious; they have also wished to give my husband some little books, but, as he cannot read, he is not able to make any use of them. It is true, they lead a temperate and sober life, only they are not right in their religion, for they do not believe in the mother of God; and yet they are stricter than most of us in their honour of the Lord.' An apprentice asserted that they were deserving of all praise, only their inclination to Protestantism was bad. In Rattenberg the conversation was entirely devoted to this affair. As one was here relating the hardships of the journey, of the children, and of the country to which they were going, another remarked, 'It is much better to remain in the religion in which one has been brought up.' Another person from Achenthal said, 'The novices! they wish to be wiser than the Church, and only seek to make themselves conspicuous.' To which a third added, 'The matter has also its other side, the people have heard something which they do not understand; they are too early with it yet.' Very interesting was the expression of a traveller from Pustherthal, who, as it seemed, was not unacquainted with the word of God. 'In my country,' said he, 'many think just as these wanderers do; but it is best for a man to remain quiet.' After passing the village of St. John, I accompanied them further on the road. The clear tones of the bells from the mountains were summoning the dwellers in the valley to devotion. In festal dress, the old and young were hastening by us to the neighbouring churches. It was the Lord's day; and the emigrants felt much anxiety that they, by their journeying, should disturb the Sunday's rest, and that themselves could not enjoy the happiness of hearing the word of God. I endeavoured to calm their apprehensions as to the first point, and expressed my readiness to do my part for the general edification. At a green spot, in the wild mountain-pass over the immense snow-crowned glaciers, they all descended from the wagons, and encamped themselves around. I stepped into their midst, and discoursed to them, choosing for the subject the words in Matthew, v. 10-12. At the conclusion, they sang a choral, which reverberated with a magnificent echo from the surrounding valleys. Some hours later we arrived at Waidring, and the pass of Strub. It was just at the time when, the mass being ended, the people were returning to their homes. The sight of the procession caused them almost all to

halt, and, either with sympathy or curiosity, to direct their eyes upon the people. Soon, however, the construction of the travelling wagons, and the like, alone attracted their attention; especially as a priest joined himself to the bystanders, and charmed all with the displays of his technical knowledge. He also spake freely concerning the 'Inclinants,' confidently maintaining that 'these people, in order to procure a more favourable reception in Prussia, had told lies to its ruler, professing to believe in the Augsburg confession, of which, all the while, they knew but little, and understood still less.' As I hereupon called him to account, and demanded of him proof for these assertions, he turned away, and poured forth a series of reproaches against a nobleman, who, in this district, had lately separated from the Catholic Church. On our way, a countryman came up with us. He had remarked nothing of the sermon, except that it had stated that the Lutherans were really heathens, and deniers of the Godhead. I gave him Schubert's excellent little work, 'the history of the Lutheran Salzburgers;' which he received with joy, promising me, that one of his children should read it to him in the afternoon.

"At noon we reached the valley watered by the Salach, and enclosed by the bare chalk-mountains; then we re-ascended the heights towards the Kniepass, and arrived at the frontier village of Unken, celebrated as the scene of a murderous battle in the year 1809. On the road, my companion Q—related to me several particulars of his early life in the valley. Among other incidents the following: 'On one occasion my pastor blamed me very harshly for presuming to read the Bible, whereas, as he said, it belongs only to God's servants, the priests. He did not suffer me to appeal to the word, but continued to represent this as our chief crime. At length I ventured to say, 'Reverend pastor, I have read the Scripture, and that often, yet have I not been able to find that it any where is said to be only for the clerical order. There is indeed the Epistle of St. Paul to the Church at Rome, at Corinth, &c. The Church at Rome certainly consisted then of the people in general, and if, at that period, they were permitted to read the Scriptures, they must be equally so at the present day.'

"Among the emigrants were two sisters who had joined one of their relatives, leaving the rest of the family at home with their father, who was sick. On my asking them whether they thought it right so to forsake their invalid father for ever, they replied, 'Yes; for had he been well, he would have come with us; and, at parting, he gave us his blessing for the journey.'

On the thirteenth of the same month, this third division arrived at Wels, and attended a lecture on the twenty-seventh Psalm by the Protestant clergyman of that place. Pursuing their journey, they came to Thénning. There the Lutheran superintendent received them with especial kindness, and induced them to remain over the Sunday. In Linz they found a hospitable reception, and accommodation gratis at the Golden Cross. In Gallneu-kirchen, where formerly the beloved Boos laboured, the parish priest forbade his flock to have any thing to do with the people. Nevertheless, the commissary of the district opened to them his stables, and his example was followed by several others. Many now were the marks of sympathy shewn to them, until they reached the borders of the archduchy. These were, however, strikingly diminished on their arrival in Moravia. Here, in several places, difficulties arose from the difference of dialect, which the inhabitants shewed no disposition to obviate, but rather a decided aversion to the exiles. The first train especially, probably in consequence of their strange and unexpected appearance, had to endure many hardships.

In the hill-town of Iglau, their leaders, notwith-

standing the badness of the weather, and their earnest entreaties, could obtain no quarter. On some of them going into an inn to prepare some food for their children, who were perishing with cold and hunger, the fire was extinguished, and they were, with threatenings of the lash, driven out of the town. Several were refused the necessaries for the journey, though they offered to purchase them with money. More than once, the weary were directed to sheds and hog-sties, when there was no want of better accommodation; and sometimes they were even obliged to encamp, amid storm and rain, in the open air. It is true that such treatment was contrary to the will of the supreme authorities, nor was it repeated to those who came after.

In the Bohemian towns of Teutschbrod, Czaslau, Königingrätz, and Trautenau, they experienced no unpleasantness of any kind. . . .

The town of Schmiedeberg was appointed to the assembled emigrants as their first place of abode. As the first division arrived earlier than was expected, and as it was the season of the yearly fair, they were provided with a temporary home in Upper Schmiedeberg. Here they, as well as their followers, met with the kindest reception from the inhabitants. On Sunday, the 24th of September, those who had first arrived attended divine service in the Protestant church. Pastor Süßenbach offered on their behalf an earnest prayer; Pastor Neumann in his sermon admonished the congregation to receive the Tyrolese with love as their Christian brethren, remarking on the powerful faith by which they must have been actuated to forsake house and home, their native country, friends and kindred, and all that man in this life holds most dear, in order to attain liberty of conscience and belief.

On the 8th of October they all came to the church, to observe a day of public thanksgiving for their happy arrival. The Zillerdalers assembled in the great open place before the church, at the doors of which the clergy stood to receive them. The hymn was sung—

"When Christ his Church defends,
All hell may rage and riot,
Nor mortal foes nor fiends
Shall give her long disquiet;
He who at God's right-hand doth sit
Shall quell all foes beneath her feet," &c.

The church-doors were now thrown open, and the clergy led in the people, singing the hymn—

"Up, Christians, ye who in Him trust,
And let no threats affrighten."

To the exiles were allotted the seats on the right and left before the altar. Divine service commenced with the hymn,

"In thee, O God, I put my trust."

Then followed an address from the altar: and the whole was concluded by singing

"Now thank God, one and all," &c.

The church could hardly contain the crowds that streamed in from all directions; while all manifested the most heartfelt interest and sympathy.

In the same week, all the heads of families, as well as the unmarried, were summoned to the town-hall, where they were presented with Bibles by Pastor Siegert. With tears of joy and gratitude, they received the gift. Among these was one man, the father of a family, who, though only forty years old, had been long gray from grief and anxiety, and had left his wife and children in the valley, as they still adhered to the Romish Church.

The government at once made provision for the instruction both of the children and the adults. A schoolmaster from the Royal Seminary at Buntzlau was appointed for this purpose. Daily, from the hours of eight till twelve, above eighty Tyrolese children, between the ages of six and fifteen, are instructed

in the school. From two till five, ninety adults are taught reading, writing, arithmetic, singing, and Bible-history. From four o'clock till five, about twenty aged persons are taught the art of reading. "Cost what it may," they said, "we must learn to read the Bible."

On the 13th of October, being the birth-day of their noble benefactress the Princess Marianne of Prussia, the school was consecrated, and the schoolmaster inducted; after which the president of the province, Dr. Von Merckel, addressed first the children, and then the adults, saluting them all as the new subjects of the king.

Unfortunately the schools could not be opened till towards the end of the month, as the Asiatic cholera had broken out in the town, which also carried off some of the new inhabitants. The clergy were constant in their attendance on the sufferers; many visiting them two or three times daily. In consequence of their intercourse on these and other occasions, both in private and in the sanctuary, there soon arose a closer intimacy between the clergy and the Tyrolese. By these means, the former became so well satisfied of the people's soundness and steadiness in the principles of the Protestant faith, that on the 12th of November they were, in the presence of Prince William and his consort, admitted into the national Church. After Fleidl had, in behalf of all, read their confession of faith, the others standing around the altar, they, for the first time, partook of the eucharist under both kinds; Prince William preceding the men, and the princess the women, to that holy sacrament. A number of young people were also admitted, who had been previously prepared by the clergy.

The Cabinet.

MYSTERIES.*—Much of the great mystery of godliness, God manifest in the flesh, with all the firmament of saving truth and love, whereof it is the radiant centre, must remain inexplicable to our present capacities. But to argue from thence that this mystery is a cunningly-devised fable, is as illogical, as it would be to maintain that there is no bottom to the sea, because we have no plumb-line with which it may be fathomed. A first cause without a beginning—a being which neither made itself, nor was made by any other—infinite without extension—inhabiting every place, yet circumscribed in no place—eternally and perpetually existing, without any succession of time—a present, without any past or future:†—these, and many other inexplicable secrets of the divine nature, hinder not from our belief in God. Our inability, therefore, to explain the Trinity of his essence can be no reason for rejecting the revelation of it contained in his word.

PROPHECY FULFILLED IN THE SCOFFS OF INFIDELS.

—It is an honour to the Gospel, when it is despised by a Julian or a Shaftesbury, by a Lucian or a Voltaire: their scoffs are fulfilments of the Scripture, and, before they existed, were foretold. Themselves, without meaning it, give sad, yet convincing, proofs of its divine authority. Ignorant of true wisdom, incapable of attaining it, and miserable with their own; all the amusement they found upon sacred subjects,

* From "Unitarianism (Socinianism?) Confuted: a series of Lectures delivered in Christ Church, Liverpool, in 1839. By Thirteen Clergymen of the Church of England." Liverpool, Henry Perris.—A really valuable volume, from which we shall gladly enrich our pages, and which we can safely recommend for serious perusal. "Socinianism confuted" might, however, have been a more appropriate title; as we are true Unitarians, who believe that there are three Persons in one God. It is also much to be regretted that the clergymen who preached these lectures did not previously arrange which part in the argument each should take. A neglect of this obvious precaution has led more than one sometimes to occupy the same ground.—Ed.

† Leslie's Works, vol. ii. p. 31.

was a "sporting themselves with their own deceivings;" having nothing but their own deceivings, the wretched effusions of a sensual soul, to sport with at all. Christ therefore, fulfilling his own prophecies, is to this hour a sign of reproach; and his Gospel remains "for the fall and rising again of many in Israel." Yet, to his faithful people, however "their lives may be counted madness, and their end without honour," this very despised Jesus is the sign of salvation and victory over sin, the world, and death; and over him also "that hath the power of death, which is the devil." The wisdom of God will one day be justified in his children, when the despisers of his eternal truth "shall wonder and perish." Those who can boldly laugh at the conduct of his providence, and the revelation of his grace now, will ere long weep and howl for terror, and call upon mountains and rocks to hide them from his presence, and to ward off his wrathful indignation.—*Serle's Horæ Solitariae.*

RELIGION.—The appearance of religion only on Sundays proves that it is only an appearance.—*Rev. Thomas Adam.*

Poetry.

NATIONAL BALLADS.—No. XII.

THE MARTYRDOM OF RIDLEY AND LATIMER,
At Oxford, October 16th, 1555. The spot where they suffered is still pointed out in Broad Street, opposite Balliol College, and is marked by a cross.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

THEY stood beside a stake;
Their look was calm and high,
And no sign of fear from either brake,
Though there they stood to die.

Dark faces scowl'd around,
Loud curses rent the air;
But little they reck'd of sight or sound,
While mov'd their lips in prayer.

Within their bosoms glow'd
A pure and living flame;
And all erect and firm they stood,*
To die for their Master's name.

"My friend, be of good cheer,
And seek the man to play;
For never, I trust, will the fire be quenched
That we'll kindle here to day!"

Three hundred years have pass'd,
That flame still blazes bright;
Nor hand of power, nor stormy blast,
Hath quenched that beacon-light.

And let it still burn on;
Let it blaze more bright, more high,
For England's glory would be gone,
If e'er that flame should die.

Ay, mark with a cross the spot
Where those mitred men were led,
And let not their names be e'er forgot,
Amid England's honour'd dead.

* We learn from Fox, that though Latimer had appeared a withered old man, his body crazed and bent under the weight of years, yet, when his upper garments were taken off to prepare him for the stake, "he stood upright, as comely a father as one might anywhere behold."

Ye may rear the pile, if ye will,
To the holy martyrs' fame;
But the Church for which they died is still
A witness to their name.

And more high their record yet—
They laboured in God's word;
Their hands unto his truth were set,
And their work is with the Lord.

Miscellaneous.

CHEVALIER BAYARD was a knight of the fifteenth century, and so religious and brave, his conduct so exemplary in every respect, and his character so much admired, that his history has been translated into every language; and he is known throughout Europe, without his name being mentioned, as the good knight, without fear and without reproach, or *sans peur et sans reproche*. He was wounded in a most dreadful way in a retreat before the Spaniards; he might have been carried from the field of battle, but was in such great pain, that he begged to be allowed to remain and die quietly: he, of course, was taken prisoner by the enemy, who treated him as if he had been their brother, from the knowledge they had of his character. I bring him forward to shew, that the memory of a good man is as much appreciated as that of the brave, and that their afflictions are as great, and sometimes greater, than those of the vicious; and also that even the good knight looked back on his past life with pious regret, and trusted alone for salvation to the mercy of the King of kings, through Jesus Christ our Saviour.*

HONOUR TO GOD'S MINISTERS.—God also must be honoured, by paying that reverence and religious obedience which is due to those persons whom he hath been pleased to honour, by admitting them to the dispensation of his blessings, and the ministries of your religion. For, certain it is, this is a right way of giving honour and obedience to God. The Church is, in some very peculiar manner, the portion, and the called, and the care of God; and it will concern you, in pursuance of your obedience to God, to take care that they, in whose hands religion is, to be ministered and conducted, be not discouraged. For what your judges are to the ministry of laws, that your bishops are in the ministries of religion; and it concerns you that the hands of neither of them be made weak. And, so long as you make religion your care, and holiness your measure, you will not think that authority is the more to be despised, because it is in the hands of the Church, or that it is a sin to speak evil of dignities, unless they be ecclesiastical, but that they may be reviled; and that, though nothing is baser than for a man to be a thief, yet sacrilege is no dishonour; and, indeed, to be an oppressor, is a great and crying sin, yet to oppress the Church, to diminish her rents, to make her beggarly and contemptible, that's no offence; and that though it is not lawful to despise government, yet if it be Church-government, that then the case is altered.—*Bishop Taylor.*

* From "Extracts from Holy Writ," &c. By Captain Sir Nesbitt J. Willoughby, R.N., C.B., K.C.H. The design of this little work, published for gratuitous circulation, is to supply soldiers and seamen with short appropriate passages for meditation. The selection is generally good; and the tone of piety which pervades the book testifies the deep interest felt by the author in the spiritual welfare of a too-much neglected portion of our countrymen.

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Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE WAR IN HEAVEN.

BY THE REV. THOMAS MADGE, M.A.
Curate of Kettering.

II.

FROM the passage in the book of Revelation, to which our attention has been directed in a former essay, it may further be observed, that the final result of the contest carrying on between the powers of light and of darkness is by no means doubtful.

The struggle for the supremacy between pagan superstition and Christian truth, which lasted so long in the Roman empire, terminated at length in the subversion of idolatry, and the establishment of Christianity; and so shall every act of hostility against the kingdom of Christ eventually terminate in the confusion and destruction of the powers of darkness. Whatever master-piece of power and policy the devil may contrive, and set in opposition to the interests of the Church of Christ, shall be in vain. Though Satan may for a time appear to prosper in his attempts against the people of God and the cause of righteousness; though he may, to a considerable extent, succeed in his schemes of deception and iniquity, yet his dominion shall not be universal in point of extent, or perpetual in its duration. The combined power and policy of all the hosts of darkness are limited by our Lord's sure promise to his Church, "The gates of hell shall not prevail against it" (Matt. xvi. 18).

The encouragement arising from this view of Satan's eventual defeat may be applied to the circumstances of individual Christians, as well as to the Church at large. Feeble and impotent as we are in ourselves, yet if we

are "strong in the Lord, and in the power of his might," we shall successfully prosecute our spiritual warfare. What though our adversary be "the old serpent," "the great dragon," the "devil, which deceiveth the whole world?" yet "the God of peace shall bruise him under our feet shortly" (Rom. xvi. 20). Divine grace will make us acquainted with "his devices," will enable us to evade his subtle arts of destruction, or to encounter the most formidable attacks of his malice. What though he be "the accuser of the brethren?" "who shall lay any thing to the charge of God's elect?" (Rom. viii. 33.) "I am persuaded," may the Christian believer triumphantly exclaim, "that neither angels, nor principalities, nor powers, shall be able to separate me from the love of God, which is in Christ Jesus my Lord" (Rom. viii. 38).

The way in which victory over Satan is achieved is particularly deserving of notice. "They overcame by the blood of the Lamb, and by the word of their testimony." The blood of the Lamb was the efficient cause of their victory, which rendered the testimony they bore to the Gospel faithful, courageous, and successful. The sacred efficacy of that precious blood procured for them the Divine strength and grace of the Holy Spirit to secure their victory; and the remembrance that Christ's blood was shed for them wrought powerfully on their souls. By faith in the blood of the Lamb that was slain, and wielding the sword of the Spirit, which is the word of Divine testimony, the primitive Christians went forth to conflict and to victory. And these are the means to which we also must resort, if we would desire to make a firm and

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victorious resistance against Satan. The consideration that we were redeemed with the precious blood of Christ will be sufficient to silence every accusation, to defeat every assault of our great adversary; the blood of the Lamb is at once the warrant of the Christian's hopes, the secret of his strength, and the motive to his efforts. Let us, then, exercise faith in that blood; with simplicity, making the merits of our Redeemer our only and entire dependence; with fortitude and courage, not being ashamed to confess the faith of Christ crucified. Let us be faithful, even unto death; let faith in Jesus be our shield of defence, and the word of God our weapon of attack; and Satan, thus resisted and thus assailed, shall flee before us, and we shall be "more than conquerors."

The victory thus obtained over Satan calls for the congratulations of all the servants of the Lord. The angels that encircle the throne of God, and the glorified spirits of the just made perfect, unite in singing, "Salvation to our God, which sitteth on the throne, and unto the Lamb" (Rev. vii. 10). "The kingdom of our God, and the power of his Christ," form the one great theme, which employs ten thousand times ten thousand voices, both in the Church triumphant above, and in the Church still militant here below. "Now is come salvation and strength," is a song in which every Christian participates, whenever he obtains, through grace, the mastery over his own corruptions, over the evils of the world, and the temptations of Satan. In this chorus of praise the whole Church unites whenever the designs of the great enemy have been signally defeated, whenever the cause of truth prospers, and the Gospel has free course and is glorified. This song shall be sounded throughout the whole earth at the destined period called the millennium: "The kingdoms of this world are become the kingdoms of our God and of his Christ" (Rev. xi. 15). It shall reverberate eternally throughout the mansions of glory—"Alleluia; for the Lord God omnipotent reigneth" (Rev. xix. 6).

Those who have not taken part with the servants of the Lord in their contest against the powers of darkness, but yield willingly to the temptations of Satan, have great cause to tremble.

Woe to those who are enemies of the cross of Christ; worldly and ungodly persons, whose "wisdom is earthly, sensual, and devilish!" Upon them the common hater of mankind will exert his malignant power; he will hold them as his vassals in base subjection; for he ruleth in the hearts of the children of disobedience; he forms them according to his own character, employs them in his own work, and is leading them

to his own final perdition. "He that committeth sin is of the devil."

Let the impenitent sinner, then, be afraid; for he is associated with evil spirits in rebellion against God; he is "treasuring up unto himself wrath against the day of wrath." Pause, reflect, consider, repent; turn from "the fellowship of devils;" turn to God, through Christ, while yet there is mercy, while yet there is hope. Angels will rejoice over you; for "there is joy in the presence of the angels of God over one sinner that repenteth."

This subject, then, suggests an important inquiry to the conscience of each one: Am I "on the Lord's side," or on the side of Satan? There is a contest going on between angels and devils; a contest between light and darkness, truth and falsehood, righteousness and sin. It may be traced in the hearts of individuals, in families, in neighbourhoods, in societies, in nations, in the world at large. The great question is, What part are we ourselves taking in this contest? Are we on the side of the dragon and his angels, or on the side of Michael and his angels? Are we living to the service of the Redeemer, or to ourselves, to the world, and to sin? If living in sin, how awful our state! and if we repent not, how certain our condemnation!

The subject affords peculiar encouragement to those who are united with angels in struggling against sin. Arduous is the conflict in which you, my Christian reader, are engaged against the world, the flesh, and the devil,—a formidable confederacy. Feeble are your own unaided powers, quite unequal to the strife. But there are more with you than all that are against you; and "greater is He that is in you than he that is in the world" (1 John, iv. 4). You have the sympathy and the care of the angels of heaven, who by God's appointment succour and defend you upon earth; you have the sympathy and the care of the Lord of angels. Nor are you without obtaining some victories over your spiritual enemies through Him that hath loved you. These are the pledges of that future and everlasting triumph reserved for you in that happy world, where you shall have your residence and communion with the angels of light, where no enemy shall molest your peace, where no sin shall enter to disturb your harmony, no sorrow intrude to diminish your joy for evermore. In the contemplation of this glorious prospect adopt the exulting language of the Psalmist, "Bless the Lord, ye his angels, that excel in strength; bless the Lord, all ye his hosts, ye ministers of his, that do his pleasure; bless the Lord, all his works in all places of his dominion; bless the Lord, O my soul" (Psalm civ. 21, 22).

AN ADDRESS TO PARENTS
ON THE DUTY OF ENDEAVOURING TO PREVENT
SIN IN THEIR CHILDREN.

BY THE REV. J. L. GOLDING, M.A.,
Wallon, near Peterborough.

THERE are two views to be taken of the consequences of sin, both of which are recognised in the Bible; the temporal, and the eternal. The latter is generally admitted, and probably believed to a certain degree, by those who have very faint ideas and scarcely any belief of the former. There is, however, a very serious disadvantage in taking imperfect views of any practical subject; because imperfect, if not erroneous practices are the natural effects of imperfect views, that is, of knowing only a portion of the whole truth. The whole of the scriptural views of sin ought therefore to be fully taught.

We are manifestly living under certain laws with regard to the body, which must be obeyed, or the penal consequences are unavoidable. And God, who established the laws, manifestly appointed also the penal consequences of disobedience. Let me plainly illustrate this remark. It is a law of God, with regard to our temporal constitution, that life cannot be maintained but by eating and drinking; this is the law of our being. Suppose, then, a man should wilfully and determinately break this law; the dreadful sufferings from famine *must* be endured. All know this; but I wish to point out this cause and effect as God's own ordinance. He established the law, and attached the penalty. The idea might be still further illustrated endlessly, by what is familiar to us all. It is, for instance, a law of the Maker of the universe, that fire, if we come into contact with it, should cause the human frame acute pain, and destroy life. And if a man *will* thrust his hand into the fire, he *must* suffer this pain; he has broken the law, and the consequences are unavoidable. But man consists of *mind* as well as of body; and it can be shewn that the mind also is under the influence of certain laws, fixed by Him who made us, which, if broken, unavoidably bring on their proper penal consequences. We all understand it of the body. But it is not so easily understood, that a breach of the laws which govern the mind *must* be followed by their proper evil consequences, as surely as the laws which rule the body. This is a far more difficult subject to be illustrated, because men think so much about their bodies, and scarcely at all about their minds. We never suffer any pain of body, without at once seeking to discover the cause of it; but our minds are pained in a thousand ways without a moment's inquiry into the cause of that suffering. Yet it is true, that there is as distinct a cause for the pain of the mind as there is for the pain of the body. If we used our bodies always as God designed they should be used, it is certain they would never know pain. And equally true is it, that if the mind were used as God designed it should be, that would never know pain. If a man tells a wilful lie, because the evil effects of it are not at once felt, nothing more is thought of it; yet it appears to me to be demonstrable, that a lie inflicts as certainly a wound, so to speak, upon the mind, as a blow does upon the body, the bruise from which may not be felt

for days or months after it has been given. I think it is just as much a law of God, that the blow upon the body should inflict an injury, as it is that the lie should inflict an injury upon the mind, and so prepare it for future misery in its temporal existence; that is, the bad effects of sin upon the mind in time are, in their degree, as necessary and as sure as they will be in eternity. For, however contrary to this the conclusion may be to which we are led by our passions and our evil habits, and our naturally false notions of true happiness, reason tells us that God can be the only true judge of this question. And he declares that "godliness hath the promise of the life that *now* is;" that is to say, the really happy man in this life, is he who obeys the laws of God: for sin inflicts the only wound which the soul is capable of receiving; that is, sin *must*, according to the immutable arrangement of God, hurt the mind, as an outward injury must the body. It is on this ground that God unhesitatingly pronounces the wicked man to be temporally miserable. He says, without one "if," without one exception, "the wicked is like the troubled sea when it cannot rest, whose waters cast up mire and dirt: there is no peace, says my God, to the wicked." Now peace is God's highest gift of happiness; and sin, he declares, robs a man of every fragment of it. It is thus shewn that sin necessarily begets temporal misery.

But it also begets *eternal* misery. That it produces temporal misery, is capable of proof from the experience of every man who has sought for it in his own mental history. But as we cannot *prove* that it will produce eternal misery, no soul having come back from the abodes of misery to tell the tale of its woes, we must take God's word for it. And, let me remark, in order to strengthen your views of the reasonableness of this faith in God's word, that, as his declarations concerning the effects of sin in time have been *proved* to be true by our own experience, this fact ought to confirm, with infinite force, your belief in his declarations of its eternal consequences. For this is only agreeable to the commonest laws of your intercourse with each other. If a man had kept his promises to you once under trying circumstances, you would unhesitatingly trust him again. But God does keep his promises with regard to sin in time, and therefore he will in eternity. And shall I again remind you of those eternal consequences? They are brought before us by the most terrible images. Fire is one. Thus the prophet asks, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" This is an image of the future misery of the sinner, at which nature shudders; and to give it more force in our minds, consider for whom this representation was first of all made: it was to the inhabitants of Eastern countries, who pass their days under a burning, withering sun, and to whom, therefore, happiness is imaged forth by cooling waters, and "the shadow of a great rock in a weary land;" and to whom the heat of a fire is but another word for deep suffering. Your own memories will doubtless enable you to pursue this topic much further.

Now these two views of the consequences of sin ought never to be separated in your mind. It should

not be forgotten, that eternal punishment is not a more certain consequence of sin than temporal punishment, in some form or other, is. If, then, these two views are not combined, you have only half-knowledge of the effects of sin. The sinner who goes deliberately to his sin, and makes up his mind, as he thinks he can do, to the eternal punishment of it, has only admitted a part of the truth: the whole truth is, that as surely as eternal punishment will be the proper consequence of sin, so surely will temporal punishment. Nay, more surely; for the true believer in Christ will escape the eternal punishment; but it is very debatable how far the merits of Christ stand between the sinner and the *temporal* consequences of his sins.

It may be of use to say a few words about the mode in which sin necessarily produces temporal punishment, because the prosperity of wicked men seems to disprove it. But the height of human prosperity is familiarly known to be compatible with the deepest misery; besides, the seat of happiness and of misery is the *heart*, and the heart is the peculiar place of God's jurisdiction;—and this is invisible to man, who, looking at the smiling countenance, falsely regards that as the index of a smiling heart; but, says Solomon, “even in laughter the heart is sorrowful.” I need not say more on this topic.

The preceding remarks, imperfect as they are, are calculated, it is hoped, to set forth the paramount importance of the duty which it is the design of this address to urge; and I now proceed to the consideration of some specific cases, where that importance is clearly manifest.

And, first, it may be observed that it is the high duty of parents to prevent sin in their children. It is a dreadful mistake to suppose that riches and honours are the greatest blessings parents can bestow upon their children; for thousands, I fear, will meet their children in the abodes of misery, and will then discover that the riches they felt so happy in procuring for them were the direct instruments of bringing them there. Parents should labour to keep their children from sin, to “train them up in the nurture and admonition of the Lord;” and then if they fail in giving them a temporal inheritance, they may yet procure for them “an inheritance uncorruptible and undefiled and that fadeth not away.” I fear it is too little considered how many children's sins, that might have been prevented with ordinary diligence and watchfulness, must fairly be laid to the charge of their parents hereafter. The position in which the providence of God has placed them with regard to their children's welfare, is indeed enough to awaken the deepest emotions of fear in a parent's breast; for the sins of fathers are visited upon their children;—not, however, that children are punished merely *because* parents were wicked.* The truth is, the sins of the parents have taught their children to sin. Habitual sinners themselves, they could not feel the great duty imposed on them, of labouring to keep their children from sin. Thus their sins are visited upon their offspring; they sin, as a matter of course, because they saw those sinning whose example they are naturally inclined to follow.

Consider that single sin, which is so fruitful a parent of other sins—a breach of the Sabbath-day. How are the sins of the Sabbath-breaking parent visited upon his children, by his children becoming Sabbath-breakers too, with all the evils of that sin! Thus he has neglected an instrument of infinite force in preventing sin in them: for whereas an idle Sunday opens wide the gates for the entrance of every sin, so does a properly occupied Sunday close the gates to many an evil that knocks for admission in vain. I can feel no hesitation in pointing out a double advantage in duly bringing children to the house of God on the Sabbath. You bring them in the way appointed by God himself for their receiving religious instruction and impressions, and the only means are adopted for preventing the concomitant sins of unoccupied hours; and in after-life, if they think at all, they will say of you, as David did of Abigail, “Blessed be thy advice, and blessed be thou, which hast kept me from evil” (1 Sam. xxv. 33). Parents cannot bestow upon their children God's grace; yet they can pave the way for its entrance into their hearts, by preventing sin in them, in a thousand ways, and thus removing the greatest obstacle to religion—the actual indulgence of unchecked sins, which have acquired the force of habit.

Parents should carry out their endeavours to prevent sin in their children likewise by keeping them, as far as circumstances will permit, from evil examples, for it is never to be forgotten, that these will do their deadly work of sapping and mining virtuous principles more effectually than any endeavours to establish them. “Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.” “Evil communications corrupt good manners.”

Again, do you deny yourselves needless indulgences, which would remove you from your children's society, and thus expose them to temptations, which it is cruel to expect the feeble mind of youth can resist? There is more religion, far more, in the act of that father or mother who should remain at home on the Sabbath (to select one case of self-denial) purposely to watch over their children, than in that of him or her who, under the selfish pretence of seeking spiritual advantages, wanders to some distant place of worship, and leaves them at home to Satan and his wiles. I speak thus strongly and earnestly and particularly, because I must remind you that the first of all your earthly duties, after seeking to save your own souls, is to seek to save the souls of your children; and one especial part assigned to you in this all-important struggle is to prevent sin in them by your own self-denying vigilance. It is a good work to pray for them; it is a good work to give them wise counsels; but your own personal acts of self-denial in the struggle to prevent sin in them may be worth them all.

Again, in their entrance into life, do you endeavour to prevent sin in them, by seeking to place them where God is feared and his Sabbaths respected? You are paying an awful price for any imagined temporal advantages for your children, if you willingly place them with such as would encourage sin in them, rather than raise the warning voice to prevent it. You are quite justified in seeking to promote, by all lawful means, their advancement in life; but recollect, that

* Ezekiel, xviii. 14, 17.

"this is useful, expedient, and desirable, yet "one thing is *needful*." Seek for them, *first of all*, so far as you can, "the kingdom of God and his righteousness," and rely on his wisdom and faithfulness to bless your arrangements for promoting their honourable success in the duties of life.

To the poor, serious-minded labourer I would affectionately give this general direction, in reference to the duty I am enforcing: send your children to the Sunday-school, and, if you can, to a week-day school, where the foundation of the knowledge taught is the Bible. Set them an example at home of reverently, not morosely, keeping holy God's most blessed gift (you have to thank him for it, for a selfish world would never have given it you) to a tired world, of the seventh day's rest. Pray with them in your families; pray for them in your own retirement. Seek to place them with employers who will fulfil your last wish, as they leave the paternal roof to encounter a world whose every influence will be adverse to their spiritual welfare,—and help them to keep holy the Sabbath-day, as the rallying-point of all religion. Thus do your part towards their eternal salvation, and you will best of all fulfil your duty of preventing sin in them, by supplying them with the only armour which can be proof against its attacks.

NEW CHURCHES IN THE DIOCESE OF CHESTER.

[Communicated to the Editors by a Correspondent.]

It was the privilege of the Bishop of Chester to consecrate, in the latter part of the autumn, eleven churches on eleven consecutive days; and as these churches were built under different circumstances, varied from each other in form, and size, and character,—as they were placed in situations very dissimilar, and were all peculiarly adapted to the wants of their respective localities,—it may not be without interest to your readers, both lay and clerical, to receive a slight sketch of the additions which were made on this occasion to the amount of our church-accommodation.

It must, however, be premised, that five churches had been previously consecrated in the month of June; and the ecclesiastical record of the year would be imperfect, if these were not included on the list; as well as one which has been consecrated since. The first of the above was a church built at Rain Hill, in the parish of Prescot, near to the line of the Manchester and Liverpool Railway. It is built and endowed under the last acts, those of Will. IV. and Victoria; and presents a neat simple exterior, of the style now called Romanesque, but more properly Byzantine, with round-headed windows, and a truncated spire. The cost has been about 800*l.*, and the present number of sittings 375; but the architect, Mr. Welsh, has reserved means of enlarging the accommodation, by throwing out transepts. The church at present has no gallery. The external arrangement is as usual; and the pulpit and reading-desk are in front of the communion-table. The church was built by subscription, 500*l.* being the gift of Mrs. Sherborne; and has been since endowed under the act of Victoria by a gentleman, whose son was appointed to it as curate, and who has thus secured the patronage to himself.

A church was consecrated the same day at Halewood, in the parish of Childwall. It is a chapel of ease to the parish church, but is endowed with a portion of the tithes. The style of architecture is what is commonly called Gothic; and considering the very moderate sum which it has cost, the architect,

Mr. A. Williams of Liverpool, has succeeded in producing a building of extraordinary elegance. The expenses were 900*l.*, and the number of sittings 350. The internal arrangement is peculiar. The east end is hexagonal, and the pulpit and reading-desk are placed at the opposite extremities of the communion-rails. There is a gallery at the west end.

It is already necessary to consider the means of enlarging this church; and the only plan of doing this appears to be by increasing its length. It is fortunate that the height of the roof will admit of this mode of enlargement, without any deduction from the symmetry of the interior.

The next day a chapel of ease was consecrated at Bolton, calculated to hold 650, and built for 2,200*l.*: the money was raised by local subscription, the list being headed by the sum of 500*l.*, which, originally subscribed by the parishioners of Bolton for the purchase of a service of plate, as a memorial of their gratitude and affection for their respected vicar, the Rev. J. Slade, was by him applied to this purpose. Mr. Welsh was the architect: the style, early English; with a spire and west gallery.

A parochial chapel at Adlington, in the parish of Standish, was consecrated the same day, built nearly in the same style, and by the same architect. The number of sittings in this case was 600, and the cost of building 1,400*l.* Of this sum, 450*l.* was supplied by the Church-commissioners; 300*l.* was a grant from the Diocesan Society; and the rest was raised by local subscriptions. Since the consecration, a further sum of 300*l.* has been given by Sir Robert Clayton, to clear off some outstanding accounts.

St. Thomas's Church, Preston, was consecrated next, and it is a church which deserves a more detailed notice than is consistent with the limits of this report, from the peculiarity of the interior arrangements and the beauty of the general appearance. The style is Norman; and the material, the fine white stone of the country, is favourable to architectural effect. The chancel is long and deep, and approached by an avenue of massive Norman columns. The pulpit and reading-desk are on the sides of the opening, and a large gallery in the west places a considerable part of the congregation immediately in front of the minister. The church is calculated to hold 1050, and it cost 3,500*l.*, of which 800*l.* was drawn from the Diocesan Society. It was built from the plans and under the sole direction of the vicar, the Rev. R. C. Wilson.

The consecrations in the autumn commenced with a chapel at Holme, in the parish of Burton in Kendal, in Westmorland. The establishment of a large cotton manufactory had here introduced a population of not less than 1500 souls into a valley among the Fells, which before had been tenanted by a few scattered farms alone and their appendant cottages. The managers of the works belong to the Society of Friends, and rendered no assistance; but through the efforts of the Rev. W. C. Wilson of Casterton Hall, funds have been raised for the erection of a plain substantial edifice, built of the stone of the country undressed, having a tower resembling those which are generally met with in the country parishes of the north. The whole plan of the church, both in style and measurements, nearly approaches that at Casterton; the particulars of which were given by Mr. Wilson in his useful publication on Church-building. This church has sittings for 500, and has been completed for 750*l.*; and though plain both in its internal fittings and exterior, it has a decided ecclesiastical character, and forms a good object at a distance. It is placed near a stream of water backed by hills; and land immediately contiguous has been given by the Hon. Col. Howard for the site of a school and parsonage. The erection of these buildings will complete the plan, and form a groupe on which the eye may rest with hope, and where faith may anticipate the fulfil-

ment of that blessing which is promised (Is. xxx. 25), when upon every high mountain and on the tops of the hills shall be rivers and streams of water.

An overflowing congregation attended the consecration-service, when, after the bishop's sermon, the sum of 35*l.* was collected; and the appointment of a minister having taken place, the church has been filled on each succeeding Sabbath.

The next day witnessed the consecration of St. James's Church at Clitheroe; a church built in a situation very different from that of Holme, but in the midst of equal or of greater want.

The population of Clitheroe, there is every reason to suppose, amounts at this time to 7000, for whom the old church offers barely 1100 sittings. A proportion of these are allotted to the inhabitants of three other townships in the same chapelry, and more of them are unavailable for general purposes, by being included in pews. The population, which has risen to its present amount from 1368, the number of inhabitants in 1801, is increasing at the same rapid rate, in consequence of the activity of the manufacturing establishments in the place. It is to the pious zeal and unwearied exertions of the Rev. Dr. Powell, master of the Grammar School at Clitheroe, that the completion of St. James's Church must, under the Divine blessing, be ascribed. A church which holds at present 688, has been built for 1,200*l.* At a moderate additional expense, galleries which may contain 600 more may be added; and the appearance of the interior, which is at present bare, will be improved by the addition. In a church built under such circumstances it would be idle to look for decoration. Solidity and strength will be its chief recommendations, and these it unquestionably possesses. Embellishment may be considered hereafter. Necessity has been met. In addition to the building, the sum which is required by the recent acts for an endowment has been raised and invested; and land having been given, schools to contain 250 children are in progress.

The whole expense, including the endowment-fund, has been 2,500*l.* Of this, 800*l.* was supplied by the Diocesan Society; 300*l.* was given towards the endowment by the trustees of the will of Mr. Halstead, who left the residue of his estate to endow churches which should be built in the extensive parish of Whalley; and the rest has been collected by personal application. A balance of nearly 400*l.* still remains unpaid, for which certain individuals have made themselves responsible, and which it is hoped the bounty of the public will soon discharge. The collection on this occasion, after the bishop's sermon, was 32*l.*

The next day witnessed the consecration of a new church at Walmsley, in the chapelry of Tiverton. It is built of stone, and the architect is Mr. Sharpe of Lancaster, who has here produced a work which would be an ornament to any neighbourhood, and may satisfy the most fastidious taste. The style is that which is commonly called decorated English. A well-proportioned tower, side-aisles, and clerestory, give the church a commanding character, well suited to the eminence on which it is placed. The cost has been 2,600*l.*, and the present number of sittings is 635. There are no galleries as yet erected; but the accommodation which may be gained by introducing them will diminish materially that apparent cost of erection, which on the present comparison seems high, in reference to the number of sittings. This circumstance induced the Diocesan Society to withhold a grant for some time, till on satisfaction being given as to the discretion with which the plan had been determined on, the sum of 300*l.* was voted to defray the general expenses. The Incorporated Society had made a previous grant of 350*l.* This church has been built to supersede an old inconvenient edifice, which was in a very dilapidated condition, and has in consequence its minister and endowment pro-

vided. The collection after the bishop's sermon here was 113*l.*

The next service of the kind was at Tonge, in the parish of Prestwich, where a chapel of ease was consecrated. It is a plain brick building, with lancet-windows, stone window-cases and copings; having no tower or steeple, and without any ornament whatever. It contains 550 sittings; and the cost of erection has been 1900*l.* It has no gallery, but is calculated to admit of galleries when needed. Her majesty's commissioners assisted this building by a grant of 1000*l.* The residue was raised by subscriptions.

The new church at Broughton, near Manchester, was consecrated the same day. It is built of white stone; and the architect, Mr. Lane, has produced a building of very considerable beauty. The style is decorated English, with a tower of good proportions and sufficient degree of embellishment. The sittings are 1150, and the cost has been 5500*l.*; but the total outlay, including the endowment-fund and the expense of carrying a handsome iron fence round the extensive area of the churchyard, comes to nearly 10,000*l.* The interior is divided into aisles, and has galleries round three sides. The Rev. Mr. Clowes, of Broughton, who gave the very valuable site on which the church is built, also gave 1,500*l.* towards the building, and 1,000*l.* for the endowment. This church has been built under the recent acts. The sum collected after the sermon was 50*l.*

The church at Cheetham Hill was consecrated the next day; and the opulent town of Manchester may survey with reasonable pride the noble structure which has here been raised. The church is so happily placed as to form a distinguished ornament to one of the principal approaches, while it stands on a point from which the light and influence of divine truth may be poured over a very important and populous district. It has been built, like that at Broughton, under the acts of Will. IV. and Victoria, and the patronage is in the hands of trustees. The architect is Mr. Atkinson, who has combined with great skill two points not often realised in the same structure, comfortable accommodation and architectural effect. The style is decorated English; and few parish churches offer a more magnificent spectacle, either externally or internally. It is probable that 1500 persons might be seated in it; and it is certain that a much larger number were collected on the morning when the bishop preached. The fittings of the interior correspond in elegance with the grandeur of the elevation. The pulpit, carved out of solid oak, and surrounded with figures in high relief, resembles the magnificent pulpits which are the ornament of the Flemish churches. An eagle with outspread wings forms the front of the reading-desk; and, bearing the sacred Scriptures, seems going forth to carry the message of the word of God to all the world. Every part of the church has been finished with equal elegance. Ornament may seem to have been scattered somewhat too profusely over the east end; but it is hard to note excess where there is so much to admire, and where the ornament itself is of so pure a character. This church, with its approaches and other expenses, has not cost much less than 14,000*l.* This sum was wholly raised by private subscriptions. The collection after the bishop's sermon was 113*l.*; and the sermon has been since printed, at the particular request of the trustees.

The church of St. Barnabas at Openshaw, situated in another of the avenues of Manchester, was consecrated the next day, having been previously opened for divine service by license. It is built of stone, the style early English, from designs and plans of Mr. Atkinson. It has sittings for 850, has side-aisles, clerestory, and a short steeple; and the expense has been 4,800*l.*, the whole of which was supplied by the Manchester Church-Building Society. The proportions of this church are less happy than those of the preceding.

The clerestory is too high; the body of the church in consequence appears narrow, and the galleries press inconveniently on the pulpit. This church, however, possesses one peculiar feature, and a feature of very great interest. A school, containing 400 children, in two rooms separated by a partition, and capable of holding more, has been built, and, together with a play-ground attached, been presented to the church by Mr. Neden, a gentleman residing in the neighbourhood. Ground for a parsonage-house had been also given; and the three buildings, church, school, and parsonage, will soon be combined in one happy group, and form the centre of parochial influence, which shall radiate through the adjoining district. This church has been endowed by the Manchester Church-Building Society; and the patronage is in the hands of trustees. The collection in the church on this occasion was 56*l*.

The church at St. Helen's has been built entirely at the expense of Mr. P. Greenall, a gentleman of property in the place, and the patronage will vest in him. The architect is Mr. A. Williams, of Liverpool. The material is brick, with stone facings. The form of the church is that of a cross, having galleries at the west end and in the transepts. There are sittings for more than 800; and the expense of building has been 3,200*l*. The bishop, who came from Manchester that morning, was conducted by Mr. Greenall to the newly erected town-hall, where a large assemblage of the neighbouring gentry and clergy were collected to meet him. They proceeded thence on foot, accompanied by the different clubs belonging to St. Helen's, and followed by a large portion of the population, to the church, which was soon filled to overflowing. The collection after the sermon was 254*l*; and if it were permitted to form a judgment of the future destiny of the church from the interest exhibited by all classes in its consecration, it may be hoped that no ordinary share of blessing will rest on this work.

The church at Staly Bridge, which was consecrated the next day, has been built from a design supplied by Mr. Tattershall, of Manchester; and few of our modern churches exhibit so much of pure design and of architectural elegance at a cost so moderate. The church contains 1,000 sittings, and it has been erected for less than 4,000*l*. Internally the church has side-aisles, a clerestory, and galleries; but the galleries are so arranged that they do not interfere with the beautiful columns which support the roof; and the groined work of the ceiling deserves particular attention. Externally the church exhibits a handsome tower. The windows of the side-aisles are double-lancet; and the windows of the clerestory are formed to resemble the cusps or upper parts of windows of a later date. The general effect might, perhaps, have been improved, if this form had been substituted for the double-lancet windows on the side. This church has been built under the late acts. The Diocesan Society contributed 1,000*l*; and the Earl of Stamford, to whom all the ground in the neighbourhood belongs, not only enabled the plan to be realised by giving a site, but has also given expansion to it by extending his gift of land to five statute acres. The area, thus munificently afforded, will offer space for schools, for parsonage-house, and garden, and also for a large cemetery, which in that populous neighbourhood is greatly needed. In truth, those alone who have seen the dense population of these districts can appreciate properly the value of the churches which are rising here, and understand the nature of the call on the sympathy and bounty of the Christian public. The collection here, after the bishop's sermon, was 204*l*.

In the adjacent township of Newton a church was next consecrated, which will be a chapel of ease to Mottram. It is built of stone, on a plan furnished by Messrs. Healey and Brown. It is calculated to hold

800, and cost 2,100*l*. Of this sum, 1,000*l*. was received from her majesty's commissioners; 500*l*. from the Incorporated Society; and 700*l*. from the Diocesan Society.

The eleventh church was at Hurdfield, a suburb of Macclesfield. It is built of stone, in the early English style, with a handsome and well-proportioned tower; and being placed on a rising ground, it forms a beautiful object in the view as the traveller approaches Macclesfield from Stockport. The exterior has nothing particular to be remarked beyond symmetry and apparent solidity; but the interior arrangement deserves notice, and does credit to the architects, Messrs. Healey and Brown. The church contains 900 sittings, and has been erected for 2,500*l*; of this sum, 750*l*. has been drawn from the Diocesan Society, and the rest from subscriptions. The endowment has been furnished by the trustees of Hyndman's fund, with whom the patronage rests. The collection after the sermon here was 56*l*.

A small chapel at Marthal, in the parish of Rostherne, was consecrated three weeks afterwards. It has been built chiefly at the expense of W. T. Egerton, Esq., aided by a grant of 100*l*. from an association in Cheshire for the purpose of building chapels in the large parishes of the rural districts, where distance sometimes renders the parish-church as difficult to reach, as population renders it difficult to enter in the manufacturing districts. Mr. Egerton endows this chapel with 40*l*. a-year, and becomes in consequence the patron. The collection after the sermon was, on this occasion, 65*l*.

Such have been the proceedings in this diocese during the summer: and thus far, we may say, has God helped us. The results, if presented in a tabular form, will stand as follow, with regard to the accommodation provided, and the money expended:—

	Sittings.	Cost.
Rainhill	400	£850
Halewood	350	900
Bolton, Emmanuel	700	2700
Adlington	600	1500
Preston, St. Thomas's	1000	3500
Holme	500	750
Clitheroe, St. James's	700	1400
Walmesley	650	2600
Tonge	800	1900
Broughton	1200	5500
Cheetham Hill	1500	14,000
Openshaw	850	4500
St. Helen's	800	3200
Staly Bridge	1000	4000
Newton	820	2100
Hurdfield	900	2500
Marthal	300	600
	12,670	£53,080

The feeling with which such operations are contemplated must be of a mixed character; and while unbounded gratitude must be felt to God, who has thus mercifully raised up means for relieving the lamentable destitution of these districts, we cannot deny that the reflections excited by this review must in many respects be painful. That something has been done—and done judiciously and with effect—we may acknowledge; but while we contemplate with joy the work that is accomplished, it is impossible to withdraw the mind from that which is yet undone, or from the consequences that must follow the deficiency. Accommodation in church, we may say, has been provided for 12,000; but how many still remain without any provision of the sort! If we suppose that the number of attendants at church is, or ought to be, two-fifths of the whole population; if we suppose that when 1000 persons are steadily assembled for divine worship, a population of 2500 may be regarded as brought under pastoral superintendence, the efforts of the year will have extended the influence of religion over a number not less than 30,000.

If we take a different standard—a standard perhaps better suited to the less regular habits of the English

people, and indulge the hope of a wider, though less exact, extension of religious influence, through the medium of those who attend the services of the church,—and suppose that for one stated worshipper, five may be found acquainted with the truths of the Gospel, we shall have 60,000 noted as rescued from absolute irreligion, and brought to some knowledge of their duties and responsibilities. The dim light which is thus shed upon our people is not cheering, is not satisfactory; but it is stated here as the alternative with utter darkness and forgetfulness of God. But, admitting this, we must still exclaim, What are these among so many? what is this inroad made on the dense heathenism of the people at large?

The population of Lancashire alone, by the last census, was 1,385,000. That population had nearly doubled itself in the thirty years occurring between that date and 1801, and 663,000 souls had been added to the number of inhabitants. There is every reason to suppose that the same rate of increase is going on; and in that case the population of Lancashire in the year 1881 will amount to 2,667,000. The church-accommodation must be enlarged so as to meet an increase of 1,330,000 in the number of inhabitants; and the present number of churches must be doubled in the course of thirty years, if even the present measure of accommodation is to be offered. In other words, 266 new churches must be built, if to each 5000 inhabitants a church is to be assigned capable of containing 1000; or 532 churches of the same size, if provision be made somewhat better suited to the wants of men; and a church, holding two-fifths of their number, with a resident minister, be assigned to every 2500 inhabitants.

That this is no unreasonable proportion, we may appeal to the common sense of men, and to the provision made by our forefathers. The government of Prussia has laid down 750 as the number of souls to be entrusted to the charge of a single minister; considering, and wisely considering, that few men are capable of giving to a larger body that close and personal superintendence which the pastoral care implies. In our own original parochial arrangements, the churches seem to have been designed to contain the whole population; and the monasteries were scattered through the country to supply from their inmates the assistance which was required by the secular clergy. The manufacturing and commercial wealth, which has caused the rapid increase of our population, has made no provision for the spiritual wants of the people; and in consequence the population of these districts has assumed a character which few thinking men venture to contemplate, and which no Christian man can consider with calmness.

Whether government will interfere or not, seems as yet uncertain; but it is manifest that if government does not anticipate the evil by a prompt and effectual interference, there are elements at work which must ere long break forth, and offer to the world at large an awful memorial of the consequences which must follow such neglect. CESTRIENSIS.

While these lines were being penned, it has pleased God to remove from this anxious, troubled field of labour one of his most faithful and devoted servants, the Rev. Roger Carus Wilson, vicar of Preston; and the subject of the present narrative—the extension of church-accommodation—requires some notice to be taken of this valuable and lamented man. On his appointment to the vicarage of Preston, Mr. Wilson found the church-accommodation totally unequal to the wants of the existing population; he also saw that population increasing at the rapid rate which successful manufacturing speculation invariably produces; and he immediately applied all the energies of his mind to supply the deficiency. He brought to the work, which thus seemed assigned to him, peculiar qualifications. Gifted with an eye of exquisite cor-

rectness, he had formed his taste in architecture by a careful study of our finest ecclesiastical buildings; and he added to these accomplishments a knowledge of the working details, such as is possessed by few men in his situation. Thus prepared, he entered on his laborious career, and, amidst many and overwhelming difficulties, through evil report and good report, he persevered in the great work before him, and thus has been the means of raising, in Preston, four new churches, executed chiefly, or entirely, from his own designs; three of which are of large dimensions, and each of which may be considered as models in their way: besides purchasing a large dissenting chapel, which is now attached to the establishment, and forms a commodious place of worship, containing 1000 sittings. In each of these churches he had the higher happiness of placing faithful and devoted ministers. He had seen schools built in connexion with each, and training up the children of his people in the way they ought to go; and though cut off in the fulness of strength and usefulness, he has left in these works a memorial of his own devotedness to God, and a lesson to all to "work while it is called to-day."

Miscellaneous.

THE ARMY AND NAVY.—A new order of things is daily stamping its character on the army and navy of our country; and where formerly but one truly serious Christian officer could be seen, there are ten to be found at this moment. This is a circumstance which gladdens every Christian heart, and bids fair to call down a blessing on the future services of our armies and fleets whenever they shall be sent forth in defence of our land.—*Extracts, &c., by Captain Sir N. J. Willoughby.*

WINE.—Take especial care that thou delight not in wine; for there never was any man that came to honour or preferment that loved it; for it transformeth a man into a beast, decayeth health, poisoneth the breath, destroyeth natural heat, brings a man's stomach to an artificial heat, deformeth the face, rotteth the teeth, and, to conclude, maketh a man contemptible, soon old, and despised of all wise and worthy men; hated in thy servants, in thyself, and companions; for it is a bewitching and infectious vice. A drunkard will never shake off the delight of beastliness; for the longer it possesses a man, the more he will delight in it, and the older he groweth, the more he will be subject to it; for it dulceth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut. Take heed, therefore, that such a cureless canker pass not thy youth, nor such a beastly infection thy old age; for then shall all thy life be but as the life of a beast, and after thy death thou shalt only leave a shameful infamy to thy posterity, who shall study to forget that such a one was their father.—*Sir Walter Raleigh.*

TO CORRESPONDENTS.

We must beg our friends to be careful in directing their communications to us. Two were lately sent, addressed *Baker Street* and *Portland Street* respectively. They reached us at last in safety, but not without occasioning some puzzle to the letter-carriers.

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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE PRIEST AFTER THE ORDER OF MELCHIZEDEC.

BY THE REV. CHRISTOPHER EADES, M.A.
Assistant Curate of St. Mary's Church, Sheffield.

IN reading the Epistle to the Hebrews, it should be borne in mind that it was written for the instruction of converted Jews,—persons very liable, from the remaining prejudices of education, and the objections of unbelieving brethren, to be much perplexed with doubts and difficulties. Can there be a greater prophet than Moses? a priest superior to Aaron? a more excellent institution than the Law? a more glorious sanctuary than the holy place?—were questions by which the faith of a Jewish convert was likely to be assailed and shaken. These questions are therefore discussed with all the wisdom and power of an inspired apostle, who proved from the Old Testament that the Messiah is greater, not only than Moses and Aaron, but than all created beings; and that the Gospel excels the Law, as the substance the shadow. The Epistle, therefore, presents us with a brief but invaluable commentary on the Law especially, and not a little on the Prophets, many of whose predictions are so explained and applied as to give the highest internal evidence of its Divine inspiration.

Of the prophecies referred to in this Epistle, none is so largely dwelt upon as that of David, "The Lord swear, and will not repent, Thou art a priest for ever after the order of Melchizedec" (Psalm cx. 4): to explain and improve which will be the object of this present essay.

"The Lord swear." Wherever in Scripture the Lord is said to *swear*, the occasion is not

only solemn and important, but the event referred to is unchangeably fixed in his decrees. Thus, (Gen. xxii. 16) "The Lord swear unto Abraham, For because thou hast not withheld thy son, thine only son; that in blessing I will bless thee," &c. Again, (Deut. i. 34, 35) "The Lord *sware*, saying, Surely there shall not one of these men of this evil generation see that good land which I swear to give unto your fathers;" and accordingly they wandered in the wilderness until they were worn out, and their carcasses fell there. Still further, (Psalm lxxxix. 35) "I have *sworn* unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations;" an oath referring to the eternal kingdom of Messiah. The Levitical priests are said (Heb. vii. 21) to have been made *without* an oath, but Christ with an oath,—which signified that theirs was a temporary, his an unchangeable priesthood; indeed, we find that that shadowy priesthood, appointed of God for a season, as a preparatory institution, was subject to many changes before it entirely passed away. Thus (1 Sam. ii. 30, 35) the prophet declares the word of the Lord to Eli, the then high-priest—"Wherefore the Lord God of Israel saith, I said indeed that thine house, and the house of thy father, should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed for ever;" which was remarkably fulfilled in the days of Solomon.

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VOL. VIII.—NO. CCVII.

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For some ages, indeed, before the coming of our Lord, the claim arising from descent seems to have been wholly disregarded; and the office became an article of merchandise, which heathen princes sold to the highest bidder, taking care, however, to raise to this dignity only those supposed to be faithful to their own interests; all which went to shew that the fabric of the Jewish ecclesiastical polity was ready to vanish away, "for the weakness and unprofitableness thereof."

Melchizedec is, next to the Son of God himself, the most extraordinary and mysterious person mentioned in Scripture. His name and his seat of empire were both significant; the former being, by interpretation, "King of righteousness;" and the latter, "King of Salem," that is "King of peace;" and plainly point out him who was a "Priest upon his throne," "the Holy and Just One," "the Prince of peace." Melchizedec was a priest of the most high God, and, as it would seem, not confined to any temple or people, but exercising his sacred calling for the benefit of all who truly worshipped God, endued with authority and right to bless and to receive the tenths even from him who had the promises, the father of Israel, of Levi, of Moses, of Aaron, of David; signifying that a Priest should afterwards arise greater than any descended from Aaron, who should bless all nations as well as the seed of Jacob, and to whom all should render an unreserved and universal homage. And whereas Melchizedec was alike without predecessor or successor, neither deriving his priesthood from his ancestors, nor conferring it upon his descendants; it thereby appeared that the priesthood of Christ, sprung from the tribe not of Levi, but of Judah, should derive its origin and authority from God, and should endure in the same undying person for ever.

I may now proceed to set forth the doctrine that Christ is a Priest, and a Priest for ever.

Sacrifice, intercession, and benediction, are the three principal parts of the priestly office, each of which was exercised by our great High-priest. It is the ordinance of God, that, where sin has entered, either penalty or atonement must follow. The law appointed an annual atonement, which the Jewish high-priest made when he entered into the holy place, not without blood; the perfect and sufficient atonement is that which was made by Christ, when "he put away sin by the sacrifice of himself"—himself the priest, the altar, and the victim. While it is certain that many subordinate and most excellent purposes were accomplished by the manifestation of the Son of God, yet are we warranted in saying, that the great end of his coming—

that without which no other permanent benefit had accrued to man—was, to make an atonement for sin. Fallen man, without an atonement, without a sacrifice, must for ever have been an alien and a banished race. Enlightened by whatever science, directed by whatever precepts, animated by whatever example, he must still have been without hope, without strength—an enemy to God, a slave of Satan. The higher his intellect rose in just conceptions of God, the deeper must he have sunk in despair; for he could contemplate the Divine Being none otherwise than as a consuming fire, into whose hands it would be a fearful thing to fall. Such we may conceive to be the state of fallen angels, who know and believe only to tremble and despair and hate; and such would, in fact, be the state of ungodly sinners, were it not that the veil of flesh and the occupations of sense enable them for a season to live as if there was no God: and when once the conscience of the sinner has been convinced of his own lost and guilty state, would he not sink into despondency, were not his mind directed to the Lamb of God which taketh away the sin of the world? Take out of the New Testament the atoning sacrifice of Christ, and you take the soul out of the man—you take away the essence, which is no longer a covenant of grace—glad tidings of great joy—a gospel of reconciliation. To a world of sinless and undying men, the pure and sublime doctrines and hopes of our holy religion had been an invaluable blessing; but to us sinners they had been but a cruel mockery, without the atoning sacrifice of Christ, by which the guilt of sin is cancelled, the stain of sin is washed away, the power of sin is broken, the penalty of sin is remitted, and we, that "were enemies, are reconciled to God." Here the penitent finds peace and hope; here the believer rests with confidence. God hath laid a foundation in Zion, elect, precious; and he that believeth on him shall not be confounded.

But, again, the office of a priest is *intercession*. When Aaron entered into the holy place he carried on his breast-plate and on his shoulder the names of the twelve tribes of Israel, as the Lord's remembrancer. Our High-priest is entered into the holy place made without hands, there to appear in the presence of God for us;—there he is a Priest for ever on his throne, interceding for his church from generation to generation. The continued intercession of Christ is so spoken of in Scripture as to lead us to believe, that it is carried on chiefly, if not solely, in behalf of the Lord's believing people. Thus, in John xvii., he prayed only for his disciples and for those which should

afterwards believe on his name through their word, but not for the world. It is said (Romans viii.) "he ever liveth to make intercession for us;" the context plainly proving that elect and justified believers are the object of his intercession. Many indeed are the offences and infirmities of the Lord's people; their holiest services, though influenced by the divine Spirit, are much stained and polluted through the flesh, and cannot bear the strictness of the divine holiness and justice. The accuser of the brethren would lay much to their charge; would bring them into bondage and fear, had they not the assurance that Jesus intercedes for them: but if he bear their names on his breast-plate and on his shoulders, then may they come with boldness to the throne of grace, that they may obtain mercy, and find grace to help in time of need; for if their prayers be offered in the golden censer, perfumed with the merits and intercession of the Redeemer, then may they rejoice in knowing that they are regarded as "a chosen generation—a royal priesthood—a holy nation, offering up spiritual sacrifices acceptable to God through Jesus Christ."

When the priest had made the atonement and prayed for the people, he came forth from the presence of God to bless the waiting multitude. The form of blessing is recorded, Num. 24, &c. &c.—"The Lord bless you, and keep you; the Lord make his face shine upon you, and be gracious unto you; the Lord lift up his countenance upon you, and give you peace." The lips—the hands of our great High-priest are filled with blessing: he that made the atonement, and presents the intercession, "has received gifts for men—yea, even for the rebellious." Some taste of these blessings it is the happy privilege of believers to enjoy here; the fulness is reserved for a state of glory. *Some taste do I say?* Not from the parsimony of the giver, or the scantiness of the promises; but the littleness of our faith, the absence of ardent longing after holiness. The blessings which Jesus can "shed forth abundantly" are more than we can ask or think. "Blessed," saith he, "are they which do hunger and thirst after righteousness; for they shall be filled." Notwithstanding the infirmities of nature, the trials of life, the temptations of Satan, and the lusting of the flesh against the spirit, it is the Christian's privilege to rejoice in the fulness of the blessing of the Gospel of peace—in the blessed influence of that Spirit of adoption which bears witness with his spirit that he is a child of God, directs, sanctifies, and comforts him.

But if such precious blessings be the Christian's portion in this wilderness-state,

what shall be the amount of blessing when he comes to his heavenly Canaan? Could any of us witness with our bodily eyes the glories of the heavenly state, it would be impossible to find language adequately to convey to others a just conception of that eternal weight of blessedness which Christ has obtained for his believing people. Let our souls, then, be filled with adoring astonishment—let us humble ourselves with lowliest self-abasement—let our hearts overflow with gratitude, while we sing—

How can it be, thou heavenly King,
That thou shouldst us to glory bring?
Make slaves the partners of thy throne,
Decked in a never-fading crown?

Such is the heart-cheering doctrine, that Christ is our High-priest—our High-priest for ever, after the order of Melchizedec; atoning for the guilty, interceding for the unworthy, and pouring down upon his people the richest blessings—unlimited in their extent, unending in their duration.

NOTES ON THE STATE OF THE CHURCH

Previous to the Schism between the East and West.

BY THE REV. CHARLTON LANE, M.A.,
Minister of St. Mark's, Kennington.

No. II.

IN passing the mind through the series of events preceding the great schism of the eastern and western Churches, we find that many causes concurred to produce it. We therefore begin early to suspect the justice of attributing certain results to such or such a circumstance, because it preceded them, or because, through the general corruption of our nature, it was made to lead to them; and as the Church degenerates, and evils moral and temporal are judicially inflicted upon her and her servants, while we own with shame the depravity of human nature, candour compels us to judge charitably of individual contributors to the materials of the story. Let us bear this in mind when we judge of present ills; draw down the same dispassionate eye from the top to the bottom of the page of history; and confer upon our contemporaries the charity we have learnt to bestow on those once busy actors on the stage of life, who are now passed to their account.

The papal domination is more odious than other instances of Christian degeneracy, because it is a more successful manifestation of the subtle malignity of the great enemy of the Church; because of all instances of the corruption of the Christian priesthood, that of the great patriarch of the West has been most enormous in its magnitude, and most disastrous in its apparent effects. Yet the growth of this unchristian influence was neither singular nor unnatural. It floated with the current of events, and as it grew in size, increased in velocity. I have said, that in theory and in essence the bishop of the humblest village was the equal of his brother-overseer who superintended the religious interests of a city; but whenever the

officers of the Church assembled in synods, the nature of things would confer precedence on some among them. Hence arose archbishops and metropolitans, and hence again the patriarchs of the Church. Nor was this necessary result unproductive of advantage; since, notwithstanding the ambition and rivalry, which we shall deplore to see arising among these captains of the Christian host, we must acknowledge that it was owing much to the subordination which did prevail, that unity, or so great a measure of it, was so long preserved in a body of men scattered so widely, speaking different tongues or dialects, and as distinct in their habits of life, as in the climates which they breathed. But for such deference to certain heads, who had the invaluable power of appealing to certain past declarations of preceding councils, heresies would, as the apostolic age grew more remote, have been still more numerous, and the spirit of schism, humanly speaking, would have irretrievably broken up the variegated pavement of Christianity into innumerable fragments. Deplorable as has been the subsequent history of the Church of Christ, afflicting as have been her divisions, dark as is the cloud or clouds of heresy which overspread Christendom, obscuring or distorting the rays of truth, we have reason to bless God that the orthodox Christian can yet compare his own construction of the revealed dogmas of Heaven with that of the one Church of the ancient believers,—can see, even when wickedness prevailed in high places, how powerfully truth struggled with error; how allied error was and is with sin, and truth with holiness; how superstition induced immorality; and immorality brought down finally on the corrupted spouse of Christ the ruin and shame and slavery which has oppressed her for so many centuries.

These observations lead us, before we trace the causes concurring towards the great schism of the East and West, to observe that a very remarkable union prevailed among the early Churches; that notwithstanding the almost endless variety of sects which sprang up in the world, when Christianity came exciting, astonishing, alarming, or pleasing various minds, yet it is a mistake to class all these heresies as divisions within the Church; that, on the contrary, there prevailed, in a remarkable degree, an union both of practice and of creed among the saints which dwelt throughout the vast and vari-peopled provinces over which God had cast the net of the Gospel; and that the Church, without yet experiencing the necessity of using the term Catholic, considered herself one; one in nature, one in creed, one also, for the most part, in her forms and ceremonies.

One natural or secondary cause promotive of this original unity, was the prevalence of the Greek language; this language, too, is of all the most expressive, and from its power of combination best adapted to give names to new things. A proof of this prevalence of the Greek tongue is observable in the fact that almost every ecclesiastical term is derived from that language. Baptism, bishop, presbyter, deacon, diocese, eucharist, litany, liturgy, mystery, patriarch, monk, synod, and many more, are Greek terms. Hence, if we had no other causes for such conclusion, we might presume, that the customs which prevailed in Jerusalem, Antioch, Alexandria, or Rome, would

be similar; since things to which, in communities constantly cultivating a correspondence, the same names were given, could not be very different in substance. It may therefore not be uninteresting to see what those customs were, which prevailed with so much uniformity in the earliest ages of the Christian Church, and which by that uniformity preserved in a great degree a union of spirit also in the widely scattered members of Christ's mystic body.*

The forms of public worship were in the *first century* very simple, and were, as was natural, derived much from the national forms to which the first Christians had been accustomed before their conversion from Judaism. First came the *reading of the Scriptures*. This was done by a deacon. Then a *homily* or sermon was delivered by the bishop or a presbyter, which was for the most part explanatory of the Scripture-lesson. *Prayers* were then offered, the worshipper standing or kneeling with his face to the east. A *hymn* succeeded. This part of the service closed with the *collection of alms* for the poor.

The sacrament of baptism was administered by immersion of the whole body: though for the sick, especially for sick children, aspersion was considered sufficient. In the apostolic age, the apostles put their hands on the *newly-baptised*, and they received the gift of the Holy Spirit. *Sponsors* were instituted soon after the close of the first century. Adults rejecting paganism, were, after a trial of less or greater strictness in different churches, received into the number of *catechumens*, who were divided by the *catechizers* into the distinct and graduated classes of *hearers*, *worshippers*, and *elect* or *chosen*. After a preparation through prayers and fasting, the *candidates*—so called from being *clad in white garments* (*candidati*?)

* It is right to remark, that it is impossible to say to what extent the endeavour after uniformity was successful, or even aimed at. Bishop Beveridge, on 1 Cor. xi. 16, distinctly affirms, that all the apostles cultivated uniformity of rites and ceremonies, even in the mode of public worship. This is disputed by Mr. Palmer in his *Antiquities of the English Ritual*: and also by Dr. Burton in his *History of the Christian Church*, who states that while no community of Christians presented a variation in the form of Church-government, or in fundamental and essential doctrine, yet a difference prevailed in the times and mode of certain religious observances. My principal authority for what follows, is Lampe's *Synopsis Hist. Eccles.*

† Hence was derived the rubric prefixed to our ministration of baptism for such as are of riper years: "Timely notice shall be given to the bishop, or whom he shall appoint for that purpose, a week before at the least; that so due care may be taken for their examination, whether they be sufficiently instructed in the principles of the Christian religion; and that they (the candidates) be exhorted to prepare themselves with prayers and fasting."

‡ This word means clad in white, *shining garments*. The word is Latin. The Roman, when *canvassing* for public offices, put off the white toga, and put on the toga candida. The Greeks dressed the bodies of their *dead* in their best white garments. The Christian candidates wore their dresses on, and seven days after the day of their baptism—their death unto sin. The Christians borrowed the word from the Romans, but their custom was adopted from a reference to the following texts. Rev. xix. 8, 9: "To her (the Church) was granted that she should be arrayed in fine linen, clean and white" (or *bright*, the Greek word is *law-phon*, from which our English word *lamp*). Mark ix. 3: "His raiment became shining, exceeding white as snow." 1 Cor. xv. 43: "It (the body) is raised in glory."—49: "We shall also bear the image of the heavenly" Adam. Phil. iii. 21: "The Lord Jesus Christ shall change our vile body, that it may be fashioned

—were admitted into the Church by baptism. The feast of pentecost, hence called *White-Sunday* (Whit-Sunday), and Easter, the day commemorative of the blessed Saviour's rising out of the earth, were the favourite days for administering a rite which represents the regeneration of the soul by the infusion of the Holy Ghost, its concurrent death and burial unto sin, and its resurrection unto newness of life. In the second century, the body, if healthful, was immersed thrice—(this is called *trine baptism*); after which the body was anointed, and signed with the cross—a custom which our reformed Church esteemed harmless, and therefore, in her wish to cultivate uniformity, as far as is innocent, with former practices, retained in her own ritual. By way of conclusion, the new Christian tasted milk and honey; a form figurative of his entrance into a promised land; a heavenly inheritance, a better country (Ezek. xx. 6; Heb. xi. 14).

The *love-feasts* were meals to which the rich brought large contributions of food to eat in common with their poor brethren: a custom which was intended to cherish and preserve a mutual sympathy among all the members of the Christian body. In the apostolic age, the *Lord's supper* followed, but afterwards it preceded the love-feast. This sacrament was administered by the presbyters* and deacons to the worshippers reverently sitting or reclining, in the eastern fashion, round a table. Subsequently came the use of fermented bread, of wine and water mixed, of consecration of the elements by special prayer, to which the people responded by a loud Amen. The bread was broken, and the fragments that remained were either set apart for the love-feast, or were sent to those who were detained at home by sickness. This latter was called *private communion*. Tertullian tells us, that the eucharistic cup was ornamented by the sculpture of a shepherd bearing on his shoulder a recovered sheep.

In the third century, a change had taken place in the Christian ritual. The bishop's chair (cathedra) had become a throne (thronus). Now virgins were devoted to God. The sepulchres of martyrs were regarded with superstitious reverence; and public penance had degenerated (among the Greeks) into private confession. Baptism was preceded by exorcism of the candidates, and followed immediately by the kiss of peace. A crown and white robe were worn seven days after initiation. This sacrament was soon, in the case of adults, commonly deferred for three years; often, especially that of children, for a longer period, or even till death was to be anticipated. The only change mentioned in the feast of the eucharist,

was that it was now celebrated indifferently at any hour of the day, and that at neither of the sacraments were any witnesses allowed to remain but the already initiated, or admitted.

In the fourth century we deplore a growing development of Church-corruption. Ceremonies were increased at the varying wills of different Churches; the clergy aimed at more distinction; incense, wax-lights, practices indicative of a wish to work out a righteousness independently of Christ—such as rigid abstinences from flesh and wine, exaltation of celibacy, pilgrimages to Jerusalem (which led probably to the elevation of the Bishop of Elia into the patriarch of Jerusalem), erection and veneration of crosses, and variety of sacred vestments,—were proofs of that dechristianised and secular spirit, which combined with external events to produce and perpetuate schism* in what was heretofore, in body as in essence, the one catholic and apostolic Church, or congregation of the faithful in Christ Jesus. The administration of baptism was in this age, "from an opinion (says Bishop Burnet) of the indispensable necessity of baptism to salvation," allowed to the laity.† The consecrated elements in the eucharist were elevated, not as yet for the adoration of the people, but to receive the divine blessing. *Communions* were divided into clerical, lay, and foreign; this latter was that of clergy who had become delinquent; and the elements used were such as had been previously consecrated. Now, too, the eucharist received the name of mass, or missa, a word derived from the *dismissal* of the uninitiated, previous to celebration. At first, this word mass or missa was used for ritual; "the missa of the catechumens" was the service which took place before the catechumens left the Church: the "missa of the faithful" was that which was peculiar to communicants only. It will hence be seen that the word mass was far from having the meaning since attributed to it by the Romish Church, of an expiatory sacrifice for the quick and dead. The consecrated bread was, however, in this early era already considered as a viaticum, and therefore conveyed, as a provision for the spirit's passage, into the mouth not only of the dying, but of the actually dead.

One innovation we observe with pleasure—the introduction of the Psalter. The Ambrosian hymn is now understood not to have been composed by Ambrose. This sublime specimen of genius and piety united, better known as the "Te Deum," and supposed to have been first sung at the baptism of St. Augustin, is the production of a later age.

Having now arrived at the point from which we can no longer look around us, and see our Israel reposing either in internal peace, or exhibiting a mutual anxiety to preserve a uniformity of ritual, I must defer treating upon the cognate topic of Church order and discipline. I had wished to have concluded this paper by some remarks upon the great and excellent Archbishop of Milan—great in genius, and excellent in virtue—in the belief that such notice would

like unto his glorious body." 1 John iii. 3: "Every man that hath this hope in him purifieth himself" (sicut similitudinis, non equalitatis).—(Homer *Odyss.* xix. 234).

* The word *presbyter*, from which, through the old French *pretre*, our word *priest* is derived, means *elder*, or a chief man amongst the brethren (*Acts* xv. 22). It included in its meaning, apostle, bishop, and prophet; a bishop being an arch-presbyter; a *presbyter* is the same as *prophet* (*Acts* xv. 32) while *crangelist* or *teacher* is synonymous with *deacon*; (Archbishop Potter on Church-government, c. iii). *Hegumenos*, that is, rector or governor, is also a general term, signifying one who has rule. It is argued by some that because bishops are called presbyters, they are only presbyters. But the high-priest was a priest. And the apostle Peter calls himself "also an elder" (1 Peter v. 21).

* It may be useful to observe, that *schism* means division in the Church. *Heresy* is the taking-up of false doctrine. A man may be a schismatic, without being a heretic.

† On the mind of the English Church on lay baptism, see Burn's *Eccles. Law*.

neither be uninteresting to many of our readers, nor altogether irrelevant to the purpose. But I must defer this to another opportunity, when we shall see in his remarkable and almost romantic history, the influence and independence, magnified into "*grandeur*" by the subtle malignity of Gibbon, to which the heads of the Church had already attained. Neither shall we wonder if other men, finding themselves in situations of similar elevation, and possessed of half the energy, and none of the holiness of Ambrose, should be found disdaining the lawful authority of the civil ruler, or indeed all authority but their own, and conspiring to create, as in the case of the Roman pontiff, an ecclesiastical power, the object of which was probably, at first, merely to increase the influence of the conspirators, but the result of which has been to nourish the growth of a tyranny, such as mankind had never yet experienced.

MEMOIR OF BISHOP CHASE.

[Continued from vol. vii. p. 412.]

"By the kind intervention of a friend in America I was furnished with a letter of introduction from Mr. Clay to Lord Gambler,—they had become acquainted at the treaty of Ghent, where they had met as plenipotentiaries from their respective countries; but the only individual in England of whom I had any knowledge, was a schoolfellow who had settled at Liverpool. On arriving there, I learnt that this gentleman was at his country house near Manchester; thither I proceeded late on a gloomy evening in November. As I stood on the steps of the door I felt some misgivings, for I could hardly expect to be recognized, and I felt my situation forlorn and destitute. The door was opened by a servant, who asked what name he should give in. "Bishop Chase of Ohio," was my reply. "Yes, my Lord," said the man. The contrast was ludicrous between the state of my feelings and appearance, and the style by which, for the first time, I heard myself addressed. I was invited to walk in, and was received by my friend in the most hospitable manner, who became one of my greatest supporters in bringing forward my appeal.

"Soon after my arrival in London I enclosed the letter above alluded to, to Lord Gambler, who soon after called and took me to Iver Grove, where I was treated with kind and Christian hospitality; and on returning to London he introduced me to the Rev. Mr. Pratt, Secretary to the Church Missionary Society, who undertook to examine my portfolio, and bring the object I had in view into print, which was a most essential assistance to me. In the spring of 1824, returning one day to my lodgings, I found upon my table the card of Mr. Marriott and an invitation to breakfast with him and unfold my plans. This visit was most agreeable; and being invited to repeat it, I complied, and never but with renewed and increasing pleasure. It was on one of those visits that I was introduced to Miss Duff Macfarlane. 'She is a bishop's daughter,' said Mr. Marriott, 'and on that account as well as others is entitled to your highest regard.' For some time after this I did not see Mr. Marriott or his family; during which period I received a note from the lady above mentioned, inviting me to breakfast with her at her cousin's, and stating as a reason for her request, that she had a subject on her mind which, in her opinion, concerned me and my interests. And as it was also something which involved some portion of her duty, she trusted I would comply with her wish. The letter alluded to the introduction at Mr. Marriott's, and stated that

the writer was the daughter of the late Bishop Macfarlane of Inverness in Scotland.

"At the appointed time I waited on this lady, and was introduced to her cousin. After breakfast she commenced the subject referred to in her letter something in the following language:—'When first your name was pronounced by our mutual friend Mr. Marriott, it brought to my mind a train of circumstances which you will, I am sure, hear with interest. The late John Bowdler, of Eltham, in Kent, one of the most benevolent persons of his time, left in his dying moments, in my care, a legacy to Bishop Chase of Ohio; and to make myself sure that you are the person designed in the bequest, I have desired this interview, that I might ask you if you are indeed the author of this letter.' With these words she presented me a letter; I took it into my hand, I saw on the superscription the well-known name of one of my correspondents in America; I saw my own handwriting, though in its worst manner, and at the end my own name. After examining it more closely, all the circumstances of my committing my thoughts and feelings to paper, in 1819, rushed to my recollection—it was my letter to Dr. Jarvis. 'Did you write that letter?' reiterated the lady. 'I did; and allow me respectfully to ask how it came into your hands, inasmuch as it is addressed to the Rev. Dr. Jarvis, of Boston?' 'This,' said she, 'was the question I was aware you would ask, and therefore I am prepared freely to answer it. My father was well acquainted with Dr. S. Seabury, consecrated in Scotland first Bishop of Connecticut, and till his death cherished a lively interest in the affairs of the Episcopal Church in the United States of America. He lived to hear of the death of this eminent prelate, and of Dr. Jarvis his successor, with both of whom he had enjoyed a constant correspondence. These channels of communication being closed, my father, as he grew old, and the subjects which gave him most pleasure when young came more vividly to his recollection, would frequently ask concerning the primitive flock in America. It was to relieve an aged and beloved parent of his anxiety on this subject, that I agreed to be his amanuensis, and accordingly arranged his questions and prepared his letter. This we addressed to the son of the late Bishop Jarvis, who, we had learned, was settled in Boston; what the purport of those questions was, I see you had learned from Dr. Jarvis's letter to you, in answer to which *yours*, which my father received from him, fully shews. This the good Doctor sent to us instead of any description from his own pen of the affairs of the Bishop of Ohio, as he had at our request given of the other bishops in America.

"I was from home, having come to London, when my father received Dr. Jarvis's communication; and having been for a long period a sharer in all his joys and a sympathiser in all his feelings, he was too anxious that I should see what he had received from America to wait for my return to Scotland. Accordingly he sent the letter by the first safe opportunity for my perusal. When the packet came, I was at the house of the good John Bowdler, whom I before mentioned to you, having been summoned to his bed-side in his last illness, perhaps to see how the best of Christians could die. I broke the letters in his presence—for he was strong in mind, though weak in body; my father's letter referred me immediately to yours written in Ohio; on the perusal of which some expressions involuntarily escaped me, which the good Mr. Bowdler could not but notice. On being informed of their cause, he requested to have the letter read to him, which affected him and frequently recurred to his mind. Having at last called me to his dying couch, he distinctly said he wished to leave some token of his remembrance of the subject which had so much occupied his thoughts. 'There is,' said he, 'a small sum of money left after all the rest of

my substance is disposed of in my will; take that and send it to Bishop Chase of Ohio with John Bowdler's dying blessing—soon after this he expired. The delay in fulfilling his intentions, occasioned by not finding an opportunity to send the money to you, though it often distressed me, yet seems in the present event providential, as I am now enabled to give it you in person.

"There are some scenes in life attended with such peculiar circumstances connected with the past, and yet having reference to the future, that words are but empty sounds when considered as means of describing the feelings which they occasion. No words could express my astonishment at this most singularly providential event. All that I had suffered seemed now rewarded manyfold, for I thought I saw in the legacy and blessing of this man of God, a pledge of my success in the great work which God had given me to do."

In the course of the spring the Ohio cause was warmly espoused by Lord Gambier, Lord Kenyon, Lord Bexley, the Bishop of Sodor and Man, Lady Rosse, Mr. Marriott, and Mr. Wiggan, who was the Bishop's first friend and connecting link with this country. The subject was introduced to the notice of the British public, by an appeal drawn up under the direction of Mr. Pratt and Mr. Marriott. From this time subscriptions flowed in from every quarter, and everything appeared to prosper beyond expectation; but, as if to prevent any elevation of mind from these auspicious circumstances, it pleased God to prepare a heavy domestic affliction, which was announced to Bishop Chase, in the month of May, by a letter from Bishop Bowen, giving the following interesting narrative of the death of his beloved son and fellow-labourer, Philander.

BISHOP BOWEN TO BISHOP CHASE.

Charleston, March 2, 1824.

Right Rev. and dear Sir,—Your very excellent son expired last night at about 10 o'clock (as his constant and most affectionate attendant, the Rev. Mr. Rutledge, has expressed himself to me) without a struggle or a sigh. He died, I have reason to believe, in perfect peace, having been blessed from the Giver of every good and perfect gift, throughout his illness, and even to his latest and most painful moments, with a spirit of the serene resignation. I scarcely know how to tender you any sympathy but in the rejoicing with which, as a parent, you must receive the intelligence, that this truly to be lamented young man, exemplified to all who knew him or saw him in his sickness, and even in death, every lesson of piety and faith which had been so carefully inculcated by yourself, and enforced by the word and the good Spirit of God upon his heart. He was indeed the instructor of all who approached him, and there are many who I trust will long bear upon their hearts the impression which such an instance of the efficiency of a true faith cannot but have deeply made. It is by his request, my dear Sir, that I take this to early opportunity, even before his remains are interred, of acquainting you with the bereavement with which it has pleased God that you should be afflicted. "Tell my father," said he to me very shortly before his death, "tell my father as early as possible, that to be separated from him thus early is the bitterest part of death. I had hoped to live to shew him my gratitude and affection; but tell him that strong as I have felt the ties that bound me to life, I have been content, nay, I have become glad that they should be loosened thus early; for, later, my spirit might not have so rejoiced at God my Saviour's call. The world and its interests might have had more power for me than they yet have had. Tell him I died in perfect faith in the merits of my Saviour and the mercies of my God, though sometimes through the sense of sin trembling and afraid." The last time he spoke to me, he asked, with a calm and serene expression of countenance, "Do you think God will save me?" On my answering that I felt the most confident persuasion that he would, "Then come," said he, "Lord Jesus! come quickly and release me!" It has, in short, to us all been a most interesting and instructive scene: may God sanctify it to our good!

It will, no doubt, be consolatory to you to be informed that your son had every possible attention paid him as a sick stranger

from his first arrival amongst us until he breathed his last. The Rev. Mr. Rutledge has been to him a brother, constant, unwearied, and most tender, watching and attending upon his sickness through all its stages, with the most extraordinary fidelity and affection; nothing indeed has been left undone that your own affection could possibly have dictated, nor was there at any time any want of anything necessary to his comfort or to his recovery, had it been God's pleasure that he should have been continued in life. It has been his will that you should resign to him this most inestimable son: I know you have been already content to do it.

An opportunity not offering to despatch my letter until after the interment of your son, it is proper to inform you that we, to day, the 3rd, committed his remains to the ground, with every circumstance and testimony of respect that became the occasion. A grave being prepared in St. Michael's Church at the eastern extremity, the funeral service was read by myself, and an address delivered by Mr. Rutledge, founded on a passage of Scripture, which the deceased had himself pointed out, and commented on as one which he thought suitable, and from which he wished those who might be assembled at his funeral to be usefully spoken to. The effect was all that this saint departed could have desired; though dead he spoke to the hearts of many through the forcibly interesting representations which Mr. R. made of his sentiments and feelings in dwelling with him on that passage. His funeral was attended by all the Clergy of our Church, and those of the other denominations, who generally joined in the procession, and manifested a Christian sensibility to all the interest which the occasion was fitted so variously to inspire.

Now, my dear Sir, having resigned your son to God, as into the hands of a faithful Creator, what have we to do but to rejoice in hope of the day when this corruptible shall put on incorruption, and this mortal immortality? With a sincere interest in your feelings,

I remain your friend and brother,
E. BOWEN.

Extract from Bishop Chase to Lord Gambier.

My dear son is gone to rest, I humbly trust in Abraham's bosom. Bishop Bowen has written me a most consoling account of the evidence of his faith, the patience of his suffering, and the resignation of his spirit to God. The remaining part of my journey must now be travelled uncheered by the company of this dear son, and faithful brother in Christ; but God can forgive while he thus chastises me for sin; he can support those whom he smiteth; or if they fall under the blow, and bathe their Saviour's feet with their tears, he can and will raise them up and soothe their sorrows.

Extract from the Rev. James Dallin's letter to Bishop Chase.

Radston near Bridlington, May 12, 1824.

Right Rev. and very dear Sir,—I think myself much obliged and honoured by your letter of the 18th ult., containing the copy of Bishop Bowen's letter, respecting the death of your son, both of which have been very interesting to me and all your friends in York.

Your loss is, to appearance, very great. To have had the assistance of such a son as has been taken from you in the extensive plans which you have formed for your diocese, would have no doubt facilitated their execution. But we should remember in faith and patience that the Almighty has his own ways of accomplishing the designs which he puts into the hearts of his servants to undertake for his name, and then most effectually promotes them when all outward things for a time appear to obstruct their execution. I cannot but hope that the present painful visitation may turn out to the furtherance of the Gospel in the country to the spiritual good of which you have devoted all the energies and means you possess. There is one labourer less in your part of Christ's vineyard; but how know we that others may not spring up as it were from his ashes, incited by the example of his faith, and that your present Clergy may be cheered and invigorated by it, to abound in the work of the Lord? To these and others to whom your most excellent son was known, his death may preach more powerfully than he could have done by the most fervent discourses. Some Christians are appointed to glorify and serve God by their lives, some by their deaths. Bishop Bowen writes, "to us all it has been a most interesting and instructive scene." But in whatever way it may be, I doubt not of God's accompanying your endeavours with his blessing—indeed he is doing

It, and I hope and pray that he will continue and enlarge his goodness to you. You may feel bereft and as in a wilderness for the present, but the Divine presence and blessing will do more for your comfort than the company of the best of us; the temptations to which you now feel yourself more than ever exposed, that aid will ever enable you to resist, and the trials and sufferings of life it will enable you to sustain. How reviving is the recollection of the prophet's description of the goodness of God in past ages, now, no doubt, extended to his faithful servants! "In all their afflictions He was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them." With the consolations of the word of God before us, how confidently may we expect that he will deliver his spiritual Israel out of all their troubles! Even viewed under existing circumstances, your situation affords abundant ground for hope and comfort; but if your son's death be viewed on his account, how greatly may your consolation abound! To the son who received from you the image of the first Adam you have been, under God, the means of communicating the new man, which after God is created in righteousness and true holiness,—Christ was formed in him, the hope of glory. It has pleased God to take him early to his rest, to the enjoyment of himself in a blessed eternity; who can wish him back again in the vale of tears? It is the consummation of our hopes with regard to others as well as ourselves that they may so pass through things temporal as finally to obtain things eternal. We must, therefore, thank God for all who have died in his faith and fear; and with regard to the increase of care or trial which this separation occasions, cast all our care upon him, for he careth for us; and thus trusting in his goodness, shall find crooked things straight and rough places plain before us, for which we shall rejoice and praise God with all the redeemed from every kindred and tongue and nation, when we assemble before his throne to dwell with him for ever.

Extract from the answer of Bishop Chase to Mr. Dallin.

London, May 18, 1824.

My dear friend,—The tears which gushed from my eyes at every line of the first page of your good letter of the 13th inst., were not those of regret and sorrow that my son Philander has left this for a better world: no, the evidence of his faith in the Lord Jesus Christ was too conspicuous, and I feel mine too full and fearless that he has exchanged the trials of the wilderness for the enjoyment of Canaan, to admit the idea of selfish complaining sorrow. I grieved and still grieve that I have not proved myself worthy of such a son. Instead of being, as you seem to suppose, the instrument of his conversion, he has been more especially such of mine. His meekness and moderation often checked my impetuous temper, and his piety often enkindled my own. Dear loved youth! from an unsightly fruitless stock thou wast taken and engrafted into the vine Christ Jesus; thou wast in Christ by baptism, Christ was in thee by faith! Thy fragrance was of grace, not of nature; it was shed around, and all wondered and delighted at its sweetness; God has seen fit to remove thee, and why should I complain? The tempests which once beat upon thy lovely head now no longer shake thy tender frame; meekly didst thou bow to the storms of life, and they were many; God has now removed thee far beyond their reach; thou didst leave as a last legacy to thy father, thou didst leave even to him thy blessing—"Tell my father not to let my death damp his ardour in the cause of the Redeemer's Church." Thus thou didst leave me, and with the sweetness of heavenly love is thy name embalmed. It is, indeed, the balm of Gilead, the odour of Lebanon. Refreshed by its fragrance I return from the untimely grave, O my son, to mingle in the busy scenes of this troublesome world. I would wish to be with thee where thou art; but God's will is paramount, and in it I would fain rejoice, though it be for life or death. I have yet a dear wife and young children to care for, and above all I have the cares of the Church in the west of my dear country laid upon me,—at the thought of these, my sorrows are brushed away like a morning cloud; God seems to gird me about with strength; and by this I seem to be able to run and not be weary, to walk and not faint.

Faithfully yours,
PHILANDER CHASE.

(To be continued.)

CHRISTIAN PERFECTION:

A Sermon,

BY THE REV. EDWARD GARRARD MARSH, M.A.,
Prebendary of Southwell, and Rector of Waltham,
Lincolnshire.

2 CORINTHIANS, xlii. 9.

"This also we wish, even your perfection."

BEFORE we comment upon the wish here expressed by the apostle, it is necessary that we should understand precisely what he meant by the word which in the text is translated "perfection."

There can be no doubt that Saint Paul wished the perfection of all the disciples, even in the most absolute sense of that word. Our blessed Saviour had said in his sermon on the mount, "Be ye perfect, even as your Father, which is in heaven, is perfect;" and without all controversy that which the Lord commanded, his apostle desired to see fulfilled. Nor is even this divine perfection an object which Christians should ever leave out of view; for it is the ultimate scope of their pursuit, and will undoubtedly be granted in the end, not indeed in this life, but in that which is to come, to their patient continuance in well-doing. To be perfect, even as our Father, which is in heaven, is perfect—what does that awful comparison import? It imports that, as the Lord is both righteous and gracious—perfectly righteous and perfectly gracious in all his dispensations towards his people, so we in return love him to the full extent of all the faculties which he has given us, and love our neighbour also with an impartial and disinterested affection, as equally with ourselves an object of his care and goodness. This is Christian perfection; this it is permitted to us to wish for ourselves and for each other; this will hereafter be attained in the eternal world by the spirits of just men made perfect.

But this, notwithstanding, is not the perfection intended by Saint Paul in the text: he did indeed wish it; but the wish was too remote for practical effort: and therefore he formed a humbler wish, one more within the present reach of human infirmity, and one, the steady pursuit of which will be productive of immediate and perceptible improvement. Though it is necessary not to lose sight of that high prize of our calling which is set before us; yet our approaches towards it produce no sense of progress, because degrees of advancement are as nothing when the distance of the mark is infinite; and therefore the apostle narrows his wishes, and limits them within a nearer, a distinguishable horizon.

What, then, is the perfection which he means? The same word is used by the Evan-

gelsists, in its primary meaning, for repairing the fishers' nets, and thus signifies supplying all defects, and inserting the parts that are wanting. Accordingly this is the sense in which it is metaphorically used by the apostle, where, transferring the same idea to a spiritual subject, he says in the third chapter of his first epistle to the Thessalonians—"We pray exceedingly that we might perfect that which is lacking in your faith," or in other words, that we might supply its deficiencies. Just so likewise in his sixth chapter to the Galatians—"If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness:" where the idea of repairing a rent which had been made in the integrity of a fellow-disciple's character, and thus restoring its completeness, is distinctly preserved. The same word is used in two other passages at the close of the epistle to the Hebrews, and of the first of Saint Peter, where the sacred writers pray that the God of peace and of all grace would make the disciples perfect in every good work, to do his will, working in them that which is well pleasing in his sight; and again, that after they have suffered awhile, he would make them perfect by stablishing, strengthening, settling them. In both these places the work of making perfect is clearly a gradual process, consisting in the supply of deficiencies, and the correction of that which is wrong. Hence, when Saint Paul, two verses after the text, exhorts the brethren to be perfect, he is to be understood as urging them to look well to the imperfections of their own character, that every error may be rectified and every want supplied. To this effect he says to them—"Examine yourselves whether ye be in the faith. Prove your own selves. I pray to God that ye do no evil, but that ye should do that which is honest;" and adds, in the words of the text—"This also we wish, even your perfection."

The sentiment of Saint Paul, therefore, in this place is as if he had said—"Be not contented with a barren profession of faith. Do not think it enough, if you have obtained peace with God, or can persuade yourselves that you are justified by faith in our Lord Jesus Christ. But besides this," as Saint Peter in his second epistle amplifies the sentiment contained in this single word, "giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

This, then, being the wish expressed by Saint Paul for the disciples, our next question is, how we may best apply it to our own edification and improvement; and may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight.

My brethren, you must not imagine that the life of a Christian is an idle life. I do not mean that it requires you merely to be industrious in your several callings, to be diligent in business or active in charity, or to be careful in all the duties of relative and social life, as well as in the public services of religion. This also it undoubtedly requires of you. But there is much besides for a Christian to do in the peculiar nature of his Christian calling, and which may be discharged even by persons who have no great offices of active duty to perform, and may even be carried forward with impaired bodily senses, upon a bed of languishing, and with a crippled and helpless frame. For this also we must wish, for every one of you, even your perfection. And what does this wish imply? It implies growth in grace, progress in faith, hope, and love, advancement in the conquest of in-dwelling sin, correction of besetting faults in temper, habits, and conduct, and improvement in the acquisition of those heavenly dispositions which should adorn our profession.

Thus the commencement of the Christian life is the same in all; for its uniform commencement is that faith in the virtue of our Lord's meritorious atonement, whereby a sinner is justified, and peace of conscience attained. Even here indeed there is a difference; for that faith must be accompanied by repentance of sin, and in some that repentance will be more intense and that faith more perfect than in others; but still, until there is real repentance and genuine faith, there can be no justification. In this first step, therefore, of the Christian life all must agree.

But afterwards, when this portal is once passed, there is a vast difference in the pace of their progress, a difference which our Saviour expresses thus:—"They bring forth fruit, some a hundred-fold, some sixty, some thirty." They all bring forth some fruit, if their faith be genuine, for grace cannot be altogether unproductive; and even if the fruit be little, yet if it be the true fruit of the Spirit of God, it is not overlooked by him, who never despises the day of small things. But yet it is far from being a matter of indifference whether we bear much fruit or little, for "herein," said our blessed Redeemer, "is my Father glorified, that ye bear much fruit; so shall ye

be my disciples." Accordingly in this respect there are various degrees of grace here, as there will also be proportionate degrees of glory hereafter; and we are exhorted in this race of Christian virtue to covet earnestly the best gifts, to forget those things which are behind, to reach forth unto those things which are before, and so to press toward the mark for the prize of the high calling of God in Christ Jesus. It is in this respect also that scope is afforded for the discriminating instruction of a faithful minister, who has need of much spiritual understanding, that he may be able to apprehend the real state of those who apply to him, and to reprove, rebuke, exhort, with all long suffering and doctrine; and the people also have need of much meekness and humility of mind, that they may suffer the word of exhortation, and, looking not to their attainments, but to their deficiencies, may thus go on unto perfection. In this way every man's case has its peculiarities, and requires encouragement, warning, incitement, or instruction, suited to itself. And Saint John, combining the two requisites of individual self-inspection and of ministerial watchfulness, says to the brethren, partakers with him of the heavenly calling,—“Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward.”

Remember, therefore, Christian brethren, that what we wish is your perfection: it is not sufficient to confess your sins, to believe in Christ for their pardon, and to offer a few prayers for his grace and protection; faith must have its work, love its labour, and hope its patience—or the evidence of your Christian sincerity will be defective and unsatisfactory.

The remarks which I shall now make do not at all concern those who are strangers to the hopes and comforts of religion. They must repent of sin and believe the Gospel, they must be converted and become as little children, or the light of truth visits them in vain; they have no part in its promises, no share in its reward. I will suppose that you have taken this step, that you have really repented of sin, that you do indeed believe the Gospel.

Persons in this state of mind are yet sometimes still addicted to vices, which they have not at once surmounted: perhaps they are not yet sufficiently enlightened to see the whole enormity of sin; there are some evil courses of which they do not discern the mischief; or the temptation to some wrong habits, of which they do not discern the guile, recurs too often and too powerfully to be resisted by a faith which is at present weak and inexperienced; or they are timid Christians, and though they are in earnest desirous to walk uprightly ac-

cording to the truth of the Gospel, are easily carried away, by the force of example or the influence of authority, to act against the dictates of their conscience. These are inconsistencies of frequent occurrence, and yet are no certain proof that the root of the matter is not in them; for there is flame, smothered under smoking flax, which by due care in separating the cumbrous heap, may burst out and burn brightly. But the decisive question is, Are such persons satisfied with their condition? Are they contented to remain so? or are they desirous to obtain more light, more grace, more consistency, more progress? Are they ready to say—“That which I see not, teach thou me. If I have done iniquity, I will do no more.” For there is no more unvarying mark of a true Christian, than that he is one who is solicitous, not merely to receive, but to adorn the Gospel, and with that view to put aside everything which he knows to be unbecoming his profession, and to advance in the knowledge and the love of God.

But if a Christian be indeed intent on correcting the evils and supplying the deficiencies in his own character, that so he may present his body a living sacrifice, holy, acceptable unto God, which is his reasonable service, he cannot long continue addicted to any vice or any vicious practices. Either that habit will destroy his Christianity, or his Christianity will overcome that habit. Still, however, such is the inveteracy of our moral diseases, that some root of bitterness will remain in us to the end; either some hastiness of temper, impatience of contradiction, love of pre-eminence, dread of human censure, desire of human applause, or some other infirmity, will impair the singleness of our devotion, or tarnish the purity of our faith; and here again the influence of genuine Christianity will be felt in detecting these faults, and inducing a habit of vigilance against them. Failings, which once seemed to us of no moment, which still ought to be overlooked in the estimate of our character by our neighbours, come to be noticed, when the mind looks inward and compares its blemishes with the law of its God or the example of its Redeemer; and thus a habit of holy jealousy over itself is engendered, which will gradually soften every asperity, and melt down every selfish, proud, and unkindly feeling in the flame of divine love. Hence a Christian, who is a Christian indeed, will find the leaven of his religion pervade every portion of his behaviour, and will become a kinder friend, a more faithful servant, a more considerate master, and, in short, better in every relation of life, in proportion as his Christianity gains greater ascendancy over him. Be sure, my brethren, that, if you acquiesce

in any known failings, and are not desirous to remove every thing that you know to be unchristian from your intercourse with others, and even from the current of your private thoughts, you are not yet brought fully under the power of the Gospel; for this is what we wish for every one of you, and this is what every one of you should wish for himself, even your perfection.

The considerations, however, which have hitherto been adduced, relate chiefly to the second table of the law. But it is one peculiar distinction of a child of God, that, while he is more attentive than others to every social and relative obligation, he regards his duty to God with still greater reverence than his duty to his neighbour: in proportion, therefore, as he becomes imbued with the grace of God, he will become more sensible of the poverty of his devotion, the coldness of his affections, the wandering of his heart in prayer; and he will become more and more desirous to render his sabbatical exercises, his private devotions, and his family worship, real and effective acts of communion with God, by means of which he may improve in the knowledge and love of that Being, who is now considered by him as all his salvation and all his desire. Hence he will take increasing delight in meditating on the promises of Scripture; and as those promises all imply a meetness for the reception of them in those who are to partake of them, a meetness to be formed in us by the fatherly discipline of our God and the gracious operation of his Spirit, constraining us to acts of love and obedience, he will find a pleasure also in studying the precepts of the Bible, although they remind him of his miserable deficiencies and sins, because they form a correct picture of that character which he longs to acquire, by the continual observation of which he may learn to trace its lineaments more exactly. At the same time, and for the same reason, his confessions will be more deep and his praises more ardent; and he will thus come to know more and better what the apostle means when he says—"our fellowship is with the Father, and with his Son Jesus Christ."

Does this description, brethren, remind you of your own failings, of your distance from that standard at which you ought to aim, of the dulness and slowness of your hearts in that work in which you ought to mount up with wings as eagles, and not be weary? It is good that you should be reminded of them, that you may seek grace proportioned to your want, and that your need may be supplied. We wish your perfection, and therefore lay before you your weak points, that you may perceive how

much you have yet to do, if you would live up to the character of those whom the apostles described as beloved of God, called to be saints.

I will advert only to one more distinction, which will mark an advancing Christian. He will not only depart from those practices which he knows to be offensive to God, that so he may live near to him in act and thought, but he will become zealous for God, desirous to promote his honour, to extend his kingdom, and to further his plans of salvation. Hence he will become a philanthropist in the true sense of the word, having pity upon those immortal souls, of which he has learned to know the value, and ready to make exertions and sacrifices according to the opportunities afforded to him, for the purpose of diminishing the amount of misery and vice by which he is surrounded, and helping all his neighbours in the acquisition of the true riches.

You perceive, my brethren, that there is much to be done, if you would abound as you ought to do in the graces of your Christian calling. If you do perceive this, the next thing is to bestir yourselves that you may supply the deficiency. It is idle to sit mourning over your failings, over the languor of your prayers, the weakness of your faith, and the insensibility of your hearts. The right way to act under this consciousness of infirmity is to set yourselves to work, to abound in the active duties of a Christian, that so your feelings may follow in the train of your works. By visiting the fatherless and widows in their affliction, you will become better able to keep yourselves unspotted from the world; and by seeking to live more in the spirit of your prayers, your prayers themselves will be made better; till by patience, and comfort of the Scriptures, through the blessing of the God of the Scriptures, you become perfect—complete in all the elements of Christian character, thoroughly furnished unto all good works, and at length meet for the inheritance of the saints in light.

Alas, brethren, this is a high standard; who shall reach it? I answer in the words of our Saviour himself, "With men this is impossible, but not with God; for with God all things are possible." He desires your perfection, he also will supply your need; but he requires you to be in earnest, sensible of your wants, anxious to remove them, seeking from him the grace to will and to do according to his good pleasure; and then he is able to keep you from falling, to make you stand perfect and complete in all the will of God, to do exceeding abundantly above all that you ask or think, according to the power that worketh in you, and, in short, to supply

all your need according to his riches in glory
by Christ Jesus.

Now unto God and our Father be glory
for ever and ever. Amen.

SACRED POETRY.

By JAMES CHAMBERS, Esq.

No. VI.

Balade by Anne Askewe.—Quarles.

AMONGST the fragments of sacred poetry belonging to the early part of the sixteenth century, is one which I omitted to insert in chronological order, but which I shall extract here, because it will prove interesting to those readers who have perused a memoir of Anne Askewe, in a previous number of this periodical.* The fragment to which I allude is entitled "The Balade which Anne Askewe made and sung when she was in Newgate."† Though but a humble production, it derives a thrilling interest from the circumstance that it was written by this holy woman when waiting for her crown of glory.

"Like as the armed knyghte,
Appointed to the fiede,
With this world will I fighte,
And fayth shal be my shyld.

Fayth is that weapon stronge,
Which will not fayle at nede;
My foes therefore amonge,
Therewith wyl I procede.

• • • • •
Faythe of the fathers olde
Obtained right witness,
Whych makes me verye bolde
To fear no worldes distress.

I now rejoyce in harte,
And hope bydes me do so;
For Christ will take my part,
And ease me of my wo.

Thou sayst, Lord, whoso knocke,
To them Thou wylt attende;
Undo, therefore, the locke,
And thy stronge power sende.

More enemies now I have
Than heeres upon my head;
Let them not me deprave,
But fyght Thou in my steade.

• • • • •
Not oft I use to wryght
In prose, nor yet in rhyme;
Yet wyl I show one syght,
That I sawe in my tyme.

I sawe a royall throne,
Where Justyce shulde have sytte;
But in her steade was one
Of moody cruell wytte.

Absorpt was ryghtwysness,
As by the ragynge floude;
Satan, in his excess,
Sucte up the guiltesse bloude.

Then thought I,—Jesus, Lorde,
When Thou shalt judge us all,
Harde is it to recorde
On these men what wyl fall.

* Vol. iv. p. 236.

† From "The Examynacyon of Anne Askewe by the wicked Synagogue of Antychrist, with the elucydacyon of Johan Bale. Printed at Marpurg in Hessen, 1546."

Yet, Lorde, I Thee desyre,
For that they doe to me,
Let them not taste the hyre
Of their iniquytie."

Francis Quarles (born 1592, died 1642). I had written an extended memoir of this poet, with copious observations on his works, when I found that much of my information and many of my remarks had been anticipated by a writer in a former volume of this work.* To that memoir I refer the reader; but as no extracts from his writings are made there, I shall feel justified in presenting a limited selection from his poetry, because it is my firm conviction that very few are acquainted with the original imagery and striking sentiment which, despite his quaint conceits and unnatural measures, appear in all the productions of this abused poet.

His "Alphabet of Elegies" on Dr. Ailmer is well known. I select the tenth, for the sake of the account with which I shall introduce it.

Dr. Aylmer was a man of learning and piety. His whole life was a series of benevolent acts, and his death beautiful exceedingly. Being asked how he felt, he answered, "I thank God, heart-whole;" and laying one hand on his breast, and lifting the other up to heaven, he said, "The glory above giveth no room to sickness." And when death was rapidly approaching, "Let my people know," he said, "that their pastor died undaunted, and not afraid of death. I bless my God I have no fear, no doubt, no reluctance, but an assured confidence in the sin-overcoming merits of Jesus Christ." Then closing his mortal eyes with his own hands, he fell back on the pillow, while the smile on his dying features seemed to testify that he saw the heavenly Jerusalem, and that the deathless music of immortal harps had burst on his enraptured ear.

Quarles had sat at the feet of this Gamaliel, and we may know from his elegies that "true worth and grief were their parents."

"ELEGY X.

I wondered not to hear so brave an end,
Because I knew who made it could contend
With death, and conquer, and in open chase
Would spit defiance in his conquered face—
And did. Dauntless he trod him underneath
To shew the weakness of unarmed death.
Nay, had report or niggard fame denied
His name, it had been known that Ailmer died.

It was no wonder to hear rumour tell
That he, who died so oft, once died so well.
Great Lord of life, how hath thy dying breath
Made man, whom death hath conquered, conquer death!"

Quarles' poetry is remarkable not only for his quaint style, but eccentric metres. Occasionally they produced a good effect, as in the following lines, wherein the long-drawn harmony swells by degrees into a fuller and grander tone:

"BEHOLD,

How short a span
Was long enough of old
To measure out the life of man;
In those well-tempered days, his time was then
Surveyed, cast up, and found but threescore years and ten.

* Vol. iv. p. 69.

How soon
Our new-born light
Attains to full-aged noon!
And this how soon to gray-hair'd night:
We spring, we bud, we blossom, and we blast,
Ere we can count our days, our days they flee so fast."
Hieroglyphic IX.

In Fuller's "Abel Redivivus," a very rare book, are the following lines on Ridley, most probably written by Quarles. They are marked by a certain sternness, which Quarles' vigorous unbending mind impressed on all his productions.

"Read in the progress of this blessed story
Rome's cursed cruelty and Ridley's glory;
Rome's siren song, but Ridley's careless ear
Was deaf: they charmed, but Ridley would not hear.
Rome sung preferment, but brave Ridley's tongue
Condemned that false preferment which Rome sung.
Rome whispered wealth; but Ridley (whose great gain
Was godliness) he wad'd it with disdain.
Rome threatened durance; but great Ridley's mind
Was too, too strong for threats or chains to bind.
Rome thundered death; but Ridley's dauntless eye
Stared in Death's face, and scorn'd Death standing by:
In spite of Rome, for England's faith he stood,
And in the flames he sealed it with his blood."

The following list comprises all the poetical works of Quarles with which I am acquainted: probably the list might be extended by one more deeply read in the tomes of bygone ages. "The Scripture Histories of Samson, Job, Esther, and Jonah;" "The School of the Heart;" "Emblems;" "Sion's Elegies;" "Eleven Pious Meditations;" "Hieroglyphics of the Life of Man;" "Quintessence of Meditation;" "Alphabet of Elegies;" "Solomon's Recantation," a paraphrase on Ecclesiastes; and the "Shepherd's Oracles."

The poetry of Quarles may be compared to an old-fashioned garden, in which the trees are carved into unnatural distortions and unimaginable monsters. As it was once the fashion thus to interfere with nature in the management of her offspring, so, when our poet wrote, verse was esteemed in the same degree as it exhibited the traces of painful and elaborate art. Unfortunately Quarles, Herbert, and Cowley, fell into the current of public opinion, instead of directing its stream into a more excellent channel. Had the former kept in remembrance his own advice,* and elevated the standard of his own discerning judgment above the caprice of public opinion, his works, instead of meeting with neglect, ridicule, and contempt, would have received that attention which, after all, they well deserve and will richly repay.

But it was reserved for the immortal Milton to unite sublimity of thought with a corresponding sublimity of diction. Soaring aloft on the wings of imagination, he calmly sails through the regions of upper air, and, as he tells of the mysteries of redemption, inspiration breathes through his words.

Strongly contrasted with his calm sublimity are the fettered rhymes of a Quarles or Cowley. Occasionally an original idea will burst these bonds, and sometimes feeling will clothe itself in the garment of simplicity. His prayers and meditations, as indeed all his prose works, are equally eminent for piety and eloquence.

* "Clothe not thy language either with obscurity or affectation; in the one thou discoverest too much darkness, in the other too much lightness. He that speaks from the understanding to the understanding, is the best interpreter."

Quarles lived and died a zealous adherent of the Established Church. The last words which he spake were in Latin, and to this effect: "O dulcis Salvator mundi, sint tua ultima verba in cruce mea ultima verba in luce: 'In manus tuas, Domine, commendo spiritum meum.' Et quæ ore meo fari non possint, ab animo et corde sint a te accepta."

Garden, 1830.

GOD'S REASONS FOR PERMITTING IDOLATRY TO REMAIN.*

GOD could, with the same ease, have enabled the Israelites to put out those heathen nations at once, as by little and little; but it was not for their good that it should be so. God saw the pride of their hearts, and that they would be apt to arrogate to themselves the merit of their success, and the honour of an entire conquest. He therefore thought it best to permit some of his enemies to survive, and to be as thorns in their sides; so that the continued sense of their danger might keep up as constant a sense of their dependence on his help and protection. Moreover, the land which God had promised them being too large to be sufficiently peopled by them at first, it was necessary, as God himself observes, that the old inhabitants should not be consumed at once, lest the beasts of the field should increase upon them: that the peopling of the whole country would, therefore, be a work of time, and cost them much pains and industry to improve. After the same manner doth God deal with his people under the new law; he gives them not power to subdue all their spiritual enemies at once; and for this very reason—because pride, which is one of the most dangerous of all those enemies, is usually an effect of the very victory we gain over our other vices. Hence it often comes to pass, that as the children of Israel were not suffered to put out some of those nations who lived among them, although they had utterly consumed others; so likewise it is with many faithful and sincere Christians: after their conquest over the main body of sin, some remainders of it, some petty vices, are still left in them, which, though they daily lament, and strive against, they are not able to get the better of it. And this, as St. Gregory observes, is permitted by our heavenly Father, that the daily conflict with these enemies of our souls may keep us in a daily state of humility and mortification. Besides, the edifice of virtue goes on but slowly in the soul, and there is no arriving at that state of perfection, to which God hath called us, without passing through the several stages which lead thereto. It is the nature of all things here below to grow only by little and little, and to come to perfection but by slow degrees, by exercise and much labour. And as it is thus in the works of art and nature, so is it also in those of grace. The material world is an emblem and image of what passes in the spiritual. The same God works in all, and alike in all. Let these reflections teach us patience, both towards ourselves and others, and not to be discouraged at the small progress of virtue in our own souls, nor be too much offended with the slow improvements of our neighbours, nor children of our friends. If we yield not up ourselves as slaves to our lusts, but continue to maintain the fight; if we still resist, still persevere, with sincere, though frail endeavours to the end; we are assured a time will come when the Lord our God shall deliver these enemies unto us, and that he will destroy them, even all of them, with a mighty destruction, until they be utterly destroyed; that he will deliver their kings into our hands, and none shall be able to stand before us: i. e. both the greater and lesser corruptions and vices shall be totally destroyed. But this

* From Wogan.

will be only at the hour of death, in our last conflict. Then, and not till then, shall our blessed Lord "deliver Israel (all that are of Israel) from all their sins." Amen! So be it.

The Cabinet.

ON SOLITUDE.—There is in the human mind a natural dread of solitude. Nor is this to be wondered at; for solitude has no existence in the truth of things. It is a dark illusion of the mind; a spectre, which haunts the soul while dead in trespasses and sins; but which flies at the approach of light, and vanishes at the dawn of an eternal day. I repeat it, there is no such thing in real existence, as that solitude which the carnal mind pictures to itself, when sensible objects and visible witnesses are withdrawn. In theory all must admit this, who believe in the being and ubiquity of God. But there is, to the mind awakened to the life of faith, a practical and realising impression of the same great truth, which opens in the soul a sense of happiness unfelt before. "Ye are come," says the apostle, "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant." Such is the brilliant and august assembly into which the believer is, as it were, introduced, when he passes from darkness unto light, and enters into the kingdom of heaven. He then becomes a member of a society, whose union neither time nor place can sever. That separation from human intercourse, which once was felt as solitude, in all its gloom, is now sought and welcomed, as the season of communion with the inhabitants of brighter scenes and happier worlds. The man who has been thus enfranchised as a citizen of heaven exults in the thought, that henceforth he will never be alone, and that the weariness of solitude is gone for ever. He has discovered a secret which can cast a light upon the darkest hour, and fill with animation and felt importance, those seasons when existence presses, with its deadliest weight, upon the children of this world. He who is conscious of no witness but his fellow-men, and who feels that he has no part to act but in the eyes of the world, has lost all cheering motive to right conduct, when cut off by circumstances from human converse. In sleepless nights, and days of languor upon his couch, he has no employment but to count the hours, no companions but restlessness and pains. All worth living for, to him, hath fled. A burden to himself, and still left to himself, when, "in the night, he communes with his own heart, and searches out his spirit," what can he find there, but the mournful conviction, that he is "clean forgotten, as a dead man out of mind," that he is "become like a broken vessel?" How different is the experience of that man who knows that he is a "fellow-citizen with the saints, and of the household of God!" Though cast into the deepest shade of what the world calls solitude, he is never less alone than when alone. He is cheered by the consciousness that God is "about his path, and about his bed, and spieth out all his ways." He has a never-failing and animating motive for the right performance of every, the most trifling action; for all is done in the presence of that Being "in whose favour is life," and whose smile is the sunshine of the world of spirits. In the chamber of disease, in silence, and in darkness, he has still his duties to perform, his part to act, his battles to fight, and victories to gain: and all this, not only in the sight of God, but in the view of that cloud of witnesses, before whom every candidate for an immortal crown runs his heavenward race. He feels that no silent submission to his cross,

no patient endurance of his pain, no tear of penitence or sigh that breathes towards heaven, is forgotten before God. Nay, he is assured, that if God approves, angels and ministering spirits rejoice in witnessing how his "light afflictions, which are but for a moment, work for him a far more exceeding and eternal weight of glory." Such is the only solitude which the man of faith and prayer can know. Such are the scenes which open to his view in the loneliness of his closet; such the stars and constellations which appear, when the light of this world is withdrawn and its sun gone down.—*Rev. H. Woodward.*

THE ESSENTIAL AND CO-EQUAL DEITY OF CHRIST THE ONLY GROUND OF THE BELIEVER'S HOPE.—Whatever is ascribed to the Father and to the Spirit, is ascribed to the Son respecting his divine essence; and whatever names are peculiar to Jesus in the Scriptures, they are peculiar to him from some or other of his offices as man and mediator. If it were otherwise, by what a flimsy prop would the faith of God's people be supported? If Jesus was but a mere creature, he could merit but for himself; he could not atone for others. All his virtues, in that case, were they ever so many or ever so great, could avail but for his own justification; they would be due from him to the Author of his being, who bestowed upon him a capacity of exerting them. Not the highest angel in heaven, not a created potentate in the ethereal mansions, has a tittle more of goodness and obedience than he ought to have; consequently he has none to spare to them who need. If a sinner applied to them (as the deluded papists do to the saints), they would send him away, in the language of the wise virgins, saying, "Not so; lest there be not enough for us and for you: but go ye rather to them that sell (to those who have ought to dispose of, for we have not), and buy for yourselves." And, if there were no absurdity or blasphemy in the opinion of an inferior, dependent God, alas, what comfort can any distressed soul derive from him! He sees that his sins are so many and so great; that his nature is so radically evil and deceitful; that the world has so many temptations, calculated with the utmost sagacity and suitableness to ensnare him; and that, beyond all this (which alone would suffice to sink him into perdition), he has to wrestle against (spiritual) principalities, "against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places." The "whole armour of God" is requisite for his defence; the whole power of God is necessary for his perseverance and victory. But, if the Son of God be inferior to the Father, where is the line of inferiority to be drawn? Who can fix a point between that which is infinite and uncircumscribed, and that which is subordinate and derived? From whence are the ideas to arise of this comparison, and how can the principle be settled? And if the Son must be inferior to the Father, it would be right to determine (and it might be determined with much greater ease) how many degrees he is superior to an angel? But how are Deity and subordination compatible, unless upon the plan of heathenism and idolatry? The inferiority of God-head has certainly no foundation in the sacred volumes. These, conjointly, attribute the essential glories of the Father to the personality of the Son, and reciprocate to each of the Persons those titles which express the eternal power, the infinite existence, and the adorable glories, of the Unity. They point out to the believer God in Christ, and Jesus in Jehovah, as the alone object and grounds of his faith and adoration. The Spirit of truth bears witness with the Gospel in the believer's heart, giving him to know, "to see, and to handle (perceptions that imply assurance of) the word of life;" and enables him to have a blessed "fellowship with the Father, and with his Son Jesus Christ." This is a logic which the carnal mind cannot comprehend; this mode of reasoning is upon prin-

ciples that surely are not innate; and the deductions are formed upon premises and data laid down in a book, sealed and inscrutable to those who have not learned, as it were, the grammar of heaven.—*Serle's Hore Solitaria.*

TIMELY REPENTANCE.—If you find it so hard a thing to get from the power of one master-sin; if an old adulterer does dote, if an old drunkard be further from remedy than a young sinner, if covetousness grows with old age, if ambition be still more hydropic, and grows more thirsty for every draught of honour; you may easily resolve that old age, or your last sickness, is not so likely to be prosperous in the mortification of your long-prevailing sins. Do not all men desire to end their days in religion, to die in the arms of the Church, to expire under the conduct of a religious man? When ye are sick and dying, then nothing but prayers and sad complaints, and the groans of a tumultuous repentance, and the faint labours of an almost impossible mortification: then the despised priest is sent for; then he is a good man, and his words are oracles, and religion is truth, and sin is a load, and the sinner is a fool; then we watch for a word of comfort from his mouth, as the fearful prisoner for his fate upon the judge's answer. That which is true then, is true now; and therefore, to prevent so intolerable a danger, mortify your sin betime; for else you will hardly mortify it at all. Remember that the snail outwent the eagle, and won the goal, because she set out betime.—*Bp. Taylor.*

Poetry.

NATIONAL BALLADS.—No. XIV.

BY MISS M. A. STODART.

(For the Church of England Magazine.)

"The Bishop of Rome hath no jurisdiction within this realm of England."—*Art. xxxvii.*

THEY say, that we again may bend
Beneath the yoke of Rome,
Again may see the idol-mass
Rear'd in our sea-girt home.
But 'tis not so; our free-born hearts
Recoil e'en from the thought—
We cannot tamely yield the rights
Our fathers' lives have bought.

This land hath reek'd with martyrs' blood,
Hath glow'd with martyrs' fires,
And, phoenix-like, our Church reviv'd
Fresh from the funeral pyres:
Upon the ground on which we tread,
Our murder'd saints have pray'd —
Ye know not of what stubborn stuff
Our English hearts are made!

We're children of the islanders
Who drove the Armada back;
And still we keep the Spanish spears,
The torture, and the rack.*
Sturdy and stout our fathers were,
And we are stanch as they,
With hearts too firm, and necks too stiff,
To bend to popish sway.

We're sons of those who sent away
The Stuart in disdain,
And laugh'd to scorn the Gallic sword,
And spurn'd the Romish chain.

* In Queen Elizabeth's Armory in the Tower.

Italian priests shall never rule
Where stands the English throne;
Our Sovereign is God's minister,
Nor other sway we own!

BISHOP MOORE,

*Closing the Virginia Convention of 1839.**

THEY cluster'd round, that listening throng,—
The parting hour drew nigh;
And heighten'd feeling, deep and strong,
Spoke forth from eye to eye;

For reverend in his hoary years,
A white-rob'd prelate bent,
And trembling pathos wing'd his words
As to the heart they went.

With saintly love he urg'd the crowd
Salvation's hope to gain;
While gathering o'er his furrow'd cheek
The tears fell down like rain.

He wav'd his hand, and music woke
A warm and solemn strain;
His favourite hymn swell'd high, and fill'd
The consecrated fane.

Then from the hallow'd chancel forth
With faltering step he sped,
And fervent laid a father's hand
On every priestly head;

And breath'd the blessing of his God,
And full of meekness said,
"Be faithful in your Master's work
When your old bishop's dead.

For more than fifty years, my sons,
A Saviour's love supreme
Unto a sinful world hath been
My unexhausted theme.

Now see the blossoms of the grave
Are o'er my temples spread —
O, lead the seeking soul to Him
When your old bishop's dead."

Far wan'd the holy Sabbath-eve
On toward the midnight hour,
Before that spell-bound throng retir'd
To slumber's soothing power;

Yet many a sleeper 'mid his dream
Beheld in snowy stole
That patriarch-prelate's bending form,
Whose accents stirr'd the soul.

In smiles the summer-morn arose,
And many a grateful guest
From Norfolk's hospitable domes,
With tender memories, prest.

While o'er the broad and branching bay,
Which, like a flood, doth pour
A living tide in countless streams
Through fair Virginia's shore,—

O'er Rappahannock's fringed breast,
O'er rich Potomac's tide,
Or where the bold, resistless James
Rolls on with monarch pride,—

* From the [United States] "Southern Churchman."

The boats, that ask nor sail nor oar,
With speed majestic glide;
And many a thoughtful pastor leans
In silence o'er their side;

And while he seems to scan the flood
In silver 'neath him spread,
Revolves the charge, "Be strong for God,
When your old bishop's dead."

Hartford, June 27, 1839.

L. H. S.

Miscellaneous.

INFLUENCE OF MUSIC.—The diffusion of a taste for music, and the increasing elevation of its character, may be regarded as a national blessing. The tendency of music is to soften and purify the mind. The cultivation of a musical taste furnishes to the rich a refined and intellectual pursuit, which excludes the indulgence of frivolous and vicious amusements, and to the poor a "*laborum dulce lenimen*," a relaxation from toil, more attractive than the haunts of intemperance. All music of an elevated character is calculated to produce such effects; but it is to sacred music, above all, that they are to be ascribed. Music may sometimes be the handmaid of debauchery; but this music never can. Bacchanalian songs and glees may heighten the riot of a dissolute party; but that man must be profligate beyond conception, whose mind can entertain gross propensities while the words of inspiration, clothed with the sounds of Handel, are in his ears. In the densely peopled manufacturing districts of Yorkshire, Lancashire, and Derbyshire, music is cultivated among the working classes to an extent unparalleled in any other part of the kingdom. Every town has its choral society, supported by the amateurs of the place and its neighbourhood, where the sacred works of Handel, and the more modern masters, are performed with precision and effect, by a vocal and instrumental orchestra, consisting of mechanics and work-people; and every village-church has its occasional holiday oratorio, where a well-chosen and well-performed selection of sacred music is listened to by a decent and attentive audience of the same class as the performers, mingled with their employers and their families. Hence the practice of this music is an ordinary domestic and social recreation among the working classes of these districts; and its influence is of the most salutary kind. The people, in their manners and usages, retain much of the simplicity of "the olden time;" the spirit of industrious independence maintains its ground among them, and they preserve much of their religious feelings and domestic affections, in spite of the demoralising effects of a crowded population, fluctuating employment, and pauperism. Their employers promote and encourage so salutary a recreation, by countenancing, and contributing to defray the expenses of their musical associations; and some great manufacturers provide regular musical instruction for such of their work-people as shew a disposition for it. "It is earnestly to be wished," says a late writer, "that such an example were generally followed, in establishments where great numbers of people are employed. Wherever the working classes are taught to prefer the pleasures of intellect, and even of taste, to the gratification of sense, a great and favourable change takes place in their character and manners. They are no longer driven, by mere vacuity of mind, to the beer-shop; and a pastime, which opens their minds to the impressions produced by the strains of Handel and Haydn, combined with the inspired poetry of the Scriptures, becomes something infinitely better than the amusement of an idle hour. Sentiments are awakened which make them love their families and their homes; their wages are not squan-

dered in intemperance; and they become happier as well as better." In every class of society the influence of music is salutary. Intemperance may be rendered more riotous and more vicious by the excitement of loose and profane songs, and music may be an auxiliary to the meretricious blandishments of the stage. But the best gifts of nature and art may be turned to instruments of evil; and music, innocent in itself, is merely abused when it is conjoined with immoral poetry and the allurements of pleasure. "Music," says Burney, "may be applied to licentious poetry; but the poetry then corrupts the music, not the music the poetry. It has often regulated the movements of lascivious dances; but such airs heard, for the first time, without the song or dance, could convey no impure ideas to an innocent imagination; so that Montesquieu's assertion is still in force, that 'music is the only one of all the arts which does not corrupt the mind.'"—*Hogarth's Musical History*.

MARTYRDOM.—I will relate a remarkable instance of modern martyrdom. A young Greek, some years ago, whose name was Paniotes, was servant to a Turkish nobleman called Osman Effendi. He came with his master to Jerusalem; and when Osman Effendi went to worship in the mosque of Omar, this young Greek accompanied him. Soon after, Osman Effendi undertook a journey to Damascus, intending to return to Jerusalem, and left Paniotes to await his return. When the pasha of Damascus arrived here on his annual visit, Paniotes was accused to him of having profaned the mosque of Omar, by having entered it. He was summoned to appear before the pasha, and questioned as to why he did so; he answered, that he had followed his master, whom it was his duty to follow. The penalty was death, or to turn Muhammedan, which was much pressed upon him. Paniotes exclaimed, "Christ is risen, who is the Son of the living God. I fear nothing." Pasha: "Say God is God, and Muhammed the prophet of God, and I adopt you as my son." Paniotes: "Christ is risen, I fear nothing." They led him out before the Castle of David, and drew up the soldiers around him, with their swords drawn; but Paniotes exclaimed, "I am a Christian! Christ is risen! I fear nothing!" He knelt down and prayed to Jesus Christ the Son of God, and exclaimed, "Christ is risen! I fear nothing." Even Christians advised him to turn Muhammedan. He exclaimed, "Christ is risen! I fear nothing." The executioner lifted up his fine hair, which he wore, as many Greeks do, flowing down to the shoulders, and struck him several times with the sword, so as to draw blood, in the hope that he might relent; but Paniotes continued, "Jesus is the Son of the living God;" and crossing himself, exclaimed, "Christ is risen; I fear nothing!" and his head fell.—*Wolf's Journal*.

GOD'S CHILDREN MUST HAVE GOD'S QUALITIES.—The Roman censors took such a distaste of the son of Africanus for his wicked life, that they took a ring off his finger on which the image of his father was engraved, because he so much degenerated from his father's excellent qualities, that they would not suffer him to wear his father's image in a ring, whose likeness he bore not in his mind. Neither will God suffer any to bear his name, and be accounted his sons, who bear not his image, who resemble not his attributes in their virtues, his simplicity in their sincerity, his immutability in their constancy, his purity in their chastity, his goodness in their charity, his justice in their integrity.—*Featley's Sermons*.

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THE FAMILY OF GOD IN HEAVEN AND EARTH.

BY THE REV. R. MEEK, M.A.,
Rector of Richmond, Yorkshire.

AMONG the principal benefits or fruits of the religion of Christ, which should endear it to our hearts, may be noticed the union it produces among those who are the subjects of it. In this its opposition to sin is manifest. The effect of sin has been to separate between man and his God, and between man and man. The religion of Christ was designed to counteract, and ultimately to destroy, this effect. The design of God, in this great dispensation of mercy, is thus declared by the apostle;—"that in the dispensation of the fulness of the times, he might gather together in one all things in Christ, both which are in heaven, and which are in earth, even in Christ" (Eph. i. 10). As, by the introduction of sin, disunion and strife were introduced into the moral world; so, wherever the religion of Christ prevails, and in the degree in which it prevails, order, union, and love, are restored. It restores fallen man to communion with his God. It unites man to man in Christian fellowship. It annihilates "the middle wall of partition" between Jew and Gentile; it becomes a bond of union between nations; and when it shall diffuse its influence over the world, it will convert the whole race of mankind into one happy family: wars and strife shall cease, and the innocence, the union, and the happiness of lost paradise shall be restored.

How interesting the view given us of this cementing and uniting tendency of the reli-

gion of Christ by St. Paul (Eph. iii. 15), where the great body of those who are true believers in Christ, who bear his name, and submit to his authority, of every age, language, and country, are spoken of as "one family!" Though once "afar off by wicked works," and "children of wrath" even as others, and "children of the wicked one;" yet, converted by the grace of God, and spiritually united to Christ by a living faith, they are no longer "strangers and foreigners, but fellow-citizens with the saints and of the household of God." The representation of the apostle goes even beyond this. It makes this spiritual union of believers to extend beyond the limits of time and mortality; it tells us in effect that neither distance nor death can dissolve this union; for that blessed spirits above, in the church triumphant, and redeemed spirits below, in the church militant, are *one family* in Christ: "of whom," says he, "the whole family in heaven and earth is named." Keeping this lovely representation in view, we may consider—First, The state and circumstances of that part of the family of God, on earth. It is clear that all "named of Christ"—all who have fled to the Saviour as the refuge of their souls—belong to one happy and redeemed family. God is their Father, Christ their elder Brother, the saints of every age their brethren; heaven is their Father's house, and their everlasting home. The questions will be asked, on what grounds do we claim for all believers in Christ this great honour and privilege, and how may we know whether we belong to this family?

They who belong to this family of God are spiritually born into it. By natural birth we

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become children or members of the family to which we respectively belong. But we are not by nature born into the family of God. An inspired apostle declares that "by nature ye are the children of wrath, even as others" (Eph. ii. 3). While in a state of nature, we are alienated from the family of God, and as "children of disobedience" are "the children of the wicked one," members of the family of the prince of darkness. Humbling as this truth is, it is one which our Lord preached to those who prided themselves on being the favourites of heaven; "Ye are of your father the devil, and the lusts of your father ye will do" (John viii. 44). Nor are we truly members of the family of God merely by the outward sacrament of baptism. It is indeed a great privilege to be thus introduced into the visible church; but we must not think this of itself sufficient to constitute us real children of God. Too many give awful proof by their unholy lives, that, though introduced into the visible family of God, they are destitute of that "inward and spiritual grace" which makes them really and spiritually the "children of God by faith which is in Christ Jesus." It is by spiritual regeneration of the soul, the work of the Holy Ghost, that we become the children of God, and true members of his family. This is that great change, the necessity of which our Lord preached to Nicodemus—"Marvel not that I said unto you, ye must be born again" (John iii. 7). Where this great moral change is wrought in the soul of man by the Holy Ghost, a principle of spiritual life is received; such obtain from God "a new heart and a right spirit"—they are "renewed" and changed "in the spirit of their minds"—"if any man be in Christ he is a new creature, (a new creation); old things have all passed away, and all things have become new" (2 Cor. v. 17). The love and reigning power of sin ceases in such regenerate souls. Holy desires and affections prevail there; and such live "holily, righteously, and godly, in this present evil world." How important is it then to have evidence in our own souls, that we have experienced this great change, without which we cannot belong to the spiritual family of God, and on which turns our immortal destinies! This connects us with God as our Father, with Christ as our Redeemer, with the Holy Ghost as our Sanctifier, with all the saints on earth and the glorified above as our brethren, and with heaven as our everlasting home and inheritance. To those who are thus spiritually regenerated, and who by faith receive, and rest on Christ, as their Redeemer, "God gives power to become the sons of God" (John i. 12). God "puts them among his children." He adopts them

freely into his family, calls them, loves them, and deals with them as "his sons and his daughters, and they shall be owned as such" "in that day when he makes up his jewels." These constitute in every age, and in every place, that true Church which Christ purchased with his own blood; that special and "peculiar people" whom God reckons as his own, whom he hath "formed for himself to shew forth his praise;" his own "family," in which he delights, and who shall dwell with him for ever. Thus, all who are thus spiritually born of God, are spiritually united to each other as brethren and members of one family.

The members of this family of God exhibit certain characteristic features which shew them to belong to one family. They resemble each other. They may differ in mere circumstantial. Some may be rich, others poor; some learned, others unlearned: but in essentials they are alike. Each resembles Christ in holiness; they all love holiness, and hate sin. They exhibit alienation and separation from the world. They love the brethren; they all love prayer and the house of God, and cannot be happy in the neglect of either. They feel the same sorrow for sin, are exercised in the same conflict against it. They all love Jesus, whose name they bear; depend on him alone for salvation, and live to his glory. They are the subjects of the same fears, animated by the same hopes, and look forward to the same heaven as their home and inheritance. As a further confirmation of this statement, we may observe—

The members of this family as they recognise each other, feel that they are united to each other by spiritual and indissoluble ties. This explains the fact, that no sooner do the people of God perceive in others the evidences of a work of grace in the soul, than they feel a spiritual union and affection towards such as brethren. How interesting the manifestation of this in the case of Saul of Tarsus. When first the timid and cautious Ananias was commanded by the Lord to go to him, he hesitated and feared to do so; he was ignorant of the change which God had wrought in the heart of the persecutor. But no sooner does he know the fact that Saul was converted, than he hastens to him and thus addresses him, "Brother Saul." When Onesimus the runaway slave was converted, the apostle calls him "a brother beloved in the Lord." Thus it happens, (and what Christian is not conscious of it?) that when a Christian visits a place and a circle unknown to him before, if he happens to meet with those who love the Saviour, though strangers to him, perceiving in them the marks of the children of God, he feels at once united in

spirit to them as God's children, enjoys with them the communion of saints, joys and converses with them as brethren of the same family. Nor need we wonder at this; for the beloved disciple says, "we know that we have passed from death unto life, because we love the brethren" (1 John iii. 14). And again, "every one that loveth God that begeth, loveth him also that is begotten of him" (v. 1). This spiritual love of the brethren, is that "family affection of Christianity," that spiritual tie, which unites the people of God to each other, as members of one family; it is a bond of affection and union superior to and stronger than every other, and more durable; it is formed of the elements of eternity, it survives all the accidents of time, it cannot be dissolved by the stroke of death, it will exist for ever.

Happy they who belong to the family of God! They are the objects of the special love and care of the Triune Jehovah. All their chastisements and trials in this life are designed for their good. The chastising rod is in the hand of a Father who loves them, and is, as one observes, but as the pencil by which he draws his own image in the Christian's soul. All the previous promises of the word, and all the privileges of the gospel, belong to the family of God. "All things work together for their good." "If children, then heirs, heirs of God, and joint heirs with Christ Jesus" (Rom. viii. 17). Who can compare prospects and expectations with the meanest and poorest member of this family? The child of God may be poor, despised, and neglected among men, as Lazarus at the rich man's gate, but he is rich in spiritual blessings now, and rich in glorious hopes; "now is he a son of God, and it does not appear what he shall be: but when Christ who is his life shall appear, then shall he appear with him in glory." He is "begotten again to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven" (1 Pet. i. 3, 4). Are you, my readers, members of this blessed family? Are such your glorious expectations? "What manner of persons ought ye to be, in all holy conversation and godliness?" All this should give to your feelings, views, and conduct, a corresponding dignity and elevation. How inconsistent with the dignity and expectations of children of God to walk as others do, to conform to the world, and set your affections on earthly things! How constantly should you pray and endeavour to exhibit that holiness and elevation of character, of feeling, and pursuit, which are the true characteristics of God's children! How anxious should you be to exhibit in prosperity and adversity, under all the circumstances, and

in all the relations of life, that Christian deportment, which will constrain all to acknowledge you as children of God!

But we proceed to notice, *secondly*, the circumstances of that part of this blessed family which is in heaven. The apostle represents the great body of the redeemed as a family, a part of which is on earth, and a part in heaven. How interesting is this view! We said before, that all the members of this family were united in spirit to each other, by spiritual and indissoluble ties; and does not this representation justify that observation? Does he not clearly state, that the glorified redeemed from earth now before the throne in heaven, and the redeemed now on earth, still constitute but one family? the connection between them is still unbroken. Those in heaven are in the situation of children who have reached their Father's house; those on earth are in the situation of children not yet arrived at home, but on their way thither. Still, they who are happy and safe at home, and they who are passing through tribulation on their way thither, are but one family. What a soothing and cheering consideration is this to those bereaved of pious friends! Go not, like Martha and Mary, to the grave to weep; they are not there, but with that part of the family of God above, holy, happy, and safe. You miss them from your little circle; but, though they are gone out of the world, they have not gone out of the family. They are at home, you are yet in the wilderness; the stream of death alone separates; that stream once passed, and they will welcome you on the shores of immortality, and you like them also shall be happy for ever, and with them, in your Father's house above.

Though the attempt were vain to give an adequate idea of the glory and happiness of that part of the family of God in heaven, yet let us endeavour, by the aid of God's holy word, to contemplate it. Those happy and glorified spirits are now far removed from a world of sin and sorrow, which was to them a scene of much sorrow and tribulation, and are now in that "better country," where the curse, and sin, and sorrow, are unknown. They are now pure, disembodied spirits; they have left behind them those frail and sinful bodies, which were often felt to be a clog, a weariness, and a pollution to their souls. They are no longer subject to ignorance and mistake; to them all mysteries in the word of God, and all the mysteries of Providence and grace, are now fully and satisfactorily revealed; they see as they are seen, and know as they are known; not now as through a glass darkly, but face to face. They enjoy the communion of saints, unimpaired by

those circumstances which hindered and marred it on earth; no difference of opinion, no sectional peculiarities, now operate as barriers to communion. In the heavenly temple they are happily united with many who were their fellow-worshippers on earth, and with many from whom they were here separate in worship; in that celestial temple they now serve God and the Lamb, as they desired, without weariness, without imperfection, without interruption. They are now beyond the reach of temptation to evil—they no longer struggle with the corruptions of a sinful heart—they are no longer oppressed with uncertainty, or doubt, or fear, as to that spiritual state—they now enjoy perfect holiness—they are now with the Saviour whom they loved; they behold his unrevealed glories, as heirs in possession—they enjoy God, and are the rejoicing joint-heirs with Christ in the glories of eternity. And as they still continue members of that blessed family of God, a part of which is yet on earth, we may infer from this, that they feel a lively interest in that part of the family still below; their sympathies and recollections are not annihilated—to them, doubtless, unknown to us, various channels of information as to the family on earth are opened; they joy when fresh members return to it by repentance; they welcome home to glory the members of it as they arrive from earth; they watch and rejoice in the spread and triumphs of the gospel in our world, as by this means God's elect are gathered in, and from time to time large accessions are made to this family, and look forward with glorious and assured hope to that happy day when the family shall be complete—when the last heaven-born member shall be added to it, when the *whole* family shall be in heaven; when as his ransomed and sanctified church, Christ shall “see in it the travail of his soul, and be satisfied,” and shall “present it to his Father, a glorious church, not having spot or wrinkle or any such thing.” Then the mystery of God will be finished—then the whole family will be in heaven, a happy, united, glorious family for ever!

This subject should lead us all to examine our own hearts and lives, to ascertain whether we belong to the family of God. On hearing of the present blessings and the future glories of this family, who is not led to offer up the prayer—“Make us, O Lord, to be numbered with thy saints in glory everlasting!” Vain is the hope of forming a part of the glorious family above, if we do not belong to the family of God below. Have we experienced that

Ghost, without which we cannot belong to this happy family? Let us also bear in mind that a holy “meetness” is necessary to prepare us to join the glorified above; for “without holiness no man shall see the Lord,” or be admitted to the society of “an innumerable company of angels, and the spirits of the just made perfect” in the heavenly state. If we properly considered this, it would demonstrate to us the folly of the hope cherished by some, that though they live in sin and vanity here, they shall be united with the holy and blessed hereafter; it would lead us to search and try our hearts and our ways; it would lead us to earnest prayer to God to regenerate our souls by his Holy Spirit, and to advance us from day to day in that holiness of heart and life which alone can prove us the children of God in this life, and make us “meet for the inheritance of the saints in light;” it would guard us against spiritual sloth, and excite us to holy diligence as “followers of them who through faith and patience are now inheriting the promises.”

This subject powerfully addresses itself to those who are parents, and whom the providence of God has placed at the head of a family; how anxious should such feel, that those who are so closely connected with them by the ties of nature, should be made partakers with them of the grace of God; that thus walking as a family, or as heirs *together* of the grace of life in this world, they may hereafter *together* be heirs in possession. Every Christian parent must not be anxious only for his own salvation, but also for the salvation of the children which God has given him. He is concerned that “the *whole* family” may be in heaven: he cannot endure the thought of resigning one of his family at death for ever, or of missing one at the right-hand of God, or in the assembly of the glorified in heaven. How diligently, then, by example, and precept, and prayer, should Christian parents labour for the salvation of their families, that “the *whole* family” may be in heaven! And what a source of consolation will this be to such, under those bereavements which agonize their hearts, to consider though “Joseph is not, and Simeon is not,” and beloved Benjamin is taken also; that they are not lost, but only gone before them to heaven; and that, in God's good time, “the *whole* family” will meet there, where the pang of sorrow and separation is unknown, and where “there is no more death.” Happy parent, who, in the last great day, shall have with joy to present his “*whole* family” before “the Judge of all,” and say—“Behold, here am I, and the children whom thou hast given me!”

Alas! of how few families can we indulge this glorious hope—that the *whole* family will be in heaven! How few families do we behold, all the members of which are on the Lord's side! One appears decided for God in the family; the rest are the servants of sin and the world. Are there not among my readers the careless and unconverted members of religious families? The pious parents and relatives of some of you now form a part of the glorified family of God above. While they were alive on the earth, you were witnesses of their faith and holiness; you they often counselled to forsake sin, to turn away from the vanities of the world, and give up yourselves to the service of your God and Saviour; often—though you knew it not—they prayed for your conversion in private; they joyed when they took you with them to the house of God, and saw you seated by their side. They are gone to join the family above. Are you following them? Death has made a separation between you and them; can you endure that that separation should be for ever? Can you endure the idea of seeing them happy and glorious at the right hand of the Judge at the last day; while you, separated far from them, shall stand miserable, rejected, and condemned, on the left? My brethren, let us all seek the grace of God in earnestness and in truth; let us seek now to belong to the family of God, and then shall we be “numbered with them in glory everlasting.”

FANNY CLARE.

“The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit.”—*John, iii. 7.*

“I wish you would walk to C—— to-morrow, to visit Fanny Clare,” said Mr. H., at whose house I spent the summer of 18—: “she cannot live much longer.” The afternoon of the next day I wound my way, through some very fine scenery, towards the hamlet in which lived the object of my walk. The first part of my road lay through long shady lanes, the hedges of which, richly adorned with woodbines, eglantines, and other wild flowers, were here and there (it would seem, intentionally) broken, to afford to the passing traveller a view of the great expanse of ocean, which rolled at the foot of the cliffs over which the road extended. After quitting the lanes, I began to ascend one of the highest points of rock which is to be seen on the Devon coast: it rises majestically from amid the waves of the sea, which continually (though without power to weaken its firm foundation) beat around its base. The white chalky sides are covered in many parts with creepers, whose varied hues form a lovely contrast to the barren heights which they adorn. This cliff appears to me an apt emblem of that one Rock on which the believer builds all his hopes for time and eternity; for there it stands, has stood, and so long as the earth remains, it seems, shall stand, unchangeably the same. I soon reached the summit of the rock, where I paused to rest, and contemplate the scene before me: my eyes wandered over thirty miles’ distance of ocean, on the smooth

bosom of which were to be seen many vessels, of different dimensions, some at anchor, others majestically ploughing the waves towards their destined ports: one, from the lightness of its structure, and the rapidity with which it glided onwards, particularly attracted my attention. Beautiful vessel! I thought; your white sails fanned with heaven’s soft, vigorous breeze, how full of hope is your present course! but who can tell how speedily yon bright sky will be overcast with dark clouds, and the tempest rage rudely around? Could my voice be heard, I would urge those whose lots are cast in yon frail bark to seek for their pilot Him who stilleth the raging of the seas, who to the wildest tempest saith, “Peace, be still.” And you, too, Christian mariner, just embarked on life’s eventful ocean, seek to be guided by him continually; then, whatever storms arise, how securely you may rest, knowing that your Father is at the helm! But I must no longer linger; time will not tarry for me, and I shall not, if I do not hasten onwards, reach my destined point ere the shadows of evening close around me.

I now began to descend the side of the cliff, and saw the white cottages of the village. “Do you know where Fanny Clare lives?” I said to a little girl, who was sitting at the door of one of the cottages, with her lace-pillow on her lap, over which the bobbins were thrown with a rapidity which makes the eye of the observer to dazzle. “I’ll shew you where her lives,” was the answer; “but hers in the ‘cline, and the doctor says her can’t live.” She took me up a narrow lane, at the end of which I saw a small cottage, which I soon entered, and was presently welcomed by a kind, but sorrowful smile, from a neat, elderly woman. “You are, ma’am, the lady Mr. H. said he would send to my poor child, I suppose?” “Yes,” I replied, “I should like to see her.” “She is coming down directly; I fear,” she added with a sigh, “for the last time. Do pray sit down, ma’am.” “Perhaps,” I said, “the sight of a stranger may agitate her: I will go away for a short time, and then return when she is settled.” “O no,” she was about to answer, when the sound of a feeble voice calling “Mother,” summoned her to assist the poor invalid in descending the staircase. I had time, while alone, to look around me, and observe the many innocent decorations of the room in which I sat: every thing bespoke industry and neatness,—that lovely ornament of the female character—which, in whatever rank it be found, sheds around that charm which the apostle urged, when he said, “Let all things be done in order.” I now remember the festoons, formed with shells strung together, which hung over the dresser, on which some pewter-plates were ranged, shining so brightly, that I could see my own face reflected in them: the piece of coral, and curious star-fish, which decorated the mantelpiece,—all these are as clearly presented to my mind’s eye, as if it were only yesterday I had looked on them. How wonderful the power of memory over our minds, and the connexion of events caused by it! As I write these things, simple as they are in themselves, I seem, by the recollection of them, as they then struck my inquiring gaze, to step back years of my life for ever gone by; the remembrance of scenes and experiences connected with them crowds tumultuously on my mind. It seems, for a moment, that I am again in that little cottage, far from my family, in the very situation I then filled, instead of being in my father’s house, enjoying the sunshine of his smile.

Recollection! what a word!
‘Tis surely sent from heaven:
Often it wakes joyous light,
Then by its sorrow’s given.

Recollection! ‘tis by thee
We look on lov’d ones gone;
’Twould seem they almost speak to us
Of joys for ever flown.

Recollection ! 'tis by thee
My childhood comes again :
It seems but a long yesterday
Of mingled joy and pain.

I'm sitting in the very place
Where first I learnt to pray :
But O, how chang'd is every thing,
Since that long-distant day !

I'm chang'd, and much I lov'd is gone :
I'll never see it more :
The thought is sad, and yet there's joy
By recollection's power.

There's sadness when I think of earth,
But joy to think of heaven ;
O recollection ! 'tis by thee
True happiness is given !

I was not long left to my own reflections : in a few moments Fanny Clare stood (or her mother, rather, supported her) before me. We soon formed a kind of couch for her of the chairs, on which, assisted by pillows, she lay for some time, unable to speak from the violence of the cough, caused by the exertion of coming down stairs. It seemed as if it would rend her delicate frame asunder. When she was a little recovered, I opened the Bible I had with me : at the sight of it a smile brightened her face. "I will read to you some of these precious words," I said ; "they are comfort for every hour : they tell us of Him who is gone to prepare mansions for us, in a country where we shall never say, 'I am sick.' Doubtless," I added, "you now find this book afford much comfort." "Yes," she answered, with as much fervency as weakness would allow, "it does comfort me." I then read to her the fourteenth chapter of St. John's Gospel ; she listened with earnest attention to the first part of it, in which our Lord comforts his disciples, by telling them, that in his "Father's house are many mansions." She repeated "many mansions," as if not quite understanding the meaning of the words. "Yes," I answered, "a mansion, or place of rest and comfort, suited to every one who shall have come out of great tribulation ; and our great Redeemer invites all to come : his words are, 'Come unto me, all ye that labour, and are heavy-laden, and I will give you rest.'" But she answered, "Can it be for me ? I have been such a great sinner !" I replied, "Jesus Christ came into the world to save sinners." A slight noise at the door interrupted me ; it opened, and a young woman entered, carrying an infant about a twelvemonth old, while a little child held her gown : they came eagerly forward from behind a screen, which hid me from them, but stopped suddenly at the sight of a stranger. The poor invalid raised her eyes, and smiled sweetly on them. I have often thought the smile with which a mother welcomes her child, especially the youngest, has in it a sweetness peculiar to itself. The present scene was one of much interest : the baby made an effort to spring towards its mother, but her feeble arms could no longer support the precious burden, and the little creature was gently, but firmly restrained by the young woman. I saw the coral lip raised, and the colour mount into the soft cheek of the infant ; he uttered a faint cry, and then, as if conscious that his grief would pain her who had caused it, he laid his head on the shoulder of his nurse, and remained quiet. "Are these your little ones ?" I asked ? "Yes, ma'am," she replied ; "and it is for the sake of these dear babes, had it been the blessed will of Him who has laid me thus low, that I desire to remain here." With confidence I could answer her from the words of promise ; "Leave thy fatherless children to me." She seemed comforted. Truly, in this blessed volume, there is a balm for every wound.

"That word of promise, how it flings abroad
Its perfume o'er the Christian's thorny road !"—*Cooper.*

Fanny now seemed too weak for further conversation. After commending her to Him who has said for

his people's comfort, "I will never leave thee," I left the cottage.

Several days passed before I could again go to C—. When I reached the cottage, I found no one in the room below, but on calling at the foot of the narrow staircase, I was invited to go up, which I immediately did. When I entered the little chamber, the first object which attracted my attention was Fanny, who lay in a broken slumber on the bed. Had it not been for the hectic glow which tinged her cheek, I might have concluded that this was the slumber of death. "Do not disturb her," I said, in a whisper to her mother : "has she been long sleeping ?" "Oh, no, ma'am," she answered, "the cough will not let her." "Is she your only child ?" "No, ma'am, I have two more ; a son at sea, and the young woman you saw with the children." Where is her husband ?" I asked. "He is a fisherman, and obliged to be absent during great part of the day from home." From the expression which passed over the woman's face, I thought she could have added, he might be oftener here ; but she did not then tell me what I afterwards heard, that Fanny had been long neglected, by a husband to whom she had ever proved herself an affectionate and attentive wife.

We continued to watch Fanny for some minutes as she lay sleeping before us, when her mother looking earnestly and sorrowfully on her, said to me, "O ma'am, how can I part with my child ? she has always been a blessing to me ; she was my comfort when her poor father was drowned at sea : and her poor babes, too, what will become of them ?" I could only say, "The Lord gave, and he now sees fit to take away your child : faith enables us to add, 'blessed be the name of the Lord.' He has a nobler work for her, therefore he says, 'Come up here.'" As she stood weeping before me, I thought, how strong are the feelings of a parent ! there is no earthly love so free from selfishness ; it is a love which is quenched only by death ; slighted often by the object on whom it is lavished, it returns again and again, and knows no change from misconduct, absence, or any other cause. But there is a love stronger still : many waters cannot quench that love ; it is the love of Him who inhabiteth eternity, dwelling in light which no mortal eye can behold. Daily experience proves to us the strength of that love. When the billows of sin, affliction, and trials of various kinds, threaten to overwhelm the troubled mind, the bright beacon of love is discerned through the darkest cloud ; and the eye which by faith is steadily fixed thereon, finds "Peace, which passes all understanding." Fanny opened her eyes, and fixing them on me, said, "I feared, ma'am, you would not come again." I told her how much I had wished to be with her before, but could not. Her sleep had refreshed her, and she listened with earnest attention to those passages in the Revelation which give us such bright descriptions of heaven. "When," I said to her, "we are about to visit a strange place—be it near to us or distant—and expect to remain there even only a short time, how anxious we are to learn every thing we can about it, and the people who inhabit it ! The land to which I cannot but feel assured you are going is heaven."—Here she interrupted me, saying, with an expression of earnest inquiry I never can forget, "Dear lady, how can I be certain that I am going to heaven ?" "Because," I replied, "I feel certain that you are trusting simply in that Saviour who has promised to take you there. You say you have been a great sinner :—Jesus died to save sinners :—listen to his own words : 'I am come to seek and to save that which is lost ;' again, 'I am come that ye might have life.' Through Jesus, then, Jesus, our adorable Redeemer, we have a good hope. It is our anchor, by which I mean, that just as you see the anchor your husband casts into the sea keeps the vessel fixed to one spot of the ocean, so a good

hope in Jesus, a firm trust in him, keeps us steadfast unto the end:—yes, even in death, trust then in Jesus; cling to this precious Saviour! He will be with you, he will strengthen you, he will uphold you." I could see that the great enemy of souls was trying her mind with many doubts, for she could only answer me with tears. I besought the Lord to have mercy on her, assured that he alone could speak peace to her soul. At length I said to her, "Did you always feel as anxious about your soul as you now do? Was there not a time when you thought nothing, perhaps cared nothing, about the matter?" She seemed roused from her deep sorrow by this question, and said, "I will tell you about it, ma'am." She then gave me the following account of herself—often, indeed, she was obliged to pause, for want of breath; and the distressing cough, which was excited by the effort of speaking, made it painful to listen:—

"My father was drowned at sea when I was only six years old; but I now remember the sad day, when my poor mother, after being recovered from the fit into which the sudden intelligence of my poor father's death had caused her to fall, threw her arms round me, and said I was now her only comfort. Ah! how often the words came to my mind after that sad day; for, as I grew up, I prided myself on the decent life I led, and the comfort I was to my mother. I married when I was quite young, and came to live in this cottage, at some little distance from my mother. My husband is a fisherman, and obliged to be much from home, sometimes during the whole day. It used to be my pride to have every thing bright and shining in our cottage; and how gladly did I prepare his evening meal for him! Then, on the Sunday, when we went regularly to the house of God, how well I thought of myself for all these things: but God, who sees the heart, knew that this was full of sin in me all the time. After my little William was born, I became very weak, and felt the care of my two children try me very much: I could not keep my cottage so tidily as I had been used to do, and this troubled me: then I could not get to church; and I had a feeling about it, that I could not be so good, and I was troubled more. Then, when my husband did not come home to me after his day's work, my spirits quite sunk; I had no heart to do any thing. One day (it was Saturday) I had been trying to clean my house for Sunday; my strength was quite gone, and I sat down to rest. When I looked round the kitchen, I found it as neat as ever; but I thought, where's the value of doing all this, now William won't come home to see it? and here I am alone. Tears came into my eyes. O, I felt very sad: then I thought of the next day, Sunday, and that I should not be able to go to church; but I thought, again, I cannot help it, for I am ill; and then some beautiful words I had once heard at church came into my mind: they were something about bearing our sins and our infirmities. I had never thought much about my Saviour, but I now felt certain that this must be him: they seemed beautiful words to me; and I thought I would pray to my Saviour; I think I did then for the first time in my life; for afterwards I felt comforted: many happy thoughts about heaven and my Saviour came into my mind. O, ma'am," she said to me, with an earnestness I have since often remembered, "I wanted some one to tell me about these things!"

Here I must pause in Fanny's history, to make a few remarks on what appears to me a very important duty: it is that of visiting the poor. I am well aware that this employment may at times interfere with first duties; and if it be done to the neglect of these, I would be the last to urge it; but I much fear there are very many who, having both time and opportunity, forget that we have the exhortation to visit the fatherless and the widow in their affliction. How great the privilege, of being permitted to imitate His example,

who, being the brightness of his Father's glory, came to this world of sin and sorrow "to preach good tidings to the meek, to bind up the broken-hearted, to comfort all that mourn." We may often meet with much to try and discourage us in our labours amongst the poor, but those "who water shall be watered." This text is particularly applicable to my present subject. Never have I felt so strongly the depth of that love, which plucked me as a brand from the burning, as when I have been speaking of it to the perishing souls of my poor brethren. Never did I so deeply feel the providential mercies of my God, his love, in bestowing on me all things richly to enjoy, until, in the cottage of the starving poor, I was led to ask myself the question, "Why am I made to differ?" But I must add further, never, until I stood by the dying bed of one poor fellow-sinner, whom it had pleased God to make me the honoured instrument of directing to Him, who only can give peace, in that solemn hour, did I feel the power of those words, "He which converteth a sinner from the error of his ways shall save a soul from death." *A soul from death!* What words are these! Reader, they are words of that deep importance which, until we meet before the judgment-seat of Christ, we shall never fully understand. Let us, then, now never forget, that in that solemn day we must meet not only those whom we have directed into the way of life, but those also whom, although we saw them wandering from the fold, we cared not to lead to the good Shepherd.

But to return to Fanny.—"The next day I got a kind neighbour to read me a chapter in the Bible: she chose that one which tells us about our Saviour's dying on the cross; and I began then to think that he would save me from going to hell, which I knew I deserved to do, on account of my sins. I often got some one to read in the Bible to me; and felt great comfort in prayer, and thinking of my Saviour, when quite alone, which I often was." She never told me her husband neglected and ill-treated her: it was from others I heard he did so. "After the birth of my last dear infant, now with God, my health became very much worse, and I began to think I could not live long; and I now am certain I must soon die. Sometimes the thought (were it not for my two dear children) would be joy to me; for I long to be with that precious Saviour who has done so much for me—then I know I shall sin no more: but when I think what a sinner I have been, I say to myself, Can I be forgiven?" I answered, "Jesus is able and willing to save you; he has said, 'I will cast out none that come.'" I then repeated part of the hymn, beginning, "Jesus, lover of my soul." When I came to the verse, "Thou, O Christ, art all I want," she clasped her hands together, and exclaimed with a strength which quite astonished me in one so weak, "It is so; blessed Jesus, thou art all I do now want." "Then," I added, "you must cast all your care on him; for you know he does care for you. You do not doubt now, that he will take you to be with him in heaven." "I must not," she answered; "for he gives me peace, peace, peace." Her strength was now quite gone; she could only say, "Pray for me." I did so, and then wished her "good-bye," saying, "I will, if it please God, come again; but, if I never more meet you here, I trust we shall, through mighty love, be together in that land, where

'Doubt in full belief shall die;
Pain in endless bliss expire.'

she smiled sweetly on me and I left her.

As I walked home, I thought much of the scene I had witnessed, and Fanny's simple story. Never had I before so strongly seen the power of God, unassisted by the agency of man, manifested in convincing a soul and leading it into the right way, as in the present instance. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell

whence it cometh, or whither it goeth; so is every one that is born of the Spirit." God is pleased to use us frequently as the means of bringing the souls of our fellow-creatures to him; yet humbling to us is the consideration of the truth, "Paul may plant, and Apollos water, but God only can give the increase." The heart of man, until touched by Divine grace, may be compared, I thought, as I stood on the cliff before mentioned, and viewed the sea, which had now become very rough, to yonder troubled element, which rises in proud defiance against every obstacle, and would indeed overwhelm all that obstructed it, were it not for that great Power, which says, "So far shalt thou come, and here shall thy proud waves be stayed." Let the Creator speak, and the roughest billows are hushed, and give place to the soft rippling waves of the summer sea. O delightful, comforting reflection! the same mighty hand which formed the vast expanse of water before me, is about the meanest of his creatures for good:

"He sees their griefs, allays their fears,
And counts and treasures up their tears."

A week passed, when, one fine morning, I again entered the mossy lanes to go to C—. Every thing in nature looked bright, and was smiling with beauty: the thick foliage was just beginning to wear those varied hues, which, as they adorn the trees, seem to say, We thus clothe them with loveliness as they decline, that men may, with hope and joyful anticipation, look for the time when spring shall again cover them with fresh blossoms and buds, which may expand into beauties like those now about to be lost.—Beautiful trees! well are they chosen, in the inspired writings, as emblems of those whom the Lord loves; for how rich an ornament they are to the landscape, and how refreshing the wide shade they cast around them! Thus the Christian, in whatever station of life he be placed, reflects his light around him, to the glory of that God whose servant he is.

When I reached the cottage, I found the door of it, as usual, open. As there was no one below, I went to the foot of the stairs, and called gently; but receiving no answer, I ascended the staircase, and entered the little bedroom: I looked towards the bed, on which was Fanny; the hectic flush was now quite gone from her cheeks, and their extreme paleness told me of death. Another steady look convinced me that "her spirit had returned to God," and that this beautiful tenement of clay was vacant. I stood for some time gazing on the lifeless form before me. There is an awfully mysterious feeling caused by the sight of death. So much yet remains to be revealed to us after passing that dark portal, that it would seem no one could look on the remains of a fellow-being who has entered it without being led to deep reflection. Where, I thought, is now the kindred spirit, who, the last time we were together in this chamber, looked to me to speak the words of comfort? By faith I was enabled to behold her clothed with the beauty of holiness, joined to that great multitude who surround the throne of God, with a perpetual song of glory. She is now led by the Lamb to drink of the living fountains of water: she shall weep no more, for Jesus doth there wipe away all tears. With her, to use the words of my late much-loved and venerated pastor, Rev. T. T. Bidulph, the cord is broken, the prison-door is burst, and the free glorified spirit, in the presence of God, experiences joys ever varying, ever new: with her the palm-tree is ever green, the robe ever white, the conflict ever passed.

I contrasted my own form with the lifeless one before me. Can it ever be, that the body, now so vigorous, shall become like this on which I look? No motion, no sound—all, all is gone! Yes, for a time it must thus be; but even for this mass of sleeping clay there is reserved a glorious destiny; for we are told,

that though the worms destroy it, yet in the flesh we shall see God? How can these things be? O, triumphant answer to the question, Our Redeemer liveth; he says, "I am the resurrection and the life." He rose from the dead; he conquered death. We shall all rise, we shall all leave the tomb; but there will be this great difference in that awful day. Those who have slept in Jesus shall waken to rise with him, to receive his smile of welcome; to be transformed into his glorious image; to be like him; to enter into his kingdom: "to go no more out;" there to see him as he is. Those who have not slept with Jesus will not waken with him; but they, too, must rise; and O tremendous truth, they must rise to meet his frown; to receive the awful sentence, "Depart, ye cursed, into the fire prepared for the devil and his angels." O, will they not then call on the rocks to hide them from that Saviour whom they neglected and despised, when they might have had him for their Friend through time and eternity.—I was roused from my reflections by Fanny's mother: she came so quietly into the room, that I did not at first see her, until she said, "O ma'am, my poor child is now quite gone!" "Do not call her poor," I answered; "she has a richer inheritance than any one here." "But," she said, "what am I to do without her?" "You must try to follow her; for, although she will not return to you, you may go to her: think what a meeting that will be, in that blessed land where there are no trials! Here, very often, you used to weep, when you saw her suffering so much pain; but now, could you look on her, you would see her face brightened with an expression of unfading joy and glory. How often, when she was talking, her sad cough obliged her to stop! and I have seen you raise her in the bed, and say, with the tears in your eyes, 'O, my dear child, you will be suffocated!' And now, could you listen to that voice, how serene and clear it would sound to you, as she sings without weariness the praises of her God and Saviour! Let us pray to be enabled to press forwards to that happy place where she now is; to be kept simply and constantly looking unto Jesus, who is 'the way, the truth, and the life.'" "The Lord grant I may!" was the answer. "Was there peace at the end?" I asked. Her sister, who then just had entered the room, said, "The last words we could hear were, 'Peace, peace.' She wished for you, ma'am, to come to her: I had thoughts of going to fetch you, but she got so much worse that I could not leave." Both the mother and sister wept much; I read to them the eleventh chapter of John. This beautiful portion of Scripture composed their agitated spirits. "Who will take the charge of the two dear children?" I asked. The elder woman said, "They shall never want a friend while I live."

It was now time for me to return home; and I left a cottage which had been the scene to me of rich enjoyment and deep interest. How very insignificant does every earthly object, which does not lead the mind to heaven, appear, after contemplating that last solemn scene, which for ever separates us from earth and its pursuits. This I felt as I walked home; and gladly I left the houses of C—, to enter the green fields, where every thing spoke of God, and led me to think of heaven. The setting sun seemed to tell me of the bright beams of his love, which shine so brightly around the Christian; sheep feeding peacefully, reminding me of that Saviour, who said, "I lay down my life for the sheep;" the pasture on which I walked, and which fed the flocks, emblem of those rich supplies of grace with which the Lord nourishes his people from day to day; it is always fresh, for it is watered with the heavenly dews. May I who write, and those who shall read my simple story, seek to enjoy that heavenly communion with God; which blessed feeling is not confined to time or place, but may be enjoyed when we go out, when we come in, as

we walk by the way, or sit alone in our house. So shall we anticipate that time when we too shall share the joys of the blessed in that country, where "we shall know even as we now are known."

MAN THE SELF-DESTROYER, AND GOD THE SAVIOUR:

A Sermon,

BY THE REV. W. W. CHAMPNEYS, M.A.,
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HOSEA xlii. 9.

"O Israel, thou hast destroyed thyself; but in me is thine help."

IN these few words, addressed by the Almighty to his ancient people, are set forth those two grand truths, the right knowledge of which leads to life eternal. I. The lost state of man, both by nature and by practice; and II. The means of his recovery and restoration. To know these things truly and from experience is life eternal. The first of these *generally* leads to acknowledgment of the second, and must *always* go before it; for the man who knows and feels himself to be ill *may not* always seek to the physician; but he *must* always know and feel that he is ill before he will care to seek for one.

Observe to *whom* these words are spoken: to Israel. "O Israel"—"my covenanted people"—my professing people—the people "who know me, and in whose mouth is my law"—the nation which I have chosen from all the nations of the world to put my name there—yet thou hast destroyed thyself. How truly may the same things which the Almighty spoke to Israel of old, be spoken to us and of us Christians now, since *we* are now what they were once! To us Christians belong, as a people, "the adoption and the covenant and the giving the law (even Christ's perfect law of liberty) and the promises—we that were once not the people of God, are now the people of God; we once had not obtained mercy, but now have obtained mercy." We, then, are God's Christian Israel—the Church is our Sion, "whither the tribes go up, even the tribes of the Lord," wherein is the seat of judgment, even the eternal throne of the house of David.

Of his ancient people, the Lord, by his prophet, declares that "they had destroyed themselves."

This they had done—"they had broken his covenant and despised his laws—they had bowed their heads and lifted up their hand to idols, which were so many, that according to the number of their cities was the number of their gods: their altars were as many as the heaps in the furrows of the field." He had *warned* them, but they had despised his warnings; he had *threatened* them, but they

had made light of his threatenings; he had *reproved* them, but they would have none of his reproof; he had "sent his prophets, rising up early and sending them," but they had made their faces "harder than a flint, and had refused to return"—thus "God would have saved them, but they would not; God would have healed them, but they would not be healed." "Israel had destroyed themselves."

Is it not so, likewise, now, with God's Israel—his Christian Church?

We, like Israel of old, have destroyed ourselves—"our first father sinned," and destroyed us in him and with him; for we "were in the loins of Adam" when he "broke the covenant of his God." Sin entered into him and defiled both body and soul; sin clouded his understanding, perverted his will, made earthly his affections, weakened his conscience; sin strewed upon the fountain of his blood the seeds of sickness, sorrow, pain, and death. And we were destroyed in him. So that we are born in sin—body and soul are defiled—not a thought of our hearts that is good by nature—not an "imagination of the thoughts of our heart"—not a thought of the thoughts "that is not evil continually;" the fountain-head is polluted, and the streams that flow from it *must* be polluted also. There is in the most innocent child's heart enough sin to turn this earth, were it pure and free from evil once more, into what now it is, the burial-place of its inhabitants—a city of the plague.

But who is there whose account of sin is summed up in *birth-sin* only? Who is there that is guilty on account of *imputed guilt* only? Who is there that has only sinned in having the *inclination* to sin—the *disposition* to break God's commandments—the *capability* of doing wrong? Who is there that deserves God's wrath only because Adam brought guilt on all? No, "we have destroyed ourselves." We are sinners not only by nature, but by practice. Had there been no sin against us, when we came into the world, we should have all made a long and fearful account since we have been in it.

We have sinned in our *thoughts*; the very principle of mind being corrupt, whatever arises therefrom must be corrupt also. We know not indeed how these thoughts arise. He who understandeth them long before, and seeth them even before we feel or perceive them, has said that in His sight "the thoughts of man are but vain." David's renewed mind and purified taste made him hate "vain thoughts," and the believer knows and feels that "the thought of foolishness is sin:" and that as for idle words, so for idle thoughts also, which are the parents of idle

words, "we must give an account in the day of judgment." Who is there, then, that in this has not "destroyed himself?" Who can number or call back to remembrance the thoughts of childhood: which, springing from a foolish and ungodly heart, have themselves therefore been foolish and ungodly? Who can reckon up in order the vain imaginations—the silly fancies—the romantic folly, the secret levities of his youth? Who can count the covetous, the angry, the envious, the proud and selfish feelings of his manhood? Who would not tremble if God were to unfold the heavy roll that he could bring against us for those thoughts of our heart, which he understands altogether, and not one of which, if evil, he passes by unnoticed?

And is it likely that when the heart has thus been filled with folly, the lips have overflowed with good? It is written "out of the abundance of the heart the mouth speaketh;" that which comes out of the overflowing well shews what is within it. What have our words been? They have been often insincere, seeming what they were not, appearing to mean what they meant not. How often have we "given good words with our lips," while we gave no good wishes with our hearts? How often have we "flattered with our lips, and dissembled in our double heart?" How often have we spoken exceeding proudly, and let arrogance "come forth from our mouth?" forgetting that "God is a God of knowledge, and that by him actions are weighed." How often has self been the subject, and vanity the motive, of our speech? How often have "words that might do hurt proceeded from our false tongue?" How often has vain, and sometimes it might be even corrupt, communication proceeded "out of our mouth, and not that which is good to the use of edifying, which might minister grace and do good to the hearers?" How often have such empty nothings been the subjects of our talk, that "a grain of wheat in a bushel of chaff" would fully represent the good and evil of our conversation?

And words lead on to actions. His life can scarcely be godly whose words and thoughts are ungodly; that house can scarcely be good whose ground is rotten, whose foundations are loose, and whose lower story is unsound. He cannot act aright who does not first think aright. Oh! if every action of our life, which we have done through love of self, love of gain, love of pleasure, love of praise, love of the world, could be set on one side, and on the other those of which love to God has been the moving spring, and desire of his glory the great and prevailing object, what a fearful list would be on one side, even if we are now true Christians, what a mere no-

thing on the other! If that heart-searching God, "who looks not on the outward appearance as man looketh," but who looks straight on the heart; who judges not of men's motives by their actions, but their actions by their motives; and in whose sight the reason *why* we act is the pith and marrow of the action, which gives it all its value and fixes its character in his sight; if this Almighty God were to shew us what He thinks of many of those things, which the world thinks best of, we should perceive that "the things most highly esteemed among men are abomination in the sight of God."

Surely it may be truly said to every man among us, as God said to his people by the prophet, "thou hast destroyed thyself," thou art by nature and by practice too "the wretched slave of sin." In thought, word, and deed, thou hast offended and that continually. "O, Israel, thou hast destroyed thyself!"

But can we save ourselves? We have shewn that the principle of evil is within the heart and the mind of man, that evil thoughts, and evil words, and evil works, are only the fruits of an evil nature, the muddy waters of an impure spring, "the corrupt fruits of a corrupt tree." "Make the tree good and its fruit will be good." Cleanse the blood, purify the system, change the constitution of the body, and the leprous skin shall become pure as a young child's, the unsound flesh shall become healthy as a babe's. But who can do this for himself? Who can "make one hair of his head white or black? Who can alter the colour and complexion of a single hair? Who, then, can change the heart, renew the mind, put in new principles, and save that which sin hath destroyed? We know not how thoughts arise in our hearts: how then can we get at the springs of thought, and, like Elisha at Jericho, pour the salt into those bitter waters, which have made the heart barren of every truly good fruit, and have scattered death and sin around them? Let any man try of himself and by his own unassisted strength, to think but one good and holy thought, and he will find the question answered; he will say, "we are not sufficient of ourselves to think any thing as of ourselves,"—as for the thought of changing his own nature or saving himself, "he will let that alone for ever." For he looks back upon the *past*—there a long line of sins, stretching backwards through the plains of memory, reaches from the present moment to the first starting-point, to the early dawn of opening life. He looks back upon the *past*—he knows that no effort of his own can blot out one of those countless sins which are written against his name in the account-

book of the Almighty Creditor. He knows that no sorrow he may feel, however deep and sincere it may be, can undo one of those things which has once been done, or do one thing now which he ought to have done in times gone by; but he knows next that if he could now do all his duty, he would still have nothing over, nothing to spare for the past, no extra merits (as the Papists tell us) to lay up a bank of good works withal. But he knows more than this, he knows that he cannot thus do his duty, he knows from past experience that the resolutions to do better, which he has made in his own strength, have been as the "morning cloud," and the mist that is scattered by the sun; he knows that he has destroyed himself, but cannot save himself, he cannot put one good *thought* into his own heart, one truly good *word* into his own mouth, one really good *action* to his own life; he looks forward, therefore, to the future, and sees for certain that, if left to his own way, and aided only by his own strength, the future will surely be as the past has been. But if any man, feeling thus, should ask honestly and sincerely, "Is there no hope?" the words of my text, (the words of God himself) give an answer. "Thou hast destroyed thyself, but in ME is thy help." Those latter words set forth shortly each believer's hope, each mourner's comfort, each weak one's strength. There is no help in thyself, poor sinner, but there is help in ME, the Lord the Everlasting Father, the hope of all the ends of the earth.

In me is thy help—in me, the Almighty Father—the eternal Son—the Holy Spirit—the Creator—the Redeemer—the Sanctifier, the Just—the Merciful—the holy God!

You look back upon the *past*—there is a dark list of sin, the guilt of which is a load upon your conscience. That sin derives all its sinfulness from its having been done against God's majesty; every sin is high treason against the King of Heaven, and *deserves* (and if not pardoned will *receive*) eternal death as its punishment; but learn that that merciful God—that much-wronged sovereign—that Divine Majesty, offers to every guilty soul, that only feels and acknowledges its fault, a full and free pardon, for what the traitorous and rebellious world deserves to suffer. The Son of God himself *hath* suffered, and he is worth all the world—yea, ten thousand worlds. He has put himself into our place—God's justice has a glittering sword over his throne, furbished and sharpened for the destruction of every rebel—the punishment of every sinner. God's justice drew that sword, and sware that it should not return to its scabbard till it should be red with the blood of satisfaction; but the

blessed Son of God stepped in, presented himself to suffer for the guilty rebels, and that sword of justice was buried in his heart,—sheathed in his bosom, and is wetted with his blood. Thus then, if you look back upon the *past*, and see your guilt, and feel that you never can remove it—nor take it away—learn that in God there *is* help. The gracious King of Heaven is ready to forgive you and bestow a free pardon for *all your transgressions*. Only draw nigh to him in prayer—plead with him the atonement of the Son of God; acknowledge that *you* deserve what he suffered; and God's faithfulness to his word and promise pledges him fully, freely, and entirely to forgive you for all that is *past*. If you confess your sins, he is faithful and just to forgive you your sins, and to cleanse you from all unrighteousness. But you look forward to the *future*. You remember how sins have led you captive in times past, and you feel that if left to yourself they will yet hold you captive. And so they will, if *left to yourself*; but the *same* God who pardons you through Christ our Saviour, and leads you to believe in Him, that you may have forgiveness through his blood, will send the Holy Spirit into your heart, to implant in you new principles of thought and action; and when once he has made you love Him, for *his* love shewn to you, he will enable you to shew your love to Him by doing what he commands, and avoiding what he forbids. He will give new light to your once darkened understanding—a right bias to your once perverse will—a heavenly direction to your once earthly and grovelling affections; He will renew your once numbed conscience. He will give you a new nature, a better heart, a right mind; and as God was your help to *procure* and to *bestow* your pardon, so will God be your help to renew and to change your character. He will implant in you the fear of God instead of the fear of man—the desire to please God, and not to please yourselves. He will lead you to *hope* for heaven, and to long after perfect likeness of God as the utmost object of your wishes. He will give you daily strength for daily trials, enabling you to resist *passions* as they are moving, and to beat down *tempers* as they arise. He will give you watchfulness against sin, and make your conscience like that muscle of the throat which has been placed by the wise providence of our great Creator to prevent anything dry from passing into the stomach; so that, as that muscle flings up a grain of salt or a hair, with as strong throes and convulsion as it would a bone or a pin, so your watchful conscience, set to guard your heart against the entrance of sin, shall think no sin little, but throw off the very *smallest* with abhor-

rence. Thus shall God the Holy Spirit renew that man whom the Father hath pardoned, and the Son atoned for; thus shall He cleanse those from the pollutions of sin whom the Father's *mercy* and the Son's *death* have delivered from the guilt and condemnation of it.

Dear brethren, to know these two things aright is life eternal. We have destroyed ourselves, but in God is our help. May God Almighty shew you what you are, and make you what you ought to be. You *are* (whether you know it or not) *guilty*; may He make you *feel* your guilt. You *are* polluted and defiled; may He make you feel it. You *are* weak and helpless; may He make you feel it. But there is in Him *free pardon* of your guilt; may He lead you to seek for it. There is in Him deliverance from the power of sin; may He lead you to seek for it. There is in Him strength to keep you in every difficulty, and grace to help in every time of need; may He lead you so to ask that you may receive, &c. O Israel, return unto the Lord thy God, "for thou hast fallen by thine own iniquity." Take with you words, and turn unto the Lord; say unto him—"Take away all iniquity, and receive us graciously; so will we render the calves of our lips (the sacrifice of praise and thanksgiving); for in Thee the fatherless findeth mercy."

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No. XIV.—*The Leper cleansed.**

BY THE REV. R. B. KINSMAN, M.A.

Rector of Maunton, Cornwall.

I.

THE remark of the evangelist, that our blessed Lord "taught as one having authority, and not as the scribes," will be confirmed by every one who carefully reads the records which his Gospel contains of the converse he deigned to hold with those whom he came from heaven to redeem. The multitude who had listened to the words of heavenly teaching that fell from his lips on the sacred mount, might well be astonished at his doctrine; so different from that which proceeded from those blind leaders who then sat in Moses' seat. Never before had they heard such an exposition of that law, which is indeed holy, just, and good; never before had they understood its obligations, or felt the personal character of its precepts. They indeed had learned the letter; some of them even on their very garments had inscribed its commands; but none had imbibed its spirit. By their traditions they had made the commandment of God of none effect; they had debased its excellence, and alloyed its purity. The wonder and astonishment of the surrounding multitude, as they listened to the holy and sinless Jesus, whilst he unfolded to them the true nature and spiritual tendency of the moral law, we, at this day, can-

not duly estimate. The veil which so long had dimmed their mental vision, for a time must have been uplifted, and, for a season at least, they must have acknowledged that no man whose mission was not divine could have spoken as he spake.

It was after our Saviour had ended his sermon, and had come down from the mountain, that he was pleased to perform the miraculous cure of the poor leper, whose wretched condition rendered him an outcast of society, and had driven him from his home and his kindred. "And, behold, he came and worshipped Jesus"—approached him in full assurance of the divine power with which he was invested. It may be, he himself had either heard or been told of the wonderful display which had just been made in the ears of all the people; or he may have observed the conscience-smitten Jews as they departed, and have heard the rumour, which must have gained a rapid circulation, that he taught as one who had authority of God, and not of man. We may picture to our minds the miserable leper, writhing under the tortures of his grievous distemper, listening, if he possessed the privilege, with intense eagerness to every word as it proceeded from his mouth; catching, as it were, every drop of the heaven-sent shower, wherewith to cool his aching brow and quench his burning thirst. In the anguish of his soul he feels the truth of every maxim, and is convinced that he who thus could shed such a stream of heavenly light upon the two tables of the law was no other than the Son of God. At once he might have felt an irresistible impulse to rush through the astonished crowd, and fall at Jesus' feet, and supplicate his pity and implore his omnipotent aid—did he not know and feel that his very presence amongst his fellow-creatures was defilement. But when they had dispersed, and the opportunity of engaging attention presented itself, immediately he hastened to pay his homage, and shew his faith in Jesus as the "Lamb of God, that taketh away the sin of the world." He worshipped him. Short, but energetic, was his prayer; few were his words; but enough did they contain to prove (had such been necessary to one who knows the very secrets of the heart) his confiding trust in the power of him before whom he stood, to cure him of his leprosy. "Lord, if thou wilt, thou canst make me clean." The meek and placid eye of the Redeemer rested for one instant upon the piteous object; he beheld his misery, he knew his faith; and Jesus put forth his hand and touched him, saying, "I will; be thou clean;" and immediately his leprosy left him. Though stripped in outward guise of all his heavenly majesty, though he breathed this air and trod this earth, yet was he still the Sovereign of the universe—still equal to his Father as touching his Godhead—still the mighty Disposer of events, as before he had been the Creator of all worlds—and now, as then, he did but speak, and it was done, he commanded, and it stood fast. Therefore it was that he spake with authority, and said, without reference to any other power than his own, "I will; be thou clean." The words were spoken, and the leper was cleansed; in one moment the most loathsome disease that clings to humanity is mastered and dispelled; the current of blood is changed and purified, it flows in health and vigour through every vein. Be thou clean; or rather, as the original more fully implies, be thou thoroughly and completely cleansed. A single word is enough; the arm of omnipotence was outstretched to save—the word of almighty mercy was uttered—the most miserable became the happiest upon earth. What a moment of enviable, of almost heavenly bliss was this, in which the Galilean leper heard the words, and felt himself again restored from living death to health and strength and joy—from the misery of the roaming outcast to the arms of bereaved kindred, a widowed mother, or a sorrowing wife!

Had the wondering multitude, under the impressions produced by his awakening sermon, witnessed

* "And, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean."—*Mat. viii. 2, 3.*

immediately afterwards this interposition of divine mercy, we should with reason be led to expect a partial gathering together of some of Israel's sons; but at this early period of our Lord's ministry it pleased him to veil his glory, it comforted not with his present purpose to manifest his miraculous power openly before all the people; in this respect his hour was not yet come. He charged the man, and said unto him, "See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Before the time in which he was to lay down his life a ransom for the world, it was necessary that he should give full proof of his divine mission, and instruct his disciples in his doctrine. It was therefore from motives purely prudential that he commanded silence and secrecy, concerning the mighty deed which he had wrought.

"Go, shew thyself to the priest." It was an ordinance of the Levitical law, that he who was cured of leprosy should present himself before the priest, that he might be pronounced by him to be clean. Thus Jesus was above the law, yet he transgressed it not. How justly might he have dispensed with this requirement! yet does he not. Though the law binds not the Maker, yet does he willingly bind himself. This was but a branch of the ceremonial law, yet would he not slight it. "How carefully, therefore," observes Bishop Hall, "should we submit ourselves to the royal laws of our Creator, to the wholesome laws of our superiors, while the Son of God would not but be so punctual in a ceremony!" Though the priest was corrupt, yet his function was sacred; though they denied him his rightful authority, yet did he acknowledge that of the priest. He was to offer the gift prescribed in such cases for a testimony unto them, either as a proof and witness that he did not destroy the law of Moses, or else as a testimony that he was the Christ. They themselves allowed that one of the characteristics of the Messiah would be his power to heal that very disease; therefore their obstinacy in rejecting his office was without excuse. This, therefore, was their condemnation, that they preferred darkness to light, because their deeds were evil.

POSITION OF DISSENT.*

It has been, indeed, the fashion of late, with some among us, to talk as if the exclusive patronage of one Church by the legislature inflicted disgrace and degradation upon the dissenters. It was even said, that toleration is "the abhorrence of the dissenter," and that they would be satisfied with nothing less than absolute equality as a religious body with the Church—an equality which was to be obtained, not as is now proposed, by the endowment of dissent (a notion which was then spurned at), but by the withdrawal from the Church of all state-patronage. It seems, however, that so far from gaining friends to the voluntary system by the controversy they thus excited, they lost ground considerably by it; and therefore, equality being the great, the all-engrossing object in view, they seem quite ready to fall in with any plan that

shall bring about in any way such a result. Unlike their forefathers, they would willingly see popery itself taught under state-patronage, to secure their favourite object. They appear, indeed, blind to the nature and consequences of the contest in which they are engaged. Who are the great enemies of Christian truth in the land? Popery and infidelity. Who are among the foremost of the assailants of the Church, and at the same time favour and support the dissenters? Popery and infidelity. Is this, or is it not, a practical proof that the Church is, as some candid dissenters have themselves allowed, the great bulwark against popery and infidelity; the destruction of which would be followed by the tyranny of one or the other of those great enemies of God and man? And yet there are those infatuated enough to reason, "Because the churchman enjoys more state-patronage in his religion than I do, though I cannot and would not take his place, I am determined that, come what may, there shall be no longer this inequality; and therefore I will join with popery and infidelity to pull the Church down." From those who are in such a state of mind, it would be vain to expect satisfaction with any plan such as the Church or the majority of the nation could conscientiously accept or acquiesce in.

But there are others not prepared to raise themselves at the expense of truth, and upon the ruins of the national faith. There are those who, though conscientiously dissenting from the Church, have no wish to set the country on fire to reduce all to the same level. I would say then to such, as I would say to churchmen in similar circumstances: Bide your time. If you are right, and your opponents wrong, God will bless your legitimate exertions in the cause of truth. But do not interrupt the peace and tranquillity of the country, in order to force those who believe you to be involved in serious error to aid in the propagation of your views against their own convictions. When you have obtained the majority in the country and the legislature, then by all means let the minority in their turn quietly acquiesce.

But there seems to prevail just now in some minds a notion that what is taken for religious purposes from the contributions of the nation, must in fairness be divided proportionably to the demands of all the different religious sects that exist in it. That is, because of the infatuation under which many labour, poison and good food are to be distributed to them with scrupulous impartiality. The physician and the quack are to be equally encouraged, because there are some who prefer the latter to the former. Surely the absurdity of such reasoning is transparent.

It is urged, again, that such plans must be adopted out of respect to the consciences of dissenters. But is a legislator to aid in the propagation of important or vital error and falsehood, out of respect to the consciences of those who embrace it? For instance, suppose the fanatic who lately disturbed the peace of the county of Kent, had collected a body of followers without offending against the public peace. Is a legislator to vote for aiding the spread of such a delusion, out of respect to the consciences of those who embrace it? If not, the line must be drawn somewhere. The question therefore is; where is it to be drawn; and by what rule are we to draw it? And no man who recognises the fact of his responsibility to God in his capacity of legislator for the promotion of the true religion, can doubt how such a question is to be answered. Let me add, also, that the steady recognition of this fact will alone lead to anything like consistent legislation on this subject. If the matter be viewed as one of expediency, if it be looked at in a political light, the conduct of men will vary with all the varying events and circumstances of the times. It is only when it is viewed as a religious duty,—a duty for the performance of which each individual legislator is, as an individual, responsible

* From "Church, Rates, Colonial Church, and National Education. A Reply to the Answer of the Edinburgh Review, &c. In Two Letters to the Editor." By the Rev. William Goode, M.A., of Trinity College, Cambridge, Rector of St. Antholin, London. Letter II., pp. 37. London, Hatchard and Son, 1839. The two letters of Mr. Goode are written in a spirit as thoroughly Christian, that we conceive no really conscientious religious non-conformist can find a hook whereon he may hang a railing accusation. His arguments carry with them the force of demonstration, and he deserves the thanks of every member of our Church for the bold, decided, and, at the same time, mild and Christian manner, in which he has treated the subject. The letters merit serious perusal; a perusal which we would recommend to all who view churchmanship as bigotry, and an uncompromising attachment to establishments as a proof of imbecility—for as such they have lately been generally represented.

to God—a duty, therefore, equally to be performed when circumstances seem adverse as when they are favourable,—that there will be any thing like a consistent and permanent support given to the cause of truth.

And here is the great trial of the Christian legislator; whether, when immersed in the vortex of political life, and accustomed in other matters to shape his course by the circumstances and events of the day, he can here make one fixed principle of action his alone guide, and, undeterred by circumstances, keep one object steadily in view; whether, in a word, he will act with a single eye (whoever and whatever may be his opponents) to the performance of his duty to God, as one charged with the defence and support of God's truth.

Is there any thing unintelligible, any thing unreasonable, in the supposition that the legislator should reason thus? My duty towards God requires me to promote the instruction of the people in what I believe to be the true religion, the faith that will bring salvation. Can I then vote for their instruction in what I believe to be fatal, or at least most dangerous error? Nay more, can I, in the fulfilment of this duty, aid even those who, though they may not be involved in such errors, are, for the sake of non-essential points, rending that Church, which God intended to be one, into numberless fragments, all at variance with each other? What may be the opinion of the majority of the legislature, is a question which in this case ought to have no influence in determining the vote of the individual, though in that opinion when expressed, supposing it to be consistent with the principles of religious freedom, all are bound to acquiesce.

Such is the plain, straightforward, honest reasoning, to the justice of which one might suppose that all parties would accede. But no; the notion seems to have possessed the minds of many, that all the various "religious denominations" in the country have an equal claim upon the legislature for support. Men are not satisfied with allowing what they believe to be schism and error to be propagated by the voluntary exertions of its adherents, but it must be supported, taught, and endowed out of the national purse. Mark what is implied in this! It is implied, that the God of peace and order is satisfied that his Church should consist of a number of unconnected units, a complete Babel of rival sects and parties, having neither government nor discipline in common, but all independent of each other, and all entitled to set up a form of doctrine and discipline to their own taste, and at the same time be recognised by the others as the "religious denominations" of the world. For if this division is not agreeable to the will of God, then are some of those parties acting contrary to his will. While, then, it is true that each party may blame the others, and none can justly claim infallibility, is it not an anomaly perfectly unaccountable, that members of our Church should act as if they believed that those who have separated from us are blameless? And the truth is, that in many cases it arises from the latitudinarian notion, that men are not responsible for their belief.

Now, I am not about to discuss the question here, what form of doctrine and government was left by the apostles in the Church. But I ask you, whether there was not some such form left, and in what light the apostolical writings teach us to regard those who from heresy or disorderly walking were out off, or separated themselves, from churches formed after the apostolical pattern? Nay, what think you of our Lord's own address to the church in Thyatira,—“I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that

commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death, and all the churches shall know that I am He which searcheth the reins and the hearts,” &c. (Rev. ii. 20, &c.) I do not quote this as speaking of the duties of the secular power, nor do I make any application of it to any party in the country. But I ask you this question, Suppose the legislature of Thyatira to have been similar to our own, and the question in discussion to be, How shall we fulfil our duty to God, as a legislature, in providing for the religious instruction of the community? How ought those who belonged to the orthodox Church to have acted? Why, according to you, the orthodox Church, the followers of Jezebel, and the various other parties to be found there, such, perhaps, as the Nicolaitans of Pergamos, whose doctrine our Lord tells us he hates (Rev. ii. 15), are “the religious denominations of the country,” and it would have been most illiberal for the members of the Church-sect, not to have voted that all those various errors should be taught in the national schools, at the expense and under the sanction of the state.

I defy you to shew, that this is any exaggeration of the state of things to which your principles would lead. And think not to avoid the difficulty by accusing me of comparing this party with an apostolical Church, and the other with the followers of Jezebel, and so on. I do nothing of the kind. But I quote the case as an illustration of the true nature of your principle. If it is a duty which the state owes to God to provide for the religious instruction of the community, it is its duty to give its aid only in the promotion of that which it believes to be the truth; and this duty is fulfilled by individual legislators in their acting according to their professed belief. And I will only add, God grant that we may not, as a nation, so “commit adultery” with error, as to be cast by the just judgment of God into “great tribulation.”

The Cabinet.

LOSERS OF SOULS.—All they who wrong others to enrich themselves; all that rob upon the highway, pick pockets, or break open houses; all that forge deeds, forswear themselves, or suborn others to do so in law-suits; all that willingly cheat, defraud, or over-reach their neighbours, in buying or selling their goods; all that pilfer and steal, or so much as withhold and conceal that which they know belongs to another; all that are able, and yet will not pay what they owe, but lie in prison, or hide themselves, or at least pretend they cannot do it; all that smuggle the king's customs, or corrupt his officers, and by that means keep to themselves what the law hath made due to him; all that refuse or neglect to relieve those of their relations or others which are really in need, and so withhold from them the maintenance which God hath appointed for them; all that oppress and gripe poor workmen in their prices or servants in the wages which are due to them; all that work upon people's necessities, and extort from them more than the laws of the land allow of; all that follow such unlawful trades as tend to the corrupting of youth, and to the nourishing of vice and wickedness in the world; all that by false weights or measures, by lying or over-reckoning, or by any trick, impose upon those they deal with; and all that are conscious to themselves, that by these, and such like unlawful ways, they have got other men's money, goods, or estates in their hands, and yet will not restore them again to their right owners as far as they are able;—these all as plainly lose their souls for this world, as if they should make a solemn contract or bargain with the devil, that upon condition they may have such and such things at present, he shall have their souls for ever; for so he will, and leave them in the lurch too:

he will serve them in their own kind; as they cheated others, he will cheat them, and put them off with nothing but dreams and fancies, instead of the great profit and advantage they expected.—*Bp. Beveridge.*

SELF-DECEIVERS.—Thither are to be reduced as deceitful workers, those that promise to God, but mean not to pay what they once intended; people that are confident in the day of ease, and fail in the danger; they that pray passionately for a grace, and if it be not obtained at that price, go no further, and never contend in action for what they seem to contend in prayer; such as delight in forms and outside, and regard not the substance and design of every institution; that think it a great sin to taste bread before the receiving the holy sacrament, and yet come to communicate with an ambitious and revengeful soul; that make a conscience of eating flesh, but not of drunkenness; that keep old customs and old sins together; that pretend one duty to excuse another; religion against charity, or piety to parents against duty to God; private promises against public duty; the keeping of an oath against breaking of a commandment; honour against modesty; reputation against piety; the love of the world in civil instances to countenance enmity against God: these are the deceitful workers of God's word; they make a schism in the duties of religion, and a war in heaven worse than that between Michael and the dragon; for they divide the Spirit of God, and distinguish his commandments into parties and factions; by seeking an excuse, sometimes they destroy the integrity and perfect constitution of duty, or they do something whereby the effect and usefulness of the duty is hindered; concerning all which this only can be said, they who serve God with a lame sacrifice and an imperfect duty, a duty defective in its constituent parts, can never enjoy God; because he can never be divided; and though it be better to enter into heaven with one foot, and one eye, than that both should be cast into hell, because heaven can make recompense for this loss; yet nothing can repair his loss, who, for being lame in his duty, shall enter into hell, where nothing is perfect, but the measures and duration of torment, and they both are next to infinite.—*Bishop Taylor.*

CONNEXION BETWEEN THE SOUL AND BODY.—Scarcely can I conceive, even to myself, this union between my body and my soul—how it is that I bear upon me the stamp of divinity, and that at the same time I grovel in the dust! Is my body in health, it wars against me; is it sick, I languish with it in sympathy. It is at once a companion that I love, and an enemy that I dread—it is a prison that frightens me, a partner with whom I dwell. If I weaken it by excess, I become incapable of any thing noble; if I indulge it, or treat it with too much consideration, it revolts, and my slave escapes me. It fastens me to the earth by ties I cannot break, and prevents me from taking my upward flight to God, for which end alone I was created. It is an enemy that I love—a treacherous friend whom it is my duty to mistrust. To fear, and yet to love!—at once what union and what discord! For what end, with what secret motive, is it that man has been thus organised? Is it not that God has seen it fit by this means to humble our pride, which might otherwise have carried us to the height of disdain, even our Creator, in the thought that, being derived from the same fount of being, we might be permitted to regard ourselves as on terms of equality with him? It is then to recall us incessantly to the sense of our entire dependence on him, that God has reduced our bodies to this state of frailty, which exposes us to perpetual combats; balancing our nobleness by our baseness; holding us in suspense between death and immortality, according to the affection which inclines us to the body or the soul; so that, if the excellences of our souls should inspire us with pride, the imperfec-

tions inseparable from our bodies may bring us back to humility.—*St. Gregory Nazianzen.*

A NEGATIVE RIGHTEOUSNESS INSUFFICIENT.—Glorify thyself no longer, that thou doest harm to no man; he robs his neighbour that relieves him not; he spoils his friend, that in some cases doth not supply him. And though it is well (a good decree), if we can say with St. Paul, "I have wronged no man;" yet he only is perfectly blameless in this kind, who doth not this evil to his neighbour, that he omits to do him all the good he can. Thou didst not burn thy neighbour's house (a strange piece of uncouth righteousness!); but dost thou receive him into thy own, now he is harbourless? Thou hast not oppressed or impoverished thy brother; it is well; but is thy abundance the supply of his want in this present exigence, thy superfluity the ransom and redemption of his extreme necessities? If not, remember that Dives is in torments, not for robbing Lazarus, but for not relieving him; and the dreadful decretory sentence proceeds, at the last day, not for oppressing the poor, but for not feeding, not clothing, not visiting them.—*Archbishop Sancroft.*

Psalm.

HYMN.

BY THE REV. G. BRYAN.

(For the Church of England Magazine.)

SWEET is the feast of Jesus' love,
And bright the banquet shines
Of things below and things above,
From Truth's exhaustless mines.

Pardon, and peace, and life, and light,
In holy paths abound;
And grace shall guide their footsteps right,
Who in those paths are found.

The lowly seek the living way,
And humbly walk therein,
Fast to the world of endless day,
And from the world of sin.

O, for the eagle's rapid wings,
To bear our spirits o'er
To the fair land of priests and kings,
To be enslaved no more!

How sweet to walk the courts above,
And full salvation see;
The purchase of Immanuel's love,
For thee, vain man, for thee!

Holloft.

TO — ON HER BIRTH-DAY.

BY THE REV. W. F. HUTTON, M.A.,

St. Thomas', Kendal.

(For the Church of England Magazine.)

ANOTHER year of grief and joy,
And scenes that mingle light and shade;
Of hopes that time shall ne'er destroy,
And hopes that only shine to fade;
Of youthful bliss and early fear,
'Tis fled, dear girl,—another year!

O! days have swiftly glided on,
The days since childhood's sunny dream;

And swifter still, now those are gone,
Will life's advancing journey seem;
Nor long shall greet thy gladdened ear,
The welcome voice—another year!

And be it so; and speed the flight
Of years that bear thy soul away,
Beyond the gloom of sorrow's night,
To realms of everlasting day;
For who that is a pilgrim here,
Will mourn to see another year!

And yet, to years, to moments, give
Thine anxious thought, thy watchful care;
'Tis life for God alone to live,
The foe to meet, the cross to bear;
And who can trace, without a tear
Of shame, the past—another year.

To thee may future birth-days bring
Increasing faith and riper grace,
Till, borne above on angel wing,
Thy ransomed spirit, face to face,
Behold its God, and scenes appear
That yield not to another year!

Miscellaneous.

ASTRONOMY.—The discoveries of astronomy, instead of having an opposite effect, warm my heart. I think of eighty millions of stars in one nebula, and of two thousand nebula, and I feel elevated and thankful to bear part in this magnificent creation, to be the child of Him who is the Governor of these boundless dominions. I find unspeakable pleasure in the declarations so often reiterated in the word of God, the unvarying truth of the supreme Being. To me there is something inexpressibly sublime in the assurance, that throughout the whole immeasurable extent of the all but infinite empire of God, truth always extends, and, like a master-key, unlocks and opens all the mysteries of wisdom, and goodness, and mercy of the Divine dispensations. —*Wilberforce's Life*.

JACOBITES, OR SYRIAN CHRISTIANS.—Before I proceed to give an account of our journey, let me mention another people, of whom only a few reside at Jerusalem; they are called the Jacobites, or Syrian Christians. They call themselves also the Bne Israel, the children of Israel, whose ancestors were converted by the apostle St. James; but they count their apostolic succession from Peter the apostle, as bishop of Antioch; and in the appendix you will find the names of their bishops from the time of St. Peter to the present time uninterrupted, for there is no church in the East who has not most faithfully preserved her apostolic succession. There cannot be the least doubt that their claim to being descendants of the Jewish Christians of old is just. Their physiognomy, their mode of worship, their attachment to the Mosaic law, their liturgy, their tradition, so similar to the Jewish tradition, the technical terms in their theology, all prove that they are the real descendants of Abraham. They are, however, monophysites; and they explain the oneness of the human and divine nature of Christ in the following manner:—Glass is made of sand, but the whole is only glass, no longer sand; thus the divine nature of Christ has absorbed the human nature in such a manner that both are become one. They believe the real presence of the body and blood of Christ, without knowing transubstantiation. They pray seven times a-day, according to the words of the Psalmist, "Seven times a-day do I praise thee." Their patriarch resides at

Merdeen, in Mesopotamia, in the convent of Deyr Safran; but they have, beside him, four patriarchs upon Mount Tor. Bar Thom, their patriarch, was 130 years of age when I saw him in the year 1824 at Merdeen; he was in possession of all his faculties, and they pray for the dead; but deny the existence of purgatory, and so also do the Greeks, Armenians, Chaldeans, and Abyssinians. They are great venerationers of Ephrem Syrus, Dioscoros, and Jacob of Nisibin. They condemn Nestorios and Eutyches, whilst they are infected with the heresy of the latter. A great number of them have been converted to Romanism; these converts are called by the rest Maghlobesen, the conquered, or beaten, or schismatics. The Syrians have converted a great many of the devil-worshippers, and of the Shamses, worshippers of the sun, to their creed.—*Wolf's Journal*.

EASTERN ANECDOTE.—An Arab came into the mosque of the prophet, while the holy commander of the faithful, Ali, was there. The Arab performed his devotions hurriedly and hastily, not going through the ceremonies as the institutions of religion command, nor reading duly prescribed portions of the Koran. As he rose up and was going out, his excellency the khalif cried out to him, and flourishing his slippers over his head, said, "Stay, and perform thy prayer fully, for this thy performance will not be taken into account." The Arab, from fear of the slippers of the khalif, stood and went through his devotions a second time, in such a manner as is right and proper, finished them with humility and abasement. When they were finished, the khalif said, "Is not this last prayer better than the first?" The Arab replied, "No, O commander of the faithful; for the first prayer was from the fear of God, and the second from the fear of thy slippers."—*Asiatic Journal*.

ASON HANNIFAH, chief of a Turkish sect, once received a blow in the face from a ruffian, and rebuked him in these terms, not unworthy of Christian imitation: "If I were vindictive, I should return you outrage for outrage; if I were an informer, I should accuse you before the caliph; but I prefer putting up a prayer to God, that in the day of judgment he will cause me to enter heaven with you."

THE VILLAGE CHURCH.—The villagers have a feeling of property in their own parish-church. Generally venerable for extreme antiquity, and firm as the hills around it, it stands as a part of their native land, and to endure, with the country, to all ages. It appeals, moreover, to all the affections, by motives which penetrate the inmost heart; bringing before the worshipper his birth, his domestic happiness and duty, the memory of departed friends, and his own death. Within, he sees the font at which he was baptised, and the altar where he knelt at his marriage. Around it he contemplates the graves of his friends, and the spot which one day will probably be his own. These are charms which speak to every bosom. Every one also feels that a picture of English scenery is incomplete without the old grey tower, or the village spire, upon which the eye rests, as the loveliest picture of the landscape; and who can hear the distant bells, in the cheerfulness of a summer's morning, or the stillness of a summer's evening, without feeling their soothing power enter his very soul?—*Ostler on the Church*.

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE SIGNS OF AN ATHEISTIC SPIRIT.

BY THE REV. T. WHITE, M.A.

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Welbeck Chapel, London.*

I.

IF I were to enlarge upon the subject of atheism, for the purpose of exhibiting and confuting the folly of those (if any such there be) who really are persuaded that there is no God, I should only repeat what has been often far more ably said by others. The demonstration which has been made of the existence and attributes of the Deity, by Bentley, Paley, Gisborne, and many others, even before the publication of those admirable treatises to which the benefaction of the late Earl of Bridgewater has given occasion, may be sufficient to satisfy the utmost desires of those who wish for arguments on the subject. But, surely, we can need no argument, if we lift up our eyes to the heavens, and contemplate the display which they make of the glory of God; if we attentively survey the earth, and observe its various productions and inhabitants,—the suitableness of the one to the other, and the evident marks of power, wisdom, and goodness, which pervade the whole; nay, if, without looking beyond ourselves, we reflect on the admirable construction of our own bodies, and the wonderful endowments of our minds, too often indeed perverted, but capable of such vast acquirements, and such continual advancement. Whoever exercises his faculties fairly and honestly in such contemplations must be convinced that it would be the greatest of all folly to doubt the existence and perfections of our great Creator. When chance can make a

time-piece or construct a building, then will we believe that the regular rotation of the planetary orbs, which measure time and regulate the seasons, or that the glorious fabric of the universe, resulted from a fortuitous concurrence of atoms, existing from eternity without a maker or a guide.

Difficult, however, as I trust it would be to establish any case of *speculative* atheism, I fear that *practical* atheism is fearfully prevalent in this nominally Christian country. It will be my endeavour, therefore, in this essay, to point out the signs too generally exhibited of an atheistic spirit.

When Satan tempted our first parents to wish that they might be *as gods*, knowing good and evil of *themselves*, he in fact taught them to cast off the authority of *the true God*. They separated themselves in that moment from the only source of holiness and happiness; their nature became in consequence corrupt, and they could transmit no other than a corrupt nature to their descendants. The history of the antediluvian race,—the history, in truth, of mankind in every age,—but too plainly describes the consequences. Of the heathen St. Paul declares that they were *atheists* in the world. They worshipped, it is true, gods many and lords many; but their glorious Creator they neither knew nor revered. It pleased God, indeed, to sanctify to himself a chosen seed in every period; so that Noah, Enoch, Abraham, and others, walked with him; yet these holy men would have been the most ready to declare the proneness of their nature to depart from God, and their utter incapability of doing good without his aid. Since the Gospel has given us a fuller revelation of his infinite perfections and amaz-

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I

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ing goodness towards us, it might have been expected that all who heard the joyful sound would have welcomed it, and have rejoiced to walk in the light of his countenance. But is this the fact? Is it not true that the larger proportion even of professing Christians appear intent on banishing God from their thoughts, rather than on setting him always before them? If we observe the ordinary conversation in society, is there not an evident shrinking from the avowal of religious sentiments? Whilst the Mahometan continually appeals to his prophet, and the idolater invokes the succour of his imaginary deity, do not those who call themselves the servants of Jehovah, for the most part, seem ashamed to confess *his name*, to express their trust in *his providence*, to speak of *his revealed will* as the *standard of truth* and righteousness? How few are the houses in which all assemble, morning and evening, for the social worship of their common Father! how few the tables where his blessing is invoked on the provisions of his bounty! If an attempt be made to introduce religious conversation, how seldom is it successful! It seems to cast a gloom over countenances which would be lighted up by topics far less exhilarating than the amazing goodness of our reconciled God, and his constant kindness to a world of sinners. Such subjects, it will be said, are too sacred for ordinary discussion—they should not be treated lightly, nor made too familiar. Certainly they should not be treated *lightly*, for they are of infinite importance; but how can they be too familiar to our minds? how can they fail to excite the liveliest interest in creatures circumstanced as we are? The apostle teaches, that whether we eat or drink, or whatever we do, we should do all to the glory of God; and when we consider, that in him we live and move and have our being,—that his eye is ever upon us,—that he gives every blessing, and is our only guardian and protector—surely *the more* we think of him, the happier we should be, and should delight in every thing and every person who made us more sensible of his presence with us.

If, quitting the social circle, we look abroad into the world at large; if we observe the conduct of our statesmen, our merchants, our literary characters; does there not appear amongst them a lamentable, I was almost ready to say, a *wilful* forgetfulness of God? Where are the public acts of humiliation for national sin, or thanksgiving for national mercies, which were so frequent in former times? How seldom do we find a solemn recognition of the dominion of Providence over the affairs of communities and individuals! how seldom is God implored to guide

the deliberations of our senators! Amongst the pernicious doctrines of the present day, none can be more dangerous than that which would separate religion from civil polity—as if communities were not as responsible to God, and as much bound to act according to his will, as individuals. *The Jews*, it is acknowledged, were under a theocracy; but Christians are left to themselves, to make their own good or their own evil; they have no need to acknowledge that lesson which a heathen prince was taught by painful experience, that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” Painfully as he learned the lesson, he felt the profit of it; and it would be well for England and her rulers, if they should acquire the wisdom taught to Nebuchadnezzar, without his chastisement.

There was a time when all ships were chartered, and voyages undertaken, in the name of God. No business of any importance was entered upon without solemn prayer for his blessing. But now our merchants have become wiser than Solomon, who asserted that “the blessing of the Lord it maketh rich, and he addeth no sorrow with it.”

If our attention is directed to the literature of the age, amongst the myriads of publications which issue from the press, how few indicate any thing like reverence for God, any consciousness in their authors that their abilities are his gift, and ought to be used for his glory!

The proper object of education is to train up immortal beings for the discharge of their duties in the present life, and for the attainment of eternal happiness in a better. Yet in how few of our schools is this object kept in view! where a regard for it is pretended, how scanty and inadequate are the means employed! An acquaintance with literature and science cannot be conveyed, it is admitted, without careful and assiduous instruction; but the knowledge of God and of his revealed will may steal into the heart as it can, for no pains are in general taken to introduce it.

But it is far less profitable to enter into the examination of other men's principles and conduct than to make a careful scrutiny of our own. Let us then seriously ask ourselves whether we indeed believe in God—the God revealed in the Bible; and whether we delight in the contemplation of his character, and cordially devote ourselves to his service. Truly to believe in God, is to receive with perfect conviction his testimony concerning himself; that he is infinite in power, wisdom, and goodness; that in the unity of the divine essence there is a Trinity of persons, Father, Son, and Holy Ghost, who all concur in operation, and who are engaged in covenant for the redemp-

tion of lost mankind. It is not the mere acknowledgment of a great First Cause; but it is the acknowledgment of the all-perfect and unchangeable Jehovah, of the eternal and co-equal Son, of the Spirit of truth and wisdom. If we truly believe that he was manifest in the flesh; that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them,—we shall believe and approve his perfect abhorrence of evil, even though it involves our condemnation, his inflexible justice, his spotless purity, his perfect truth. We shall also believe that God is *love—love in the essence*—love even when he most severely chastens sinners—nay when we ourselves are made to smart beneath his rod. We shall believe that he sees and governs *all things*—that not a sparrow falls without his permission—that the very hairs of our head are numbered—and that, in every circumstance, whether great or small, his eye surveys, and his providence rules over us.

And can we contemplate with delight this holy, heart-searching God? can we rejoice in his absolute dominion, and yield ourselves up to it without reserve? Is it our first wish to please him and to enjoy him, to be altogether his, and to dwell with him for ever? If we have this faith, it must be the gift of his Holy Spirit, who has subdued our carnal will, and brought us nigh through the atoning blood of Jesus. But if we have not, let us not deceive ourselves with the notion that we believe in God; for, though we may have formed to ourselves some vain notions of an imaginary Deity, we do not believe *the only true God*, nor can we cordially rejoice in his existence and perfections.

NOTES ON THE STATE OF THE CHURCH, Previous to the Schism between the East and West.

By THE REV. CHARLTON LANE, M.A.
Minister of St. Mark's, Kennington.

No. III.

HAVING noticed the *mode of worship* which, with singular attempt at uniformity, prevailed through the first four centuries of the Christian era, it may be useful to remark—

1st, Upon the places in which divine worship was celebrated.

2dly, On the diffusion of the Christian faith; and

3dly, Upon the officers of the Church.

1. At first we find the Christians attending the *temple** and the *synagogue*.† It is to be remembered, that the religion which the apostles were introducing

* Acts v. 20: "The angel of the Lord said, Go, stand and speak in the temple all the words of this life." See also iii. 1; xii. 16; xxi. 17; xxiv. 13-18; xxvi. 21.

† Acts ix. 20; xiii. 5; xiv. 12: "But when Paul and his company departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day." xvii. 1, 2: "Paul, in his manner was, went into the synagogue, and three sabbath-days reasoned;" xvii. 10; xviii. 4, 7, 17, 26.

was not a new religion, opposed to the former, so much as a development and completion of the old. "The Old Testament" (says our Church, in her VIIth Article,) "is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind, by Christ; wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises." Hence the apostles, and their assistants, being Jews, would naturally, until driven from the synagogue, continue to frequent these assemblies for the national worship, and there proclaim, "to the Jew first," the unsearchable riches of Christ. The time came when, as their divine Master had foretold, they were "put out;"* but even before this event took place, the disciples were accustomed to assemble among themselves, and break bread from house to house. These assemblies of Christian worshippers took place in the "upper rooms," most probably the highest room in the house, which appears to have been the largest,† and most inhabited.

In the second century, we still find "the Church" assembling in private houses, or in houses not differing in external form from private dwellings. These structures, consecrated by such employment, received the titles of *synagogues* or *conventicles*,‡ i. e. places of assembling together—oratories, and *kyriakai*, or houses of the Lord. It is from the last (Greek) term, that the Saxon term *kirche* is derived; thence the Scotch *kirk*,—of which our English word *church* is a corruption. Persecution often drove the worshippers to meet in crypts, or hiding-places, or even in scattered groups among the tombs.

In the beginning of the third century, the tombs of martyrs were held in veneration: here their memorials were celebrated, and the narrative of their actions read aloud; and hence the term *legende* (*legenda*) of the saints.

The accession of the great Constantine, at the commencement of the fourth century, introduced a vast improvement in the external prosperity of the Church of Christ; and one very signal mode in which that great nursing-father of Christianity proclaimed his own adhesion to the cause of the Lord and of his Christ, was in causing numerous temples to be constructed. These first Christian edifices were built, for the most part, after the pattern of the Jewish temple, and were consecrated according to a defined ritual (*certis ritibus*, *Lampe*).§ 1. There was an external court, surrounding the building, afterwards converted into a cemetery, or *churchyard*. 2. Vestibule, or porch, wherein assembled the catechumens. 3. The temple itself, into which the faithful, or initiated, were admitted, the men being seated apart from the women. . . 4. The presbytery, or choir, where were the seats for the clergy, and where also was the altar, or communion-table.¶

* John xvi. 2.

† Acts i. 13; xx. 8; and Parkhurst, v. *ἐνδοξον*; and *Faccolati*, v. *conaculum*.

‡ James ii. 2 (marginal version): "If there come unto your *synagogue*" (Greek). A similar term occurs in the Greek of Heb. x. 25.—See Bloomfield and Parkhurst.

§ "Rosenmüller observes, that the *synagogues* themselves of the Jews were sometimes dedicated to Christian worship. But this must have been rare, and only when nearly all the congregation had become Christians."—Bloomfield on James ii. 2.

¶ 1. *εμβαλως*, *ambitus*; 2. *πρεσβυς* seu *πρεβή*; 3. *και*; 4. *βημα* seu *θυνακστηριον*.

2. It may not be impertinent to this branch of our inquiry, to mention the chief places in which the Gospel was propagated in the apostolic age. We have already said, that the first subjects of conversion were the Jews; but within twelve years from the crucifixion, the door of faith was opened to the Gentiles (Acts x.), in the conversion of the Roman Cornelius. The Church of Antioch (Acts xi.) was the second to that of Jerusalem, preceding those of Rome and Alexandria. Corinth, Philippi, Colosse, and Thessalonica, are made known to us by the epistles of Paul, the apostle to whom was specially entrusted the conversion of the Gentile world (Gal. ii.). Hence the glad news of a universal Saviour, and of a Catholic creed, were speedily spread throughout the flourishing regions of Asia Minor, Cappadocia, Pontus, Galatia, and Bithynia. The seven churches of Asia proved the acceptance in which the new religion was held by cities remarkable for their civilisation; and in truth, looking at the map of the then world, we are struck by the observation, that the provinces of the Roman empire became the chief settlements of the Christian Church.

Of the respective labours of the apostles we have little handed down for our curiosity to rest upon with satisfaction. Paul is the most prominent of the ambassadors of Christ; and in whatever light or passage of the holy writings we find him mentioned, whether with Barnabas at Lystra, or with Peter at Antioch, he is still "the chief speaker" (Acts, xiv. 12; Gal. ii. 16). Of Peter, it is still a question, whether this apostle ever came to Rome; but it is far more generally agreed, that he did not arrive there till subsequently to Paul's release from his first imprisonment. Under such circumstances, it may be gratifying to some of our Protestant readers to be reminded, that not only is it no doctrine of Scripture that Peter was bishop of Rome, but it is certain that if he ever were there, he was successor, or assistant, to Paul, the real founder of that Church; and thence to be assured there is no danger in withholding their assent from the following tenet of the papal religion—"I acknowledge the holy, catholic, and apostolic Roman Church, the mother and mistress of all Churches; and I promise and swear true obedience to the Roman bishop, the successor of St. Peter, prince of the apostles, and the vicar of Jesus Christ." "The beloved" John finished his life full of holiness and of years at Ephesus. It is remarkable that the acts of such men as the patriarchs of the spiritual Israel have been imperfectly handed down for the admiration of after-ages; but they are "written in heaven." It is probable, that as did Jehovah in the hiding of the burial-place of Moses, so the same Lord of the new Church sought, in the obscurity which he hung over the acts of his first followers, to allow no opportunity for that sub-idolatry which is too apt to arise out of an extreme veneration for human excellence. We may remark, in general, of the three disciples, Peter, James (the less), and John, that the first opened the door of life unto the Gentiles; the second was bishop of Jerusalem; and the third, the beloved disciple, here attained the crown of martyrdom by his sufferings, survived to be last of the apostles, and to proclaim, in the clearest terms, the divinity of Christ.

3. We now arrive at a more interesting topic, be-

cause, on the fidelity, or truth, of any statements respecting this, will ever depend much of the harmony and subordination which should prevail among Christians,—we mean, the mode of conducting and governing the Church.

It seems generally conceded, that the first officers of the Church were, like other portions of the infant institution, extraordinary. Our Lord, in the second year of his ministry, elected (Luke vi.) and sent forth (chap. ix.) the *twelve*, emphatically called *apostles*. In the following year (chap. x.) he commissioned the seventy disciples; being more than two years previous to the ordination of *deacons* by the hands of the apostles. There was no *arch-apostle*: each exercised an equal power of regulating, legislating, and ordaining. The primacy attributed to Peter by the Church of Rome, who claims that apostle for her founder and first bishop, derives its only ground from the prominent zeal of that apostle, and from misconstruction of two texts of Scripture.*

The seventy disciples were *evangelists*, not rectors, or "*pastors*," of certain congregations, but itinerant missionaries, who preached and baptised wherever their services were required. The proto-martyr Stephen was supposed to have been one of the seventy. His being *deacon also* (Acts vi.) seems to shew that the seventy disciples were not to be considered as strictly *presbyters* in the later and appropriated meaning of this term. The other extraordinary officer peculiar to the infant state of the Church, was the *prophet*, i. e. a person endowed miraculously with a power of interpreting hidden, mysterious, and future things.

The ordinary ministers of the Church were those which our own reformed communion retained at the Reformation. The *bishop* and the *presbyter* were, for some most important purposes of their office, identical:† so much so, that these terms in the New Testament have been construed as synonymous; and we trace the difference rather by inference than from the express and immediate language of the sacred text. Ordination and confirmation, and the presidency among his brethren, were the peculiar duties of one officer to whom was appropriated the title of overseer or bishop.‡ This distinction is treated by some as a mere regulation of the uninspired successors of the apostles: but the fact of no Church having been without a bishop till the Reformation—of every ancient community of Christians having its one bishop at its head, acting with authority delegated to his office by the apostolical person who,

* Matt. xvi. 18: "Thy name is Petrus; and on this Petra (i. e. this rock of confession as to my divine nature) I will build my church." The power of binding, or loosing, given to Peter in Matt. xvi. 19, is in xviii. 18 conferred upon the Church at large.

† Abp. Potter on Church-Government, c. 3, 4.—"Consecration is a setting apart, as Joseph was separate from his brethren." Hence the distinct terms of *consecration* and *ordination*: compare in these two services the addresses to the new bishop and new priest, "Take thou authority," &c.

‡ Clements, the fellow-labourer of Paul (Phil. iv. 2), was bishop of Rome, A. D. 64-81.—Dodwell. See Hooker, vii. 2, "Bishops, their order ancienter than their (appropriated) name." We find the term *episcopus* made use of in the Septuagint translation of the Bible (Numb. iv. 16; Nehem. xi. 32), previous to our Saviour's time. It was then a general term, signifying simply "overseer." The term *presbyteros*, or *elder*, means both priest and bishop; *episcopos*, or *overseer*, is applied simply to the higher functionary. See Abp. Sanderson's *Sermon on Tit. i. 5*.

like Timotheus in Ephesus, or Titus in Crete, first ruled his Church,—proves, sufficiently for the conviction of every unbiassed mind, the truth of that assertion made by our Church in her Preface to the Ordination Services: "It is evident unto all men diligently reading the holy Scriptures and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church, bishops, priests, and deacons." The election of bishop, or presbyter, was made either by the apostles or by the people receiving the sanction of the apostles by imposition of hands.* Their support was derived from the oblations of the faithful.

The other order of *deacons*, though its functions were exercised by evangelists also (as Stephen and Philip), was in itself confined at first to providing for the temporal wants of the poor, the widow, and the orphan. They read the Scripture, prepared catechumens for baptism, and aided in administering the Lord's supper. They who exercised these offices well, purchased to themselves a good degree, *i. e.* an accession to the presbytery. The *deaconesses* were widows, upwards of sixty years of age, who attended on the sick, and assisted in the baptising of female converts.

Biography.

THE REV. RICHARD DE COURCY.

THE subject of the present memoir was of the very ancient and noble family of Kinsale, of which he was the chaplain, and the head of which, the premier baron of Ireland, enjoys the peculiar privilege of wearing his hat in the presence of royalty. He was born in Ireland in or about 1743, and was educated at Trinity College, Dublin. He soon became known to many religious persons in England. In 1770 he accepted a curacy in Shrewsbury, the Rev. Mr. Stillingfleet being rector of the parish. In January 1774, he was presented to the vicarage of St. Alkmund,† in the same town, by the lord chancellor. His religious views were far from being congenial with those of many of the parishioners. He was—as most of those who held the same views, and uncompromisingly preached the same doctrines, doctrines which he had long cordially embraced—regarded as not sound in the faith, and not sincerely attached to the Church of England; in other words, not orthodox. The consequence was, that the parish was in an uproar. Many were exceedingly alarmed, if not enraged, at the appointment; and the circumstance led to the appearance of a short satirical poem, "St. Alkmund's Ghost." It is a matter for much gratitude, that a vast change in popular feeling, with respect to such appointments, has taken place in later years; and that such an appointment would be hailed, in many instances, with unfeigned gratitude. It is the uncompromising set-

ting forth of the grand leading doctrines of the Gospel, which can alone render a ministry efficacious; and as these doctrines are made the very essence of the formularies of the English Church, just in proportion as they are preached, will the Church become rooted in the affections of the people. No enactments for the temporal security of our Zion can be of any avail, if the Gospel, in all its purity, is not faithfully, and without compromise, preached from our pulpits. The grand cure for our political and moral evils will be, the "preaching of the cross." Let the upholders of Christianity, no less than its opponents, bear this in mind, that while there is much at the present day set forth and published calculated to deceive the weak and unstable, and new theories are advanced for man's amelioration, utterly destructive of Christianity—it is gratifying to witness that the friends of religion are not supine; and, by God's blessing, little doubt can be entertained that, by the erection of new churches, the apportioning large parishes into suitable districts, and a sound scriptural mode of education, the machinations of the enemies of the truth will be brought to nought.

In 1775 Mr. De Courcy married Jane, only daughter of Mr. Dickson of Wollerton, in Shropshire.

Of Mr. De Courcy, it may truly be said that he was a devoted minister of the Lord Jesus Christ; and that it was his great object and prayerful desire to set forth, in all their freeness and fulness, those doctrines which he had cordially received, and which he had laboured to impress upon others, as the only source of real peace and happiness here below, and as the only sure foundation on which to rest the soul's everlasting salvation. He was, from rational conviction and habitual and prayerful study of God's word, and comparison with that word of the formularies of the Church of England, a conscientious and uncompromising Churchman. If some of its members were inconsistent, clerical or lay, he was the more grieved, but he blamed not the Church for it. It is always of the utmost importance to distinguish between the accredited formularies and requirements of a Church, and the inconsistencies and errors of some of its members; and nothing is more unjust than to argue from the conduct of some individuals who profess to belong to a particular communion, that such communion is utterly opposed to the spirit of the Gospel. Would any of the unfortunately vast variety of sects of professing Christians be willing to be judged of by such a rule? Mr. De Courcy sedulously and actively performed the duties of a parochial minister, at one period conducting three full services on the Sabbath, and one in the week. His sermons were extempore, and remarkable for clearness, persuasion, and deep acquaintance with divine truth; addressed to the understanding, rather than to the feelings of his audience; calculated to make a serious and lasting impression; and, in not a few instances, were remarkably and abundantly blessed to the spiritual, and, it may be trusted, the eternal good of those who were privileged to listen to them.

The period at which Mr. De Courcy was called to exercise his ministry was one most eventful in the annals of our country. The religious and political horizon wore no very pleasing or cheering aspect; and those who felt deeply interested in the cause of true religion, and, as a necessary consequence, of social order (for the real Christian is the most loyal subject), had much cause for depression and alarm. The errors of the Socinian school were now advocated by Dr. Priestley, and embraced by several ministers of the Established Church; and that infidelity to which it has been well remarked Socinianism is the half-way house, had caused many to make shipwreck of their faith. The horrors of the French Revolution also agitated the public mind in this country, and alarmed even those who hailed its commencement as the downfall of tyranny. Mr. De Courcy, both from the pulpit and the press, opposed the spread of Socinianism.

* The first appointment rested with the apostles and bishops; but the consent of the people was necessary. Cyprian (lxxviii.) says, "In compliance with apostolical usage, the bishops of all the adjoining provinces are to repair to the vacant church; and then a bishop shall be chosen in the presence of the people who have had the knowledge of the life of each one."—Chevallier's translation of Clement's Epistle to the Corinthians, note on § 44.

† This church was made collegiate by King Edgar, who endowed it for the support of ten canons, one of whom acted as dean; but the society was dissolved on the establishment of Lilleshall Abbey, to which its revenue was appropriated. The old edifice, a cruciform structure of great antiquity, was, with the exception of the tower and spire, which are one hundred and eighty-four feet in height, taken down, from an apprehension of insecurity, and rebuilt in 1795.—*Lewis' Top. Dic.*

He published, in 1791, "Christ Crucified," in 2 vols.; and no exhortation was wanting on his part to point out the inestimable blessing of the British constitution, and the madness of those who, in its stead, would have instituted that most oppressive and ruinous of governments, if government it can be called—an unrestrained democracy.

Mr. De Courcy would not exchange his duties at Shrewsbury for more lucrative preferment, though such was offered him. His resolution on this point is distinctly set forth in a letter in reply to a very urgent invitation to undertake duty in the metropolis.

"The kind things you are pleased to say of me, and the kind plans which you and some unknown friends have in contemplation for me, with a view to my introduction to the metropolis, demand my best acknowledgments; but I must without reserve decline the unmerited offer. I should rejoice, as long as life and health are vouchsafed to deliver my message in any situation to which Providence might call me; but I tremble at the idea of being ever stationed in London; and it is one of my pleasing prospects here, that 'the bounds of my habitation' seem fixed in the country, and the cloud does not point to that great city, where, though a large field for usefulness presents itself, the snares and difficulties are to the ministerial character proportionably great and perilous. I remember to have read of an ancient father of the Church, who, upon an intimation given him that it was intended to raise him to the office of a bishop, ran away from the place of the proposed consecration, and wandered about all night, in the hope of eluding the search of his sanguine friends. I enter very deeply into the feelings of that venerable man, and often stand astonished at the temerity of our modern adventurers in theological profession, who, instead of flying from so large and conspicuous a theatre as the metropolis, seem ambitious of trying their wings there, and only there, while their talents are yet raw and unfledged; and crowd to it with an eagerness that I cannot reconcile, in some instances at least, with any principle of humility and self-knowledge. I do, from my inmost soul, bless God that I am dead to praise and popularity. The one is often only the senseless cry of an untutored mob, and the other such a mere bubble, liable to be burst by the very breath of human caprice that inflated it, and is much prostituted both by those who receive, as well as those who give, that he who seeks the one or the other, must be the dupe of his own vanity, and a mean dependent on the opinion of others."

"Happiness," he elsewhere observes, "no more depends on station, rank, or any local or adventitious circumstances in individuals, than a man's life is connected with the colour of his garment. And to make it so in reality, nothing is necessary but the balm of Gospel peace, and the saving knowledge of the Son of God. As for those who know what is good by the teaching of God's word and Spirit, and the earnest cry of whose heart is, 'Lord, lift thou up the light of thy countenance upon us;' they know that every good is laid up for them in Jesus Christ; ordinances, providences, and even crosses, shall work together for their present and eternal good."

His general health in early life was good; but from weakness of the knees, arising from attacks of rheumatic gout, he was latterly obliged to sit when preaching.

In August 1803, he lost his youngest son, an event which was a matter of deep grief, though he bowed with submission to the Divine will. Preaching, shortly after the melancholy event had occurred, on the evening of a public fast-day, on Rev. vi. 2, "I saw, and behold a white horse, and he that sat on him had a bow, and a crown was given him, and he went forth conquering and to conquer;" he adverted to his bereavement, and was so much affected that he was obliged to leave

the pulpit. On this occasion he caught cold; but his illness was not such as to cause alarm, until a sudden attack in the stomach seized him, and after lingering a few hours, he died, full of faith in the alone sin-offering of Jesus to save to the uttermost. His wife and three children survived him. His body was buried at Shawbury, near Shrewsbury, his funeral being attended by a vast assemblage; and sermons relative to the mournful event were preached at St. Almond's by the Rev. Brian Hill, and in other places of worship.

The following testimony to Mr. De Courcy's character was borne by a periodical not favourable to his views, religious or political, in noticing his death. He was "highly esteemed as an affectionate and evangelical pastor, and excellent extemporary preacher. His language was plain and powerful, yet exceedingly elegant, and his ministerial labours among his flock were incessant. Though his income was but small, yet he had a liberal and generous spirit. Mr. De Courcy saw but little company, and courted retirement. His last illness was very short. In his last moments, he expressed his full persuasion of his interest in the salvation which is the great object of the Christian faith, repeating pious lines from different hymns, &c. In his manners and general deportment Mr. De Courcy was uncommonly graceful and gentlemanlike."

In addition to the work already adverted to, Mr. De Courcy published "Jehu's Looking-Glass, or true and false zeal." "Nathan's Message to David," a Sermon. Two Fast-Sermons, 1776. "A Letter to a Baptist Minister." "A Reply to Parmenas," 1776. "The Rejoinder on Baptism," 1777. "Hints respecting the utility of some parochial plan for suppressing the profanation of the Lord's Day," 1777. Two Fast-Sermons, 1778. "Seduction; or, the cause of injured innocence pleaded," a Poem, 1782. "The Seducer convicted on his own Evidence," 1783; and a Sermon preached at Hawkestone Chapel, at the presentation of the Standard to the North Shropshire Yeomanry Cavalry, 1789. T.

AN ADDRESS TO MASTERS ON THE DUTY OF PREVENTING SIN IN THEIR SERVANTS.

BY THE REV. J. L. GOLDING, M.A.
Walton, near Peterborough.

IN a former address I endeavoured to point out the solemn and imperative duty of parents endeavouring to prevent sin in their children: the object of the present is to inculcate a similar duty on the part of masters with reference to their servants.

The situation of a master gives him an influence over servants, for good or for evil, for which he cannot escape a future reckoning. Not only will that master who sets his servants a positively evil example, and even encourages sin in them, have to account hereafter for the abuse of a trust reposed in him by Providence; but that master also will stand convicted for an offence, certainly a less offence, but yet an offence, who has refused or neglected to make use of means, plainly and easily within his reach, for the "prevention" of sin in his servants. Masters, let me take the example of your requiring them to pay an outward respect at least to the Sabbath-day, by attending the house of God. I have already hinted, that I consider the neglect of the plain duty of decently observing this day to be the fruitful source of sin and sorrow.

For he who neglects to observe the Sabbath-day's duties is in double danger: he first of all breaks a plain command of God; and then he brings himself by so doing, into an evil condition, infinitely to be dreaded, in that he must be considered to be out of the reach of every religious impression. The Englishman who should have daringly set foot upon the French territory during the time of Napoleon's bitter enmity to Great Britain, would have been, according to all human calculations, as wise and as safe as that baptised Christian is who refuses to observe the plain ordinance of the Sabbath. For on that day Satan especially claims as his territory every spot of ground not consecrated to the worship of almighty God. In using your influence, then, to keep your servants from the sin of Sabbath-breaking, you are conferring upon them the highest advantage. The master who firmly and kindly uses the influence which his situation gives him, by bringing to the house of God his servants, is more than compensating to them for the apparent irregularities of their outward condition. Such a master pays his servants for their labours not only with the pence of time, but with the gold of eternity. He himself, too, will have his reward, in finding himself surrounded with those who, if they become good servants of God, must, as a matter of course, be good servants of man. I am speaking of one way of your "preventing" sin in your servants, by using your influence to aid them in rightly observing the Sabbath-day. Take care, then, that they have not to trace up to you a compulsion—at least a strong temptation—to buy or sell on this day. It must be a bad beginning for a right worship of God, when the day has been entered upon by the double sin, first, of buying, and then of encouraging the palpable sin in him who sold. Your precaution with your servants may thus reach and benefit those with whom you have no immediate concern; for if there are no Sunday buyers, there will be no Sunday sellers. And with what kind of a confession of sin can such a sinner enter the courts of the Lord's house on the Sabbath morning? When the minister reads the confession of sin, to awaken penitential feelings, how much contrition must he bring to it who, a few hours only before, desecrated the Sabbath by the traffic of this world, and so came to meet his God just after he has been building up another barrier to prevent his approach to him? If such, then, is the condition of him who trades on the Sabbath-day, Christian master, let me entreat you to take care that no share in this sad sin lies on your conscience, for not having taken every precaution to "prevent" it. If, then, you desire to do your part towards "preventing" the hardening sin of Sunday-trading in your servants, make your arrangements so with them, that they shall have no excuse for not obtaining the weekly necessities of life on the preceding day. You can do this, if you like. I cannot conceive it to be of any consequence to the master whether the settling-day between himself and his servants is on the Friday or Saturday; but it is of inconceivable importance to the servant that it should take place on the former day. The change of days may even awaken the attention of the thoughtless labourer to the magnitude of a sin which custom has long rendered too familiar to be felt. In a place near to that in

which I write, the evil of the practice in question was regarded as a vast impediment to the efficiency of the Sunday-school recently established there. The remedy was pointed out, and at once adopted; and thus, by the blessing of God, will sin be "prevented" in many; and thus will such as are parents amongst them be able henceforth to exhort their children to treat reverently God's day, since they will no longer set the example of a gross violation of it by their own habits.

There are various ways, too, in our intercourse with others, our friends and connexions, by which a thoughtful and wise man may kindly "prevent" sin in them. The view which I have taken of sin, as the direct cause of our temporal as well as of our eternal misery, justifies me in appealing to those whose views of the future are not very influential over their practices. If you can prevent your fellow-creature from swearing an oath, I think you will have conferred a positive blessing upon him. You will have saved him from throwing another grain into the scale of his temporal misery. You will have saved one blow of the hammer by which the iron would have been yet more hardened: and believing as I do, that the believer's capacity for the enjoyment of eternal happiness is increased by individual acts of obedience; so do I think that the sinner's capacity for the endurance of eternal misery is augmented by individual acts of disobedience. Whatever your own practices may be, do justice to your understandings, and take God's views of the real nature of sin. You cannot determine its heinousness yourselves. It lies with God entirely. Follow the dictates, then, of a sound reason, and you will listen to his voice only upon this subject; and never again will you palliate it; never again will you think that another sin, and another, thrown into the scale, are of no importance. Remember, it is the simple ounce-weight, added to the weight which already presses upon the loaded camel, that breaks its back; and so it may be your next wilful sin which shall for ever harden your heart against the calls of God's grace, or which shall, at least, in the natural order of God's punitive providence, heap upon you a load of temporal mercy, which may bring down your gray hairs with sorrow to the grave.

There is yet one more use I would direct you to make of this topic: it is in reference to yourselves. Do not forget, that, if it is certain you will "prevent" sin in others by influencing them to keep holy the Sabbath, it is equally certain that by so doing you will "prevent" it in yourselves. In the management of your own lives, the "prevention" of sin is one distinct part of your discipline. For this purpose, you must, conscientiously and self-denyingly, keep out of the way of temptation. For no man is safe for a moment who voluntarily exposes himself to it; though if he meets it in the way of duty, by the help of the Spirit of God, he is as secure as if there were none. But I must stop.

The subject is one of much instruction and interest. It opens a distinct door of usefulness in our intercourse with others. The parent sees one course clearly marked out with regard to training his children—it is to be his unwearied labour to "prevent" sin in them, by his advice, watchfulness, influence, and self-denial. The master sees before him the power of doing

good to his servants, at the trifling sacrifice of a few rules wisely laid down and firmly enforced: he ~~can~~ "prevent" the sin of Sabbath-breaking in them, by previously making it the rule of his house, and of all the members of his establishment, from which he will admit of no deviation but illness or unavoidable duties, to frequent regularly the house of God. Such things may appear but trifles to some; but this is a fatal mistake. Nothing is small which can affect the welfare of the soul: and indeed the word "small" is totally misused when applied to this sin; for if that sin is the greatest, whose consequences are the most deadly, tell me, where shall we find one whose consequences are more fatal than that of Sabbath-breaking?

THE PERFECTION OF GOD'S LAW:

A Sermon

By THE REV. T. DIXON, M.A.

Incumbent of Trinity Church, South Shields.

PSALM xix. 7.

"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple."

IT is a very common style with the sacred writers, especially the poetic and prophetic, to repeat the same sentiment in two consecutive sentences somewhat differently expressed. The latter, indeed, frequently throws light upon the former; sometimes enlarging the same ideas, and sometimes embodying new ones. We have an example of this in the words of the text—"The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Here the latter sentiment is precisely the same in the effect produced—the simple soul is made wise, or converted. By the *law of the Lord*, therefore, and the *testimony of the Lord*, is to be understood the same thing, in the main, in the passage before us: they frequently occur in the same sense throughout the Bible, and are convertible terms. Thus it is said (Exodus, xxxi. 18) God gave unto Moses "two tables of testimony;" (Exodus, xxxii. 15) that Moses "went down from the mount, and the two tables of testimony were in his hand;" that is, the moral law, or ten commandments, generally in Scripture called *the law*. They are also used synonymously by the prophet Isaiah, viii. 16. "Bind up the *testimony*, seal the *law* among my disciples." And again, verse 20, "To the *law* and to the *testimony*." Thus it appears that the *law* and the *testimony* frequently denote the same thing in the Old Testament, as they do in the text, and that, in its first sense, is the moral law, or covenant of works: in a more extended sense it comprises the whole moral and preceptive part of the Old Testament, with its promises, invitations, encouragements,

and also its threats, denunciations, and judgments.

The word *testimony* also occurs twice at least in the New Testament, where it signifies the *Gospel of Christ*. Thus, 1 Cor. ii. 1, the apostle states, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God; for I determined to know nothing among you, save Jesus Christ and him crucified." Again, he writes to Timothy (2 Tim. i. 8): "Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the Gospel." From these two passages it is evident that the testimony of God and the testimony of our Lord mean the Gospel of Jesus Christ—the New Testament; therefore we will extend the signification of the terms in the text—the *law of the Lord* and the *testimony of the Lord*—to the whole revealed word of God—to the whole Bible. And if David could say of the portion which had been revealed in his time, or even of that part of it, the moral law, "the law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple,"—what manner of persons ought we to be, in all holy conversation and godliness, who are favoured with so full and perfect revelation? and how indeed can we escape if we neglect so great salvation?

The propriety of the word *testimony*, as denoting the law of the Lord, is very evident; the same word is frequently translated witness. First, it is a witness—a standing memorial of the covenant which God graciously condescended to enter into with man, of the terms upon which he engaged to be his God, to bless him in time and eternity, and of the duties which he required from man thus to secure his favour; and of the dreadful consequences of man's disobedience. Secondly, the word *testimony* is most suitably chosen to signify the law of the Lord; for that law is a perpetual testimony or evidence of its divine original. The wisdom, the purity, the justice, the goodness, which therein appear, could only spring from the Divine mind. The perfection of character therein taught and insisted upon, as necessary for man, opposing all his corrupt feelings and appetites, and leading him to look for true happiness in purity and spirituality of mind alone, is so contrary to man's natural disposition that the idea of it never could originate in the human mind; the law enforcing it bears inward testimony of its heavenly original—of being designed by a mind not tainted with human imperfection—of a mind perfectly pure and holy. This will appear still more evidently, if we compare God's pure law with

any other system of religion found in the world. Take, for instance, the Mohammedan; with which we are most familiar, and which claims our attention first from the extensive establishment it has obtained. A very few moments' comparison will shew that it has sprung from a less pure source—that it is the device of man, human error and infirmity mixed up with divine truths taken from the Bible. Its sensual paradise, its sensual indulgences in this life, and its bitter persecuting spirit towards all other religious forms of faith, are, of themselves a sufficient testimony that it was the device of frail and fallen man. These things are so natural to men, that they bespeak the human character at once. The pleasures promised by the Mohammedan religion in the next life, and allowed in this, are just such as the depraved heart of man would wish for, if he had a religion and heaven of his own choosing. But how different the purity and holiness required by the law of the Lord, for happiness here, and the enjoyment of heaven hereafter! “Be ye perfect, even as your Father in heaven is perfect.”

There is yet a further reason why the law is called the testimony of the Lord, namely, the miraculous testimony borne to it, when it was delivered on Mount Sinai, and the many and varied miracles with which the prophets in the Old, and the apostles in the New Testament, proved that their commission was from heaven, and that what they taught mankind was the word and will of God.

It may serve to simplify the further elucidation of the text, by considering first, the Psalmist's statement of the *nature* or *condition* of the law and testimony of the Lord—they are “perfect and sure:” secondly, their *effects*—“converting the soul,” and “making wise the simple.”

I. It is said of the law and testimony of the Lord, that they are *perfect* and *sure*. As a rule of life the moral law is a standard of excellence—it is “holy, just, and good;” the counterpart of that pure, divine mind who gave it to man for the regulation of his thoughts, words, and actions. It is so perfect, that there is no sin which it does not condemn; it leaves no chance of escape from the rigour and minuteness of its commands—no subterfuge, no plea, no excuse whatever. There is no condition or limitation allowed; it authoritatively and without reserve says, DO, or THOU SHALT NOT DO. And this rigorous command extends equally to the thoughts entertained in the heart, and to words and actions. All, if sinful, are alike forbidden and condemned. But this law not only forbids and condemns all sin and imperfection, but it enjoins and insists upon, with the same rigour of enforcement, all perfection; for

when the lawyer asked our Saviour what he should do to inherit eternal life, and he said unto him, “What is written in the law? how readest thou?” the scribe replied—“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And Jesus said unto him, Thou hast answered right; *do this*, and thou shalt live.” Luke x. 27. The law therefore is doubly perfect; perfect in forbidding all and every sin, and condemning to death for the slightest transgression—“cursed is every one that continueth not in *all* things written in the book of the law to do them;” and perfect, in enjoining entire holiness of heart and life, and only promising reward upon that condition,—“he that doeth these things shall live by them.”

But alas! for such perfection as this! “who then can be saved?” Must we not all assert with the apostle, that the “commandment which was ordained to life, I found to be unto death?” Which of you does not acknowledge himself guilty, and under the condemnation of this law times above number? Which of you does not admit that by the deeds of this law no flesh can be saved? Which of you does not plead guilty to impure thoughts, covetous desires, uncharitable, envious, or malicious feelings? Has no evil communication proceeded out of your mouth? no slander, no guile, no dissimulation, no irreverent, no blasphemous words? Have there been no deeds of darkness, which would not bear the light; no adultery, fornication, or uncleanness; no over-reaching or supplanting, no unjust weight or measure; no drunkenness, no untruthfulness, no dishonesty? Alas! who can bear these searching inquiries? We must all plead guilty to this holy law—I who speak, and you who hear. And who can refrain, under such accumulated condemnation, from smiting upon his breast, and saying, “God be merciful to me a sinner?” Yet forget not to observe that this law, so far considered, says not a word about mercy; it provides no such mercy; it simply says, Do, and live—Do not, and die.

Perfect then as the law is, by forbidding all sin and enjoining all righteousness, it is only perfect for a perfect being. It was in every way perfect for man as he came from his Maker's hands, enjoining a perfection which he was every way capable of fulfilling. And as God is unchangeable, and the condition of man to qualify him for the Divine presence and enjoyment in heaven is one and the same for ever, God could not abate any thing from the holiness of his law after man had fallen; he could not adapt his

requirements to the fallen, corrupted nature of man; but gave him on Mount Sinai the same perfect covenant of works, as he would have given, and perhaps did give him, in Paradise before his fall. Perfect then as this holy, just, and good law is in itself, and for man as he came from the hands of his Creator, it is very imperfect for him in his present degenerate condition. The Hebrew word here translated "*perfect*" is rendered in the Septuagint version by a Greek word signifying *faultless, blameless*, i. e. in its holy requirements. This is a much more suitable designation of the law as applying to man in his present condition. We all most heartily assent that it is indeed blameless in its requirements; but who of us can now say that it is perfect? We find that it sets up a standard which we can never reach; and in coming to it we feel under its condemning curse—helpless, hopeless. We feel that a law to be perfect for us must provide mercy, pardon, grace, and salvation. The law then, so far considered, will not, of itself, do for us.

But we have already seen that the law and the testimony may comprehend the whole revealed word of God, the New Testament as well as the Old, and have agreed to consider it in that comprehensive light. Thus then we can give our full assent and consent to the law, that it is not only "holy, just, and good," but perfect too; yea, the excellence of perfection, and that to us-ward. In this extended acceptance of the terms law and testimony, which is no forced one, we find "mercy and truth meeting together, righteousness and peace embracing each other." "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Thus is the Old Testament dispensation perfected by the New; the law becoming a "school-master to lead us to Christ, that we might be justified by faith;" that in "him we might be justified from all things, from which we could not be justified by the law of Moses." This new covenant provides that in Christ "we have redemption through his blood, even the forgiveness of sins;" and that "being justified by faith, we have peace with God, through our Lord Jesus Christ, and rejoice in hope of the glory of God."

Thus combined, the law and the testimony form a perfect covenant for man as he now is; by which "God can be just, and the justifier of him that believes in Jesus." It maintains the glory of God and his justice

undiminished, the rigour of the law unabated; while guilty man can be pardoned, blessed, sanctified, and saved. It could not be a perfect law to us, unless it promised us these mercies, and provided the means for making them ours. But after all this, my brethren, I would earnestly impress upon your minds that an offered salvation may be no salvation; a provided Saviour may be no Saviour; neither the one nor the other will profit you, unless secured, appropriated, made your own; you are no further from perdition. That "Christ has redeemed you from the curse of the law," has "tasted death for every man;"—this will only *aggravate* your condemnation—unless this Saviour be fled to and embraced, and you secure a personal interest in his precious blood-shedding and righteousness. You must observe that it is in him that we have "redemption, through his blood;" and "if any man be in him," we read, that "he is a new creature; old things are passed away, and all things are become new,"—his hopes, his desires, his pleasures, his wishes, his thoughts, his words, his actions, his life, his conversation, his heart and soul. Remember that unless thus found in Christ, you are under the law of works, and must inevitably perish; for by that law, we have already clearly seen, "no flesh can be saved." Out of Christ, notwithstanding his completion of the covenant-work of redemption, "God is a consuming fire;" and out of Christ you all are until you have felt your guilty and lost condition, and have come to him, through a faith of the operation of God, as the only Saviour of perishing sinners. May the Holy Spirit lead each of us to make this Saviour our own Saviour, and may we all be found in him justified from all things, without spot and blameless!

The Psalmist says, moreover, of the testimony of the Lord, that it is *sure*. Had a book been found in some obscure corner of the world, of which no one knew the author, or from whence it came, or could give any account of it, beyond the simple fact of its existence; and had this same book contained laws and institutions, and a religion every way calculated for the perfection and happiness of man in time and in eternity,—one would suppose the world would have been lost in admiration of its excellence, that the universal cry would have been, "how wise, how good, how wonderful! What purity, what holiness, what happiness, is promised and provided for here and for ever! An almighty God to pardon and bless, a divine Saviour to redeem from all sin, a Holy Spirit to sanctify, the light of God's countenance in this vale of tears, and the enjoyment of his

glorious presence in heaven hereafter for ever and ever! Ah, if all this were true, if this were *sure*, what a blessed, what an invaluable treasure would this book be!" All this is contained in the Bible, and is *sure*; is *sure* and true every whit: the "testimony of the Lord is *sure*." It is the word of the living God, which abideth for ever: for "all Scripture is given by inspiration of God," for "holy men of old spoke and wrote it as they were moved by the Holy Ghost." You may firmly believe it, you may confidently rely upon it: it is *sure*; and it contains all that your hearts could desire to make you wise and happy for time and eternity. All human learning and wisdom is but the work of man: it may be *sure*, or it may not; there is much that may please, entertain, and instruct; and much that may pervert, deceive, perplex, and poison the mind; and all perishes with this life. But the word of God is *sure*, and true without any mixture of error, and maketh wise for eternity. The everlasting covenant, sealed and ratified in the blood of Jesus, is "ordered in all things and *sure*."

The Septuagint translate this word faithful:—the "testimony of the Lord is faithful." Yes, it is faithful, as well as *sure*; all its sweet and blessed promises, invitations, and encouragements, are faithful; they are all "yea and amen" in Christ Jesus. And let it not be forgotten, that the threats, denunciations, and judgments against sin and impenitent sinners are faithful and true too; hell and eternal misery, as well as heaven and everlasting happiness.

II. We are to consider, secondly, the effects which the law and the testimony are said to produce; which are these, "converting the soul, and making wise the simple."

The word *simple* in Scripture has very different significations. It sometimes denotes the careless, the godless, the unconcerned, or openly wicked sinner. These indeed may have the word of God in their possession, but they are likely to read any thing rather than it. Or if they do occasionally look into it, it benefits only the head, it reaches not to the heart and life. It is read for curiosity, or to kill time. Shall I say it is sometimes read for a worse purpose—to cavil, to ridicule, to sneer, to blaspheme? Seldom indeed is it read by such from a sense of duty, or for profit. Yet I would call upon all such, if any such unhappy persons be here, to begin to read the Bible as the word of God, for instruction in righteousness; to read it prayerfully for divine teaching, that it may make them *wise* unto salvation and convert their souls.

But by the *simple* in the text is meant the sincere, the single-minded, the teachable as a

little child, (indeed, in the Septuagint version the word is translated *infants*)—those who are wishful to sit at Jesus' feet to learn what they must do to be saved,—whose prayer is, "draw us, and we will run after thee." "Lord, open thou mine eyes, that I may see wondrous things out of thy law." Such simple ones the Bible, as the instrument of the Spirit, makes wise, and converts their souls. They search it diligently, knowing that therein they have eternal life. They learn from it their fallen, corrupt condition; their condemnation by the law of God; their need of repentance and faith, of a Saviour, of the teaching and sanctification of the Spirit; their need of prayer, of holiness of heart and purity of life; they find in it various promises suited to their wants—that "if they ask, they shall receive; if they seek, they shall find; if they knock at the door of mercy and grace, it shall be opened to them." They come to the throne of grace deeply sensible of their wants, and in faithful earnest prayer for God's pardoning mercy and acceptance through the appointed Saviour. God, in mercy, hears their cry; blesses his word to them, whether read or preached; applies it to their souls, according to their several necessities; and leads them by the way through such trials and experiences as shall ultimately end in their being made *wisely* wise, and in the conversion of their souls. It teaches them the only true wisdom for this life or the next—to be "diligent in business, fervent in spirit, serving the Lord; to follow peace with all men, and holiness, without which no man shall see the Lord." It assures them that "godliness is profitable for all things, having the promise of this life, and also of that which is to come;" that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." It "maketh wise unto salvation, through faith in Christ Jesus." It is the "sword of the Spirit," by which we are to overcome all our corruptions and spiritual enemies. Thus the law of the Lord is perfect, converting the soul: the testimony of the Lord is *sure*, making *wise* the simple."

Who then is truly wise, but they who know God, and Jesus Christ whom he hath sent? All other wisdom is folly in comparison; for it perishes with the body. But, if you wish to be made thus wise unto salvation, come to the word of God in an infant-like, teachable form of mind; open your hearts to its instructions whether read or preached, divested of all prejudice and self-conceived opinions, and pray for the simple guidance and teaching of the Spirit of truth, who is promised to

lead such into all truth. I would exhort all to reverence and read the word of God; let no day pass away without some portion of it being diligently perused; it will, by God's blessing, diffuse through the life a leaven of holiness, tranquillity, and cheerfulness. I would call upon those in the higher stations of life to set an example in this respect to the lower. Their too general disregard of religion and the word of God has contributed much to the irreligious and unsettled state of mind so prevalent in this country among the lower orders. It is the Bible alone which can counteract the mischievous spirit of many of the publications of the day, teaching sedition, blasphemy, and discontent; whose object is to uproot the most sacred institutions of the country, and subvert the peace and well-being of society. Let me advise you all not to be led away by such devices of wicked men: make the word of God your study; it will teach you ways of pleasantness and peace. The only secret of being truly happy is by fearing God and keeping his commandments, and following peace and charity with all men. You then have the covenanted promise of God's blessing for this life and that which is to come. Parents, read the word of God yourselves, and teach your children to do the same. Young people, let me advise you to store your minds with the treasures of divine knowledge, instead of trifling and unprofitable reading. The word of God contains every variety of reading, and is the only book which will *assuredly* "make wise the simple, and convert the soul."

GAMBLING AND ITS CONCOMITANT VICES.

BY A CLERGYMAN.

No. III.—*The Gaming-house.*

SIR NATHANIEL WRAXALL, in his "History of France," vol. vi. chap. 4, speaking of the rage for gambling, which in the reign of Henry IV. prevailed more universally and attained to a greater pitch of enormity than it had ever done before, justly terms it one of the most destructive to morals of any which can be tolerated in society. It received every possible encouragement from the king's example, and forms one of the greatest defects in his character. The contagion was not limited to the court; it pervaded private life, fatally corrupting the manners of the inferior orders. If, indeed, there be one atmosphere more pestilential than another, and more destructive to the well-being of man, whether it respects his temporal interests, his spiritual improvement, or his eternal hopes, it is that of a public gaming-house, the ordinary designation of which too manifestly proves, that its frequenters are under the influence of the prince of darkness. No efforts of a Christian legislature should be left untried to get rid of such intolerable nuisances. Enactments, indeed, among ourselves, have been made with reference to this, and in some instances have been carried into execution with success. In the royal proclamation for the encouragement of piety and virtue, and for the preventing and punishing

vice, profaneness, and immorality, which is set forth at the commencement of each reign, and commanded to be read in open court by all judges of assize, justices at quarter-sessions, &c., the following requirement is made among others:—"We do hereby strictly charge and command all our judges, mayors, sheriffs, justices of the peace, and all our loving subjects whom it may concern, to take care effectually to suppress all gaming-houses and places." Still, the fact is notorious, that gaming-houses are to be found in almost every town of any considerable population, and not seldom patronised and frequented by those from whom better things might have been expected; and that in the metropolis they abound, suited in their scale of expense to all classes of the community. While, in fact, they are patronised as they are by many of the noble and wealthy of the land, it is almost in vain to hope for their extinction. The Christian philanthropist, however, will not cease to endeavour to point out the incalculable mischiefs to which they give rise; and it will be the object of the present paper to consider their baneful influence, directly leading to loss of time and loss of principle.

With respect to the *loss of time* naturally resulting from attendance at the gaming-table, this of itself alone were sufficient to point out the evil. It is notorious that on the continent, and it is to be lamented even in our own country, there are many whose whole life is spent in gambling; with whom, in fact, it is a profession, into all the mysteries of which they are regularly initiated, and who scarcely allow the body time sufficient for its necessary repose, nor for recovery from that feverish state into which it is brought by sleepless nights and the exciting effects on the mind which games of hazard are calculated to produce.

But how many, who can scarcely be termed professed gamblers, being actually engaged in business, spend hours and days and nights at the gaming-table, and betake themselves thither when opportunity offers, to the serious detriment of their calling—to the unfitting of their minds for attention to their ordinary duties! I am not now considering the awful responsibility of the Christian to redeem the time—that talent vouchsafed to him by his heavenly Father, for the use or abuse of which he must one day render a solemn account—though unquestionably this subject, in all its tremendous importance, should be urged on the serious consideration of the gambler;—but, taking a lower ground—merely with reference to this world—can that man be a useful member of the community, whose whole soul is wrapped up in the desire of ill-gotten gain—who leaves the solemn discharge of the duties of domestic life, that he may associate with the dissolute, and spend his time in the society of those whose contact cannot fail to be contaminating? If moving in a higher sphere, can that man become, in any degree, a benefactor to his fellow-creatures, or an ornament of the circle in which God's providence has placed him? Is that man fit to be a senator, to legislate for the good of his country, or to be a magistrate to carry the laws into effect, who wastes his hours amidst the excitement of a gaming-house? or, if moving in a lower, can he be a respectable tradesman or a faithful servant, who spends every spare moment in such a place? And yet it is notorious that thousands in

* "Bear in mind . . . the fictitious hope, entertained by many, of easily accumulating wealth by gaming; the inducements held out, and the efforts made to entice them (young men) into gaming-houses. Passing by Crockford's and the minor houses, let us take one of the third class. The number of persons (noblemen's and gentlemen's servants, and shopmen with small salaries) usually to be found at one time in one of this class of gaming-houses is from forty to fifty. In the course of twenty-four hours it is calculated that one hundred and twenty persons visit one such house."—See "Young Men; or, an Appeal to the several Classes of Society in their behalf, by the Rev. Stephen Davies, B.C.L." This circumstance is perhaps but little known to the masters of such servants, and by some of them may scarcely be

this way waste their time; that in an especial manner the hours of the Sabbath are, in many instances, devoted to gambling; that every precaution is used to escape the vigilance of those who are anxious to prevent such a fearful desecration of the day of rest,—and generally speaking with success. Can it be wondered at, therefore, that the natural consequence of such a waste of time, such a desecration of the Lord's day, should lead to consequences the most detrimental to the spiritual, as well as temporal welfare of the gambler? "I cannot forbear," says the present Bishop of London, in his letter on the neglect of the Lord's day, addressed to the inhabitants of London and Westminster, "from taking this opportunity of lifting up my voice—infectually, I am too well aware—against the scandalous and shameless manner in which the gaming-houses are now resorted to on the Christian Sabbath. The number of those dens of infamy, those monuments of splendid profligacy, is every year increasing: one has been lately opened within a few doors of my own residence, which, for a time, was closed upon the Lord's day; but the plunder of every seventh day was too valuable to be long foregone; and now the work of fraud, and rapine, and ruin goes on, without even the decent show of intermission on the Lord's day. Yet for this enormous evil, destructive as it is of individual and domestic happiness, and of national character, the law, it seems, has provided no effectual remedy."

And this leads to the consideration of another effect of attending the gaming-house, namely, *loss of principle*. Is not the professed gambler's character notorious for want of honesty? Have not some, born to move in the highest sphere, by associating with unprincipled men, proved guilty of conduct flagrant in the extreme, in comparison of which the petty larceny, which renders the culprit amenable to punishment by the laws of his country, is not to be named, and which conduct has brought upon their relatives, no less than themselves, shame and reproach?

The annals of gambling in our own country could unfold many an instance of gross trickery and swindling, in those of whom, from their rank, better things might have been expected; and it were not difficult to recall to mind many such instances, as occurring within the last few years. It may be better, however, to advert to the case of the infamous Duke of Orleans, whose base conduct in the affairs of the French revolution can never be forgotten: "The passions succeed each other with such rapidity in the heart of a vicious man," says the author of a sketch of his life, "that it is almost impossible to point out the reigning vice. His highness became addicted to gaming; and, as in a depraved soul no passion ever takes root without being accompanied by its corresponding crime, Philip had no sooner become a gambler than he also became a cheat. A prince of the blood; a nobleman enjoying several millions of annual income, to turn *black-leg*, and to be as notorious as any one rogue in the whole capital! This may appear extraordinary, but it is nevertheless the truth. Such was his ardour in the pursuit of illicit gain, that he became pupil to Jonas, Comus, and Pinetti, received lessons from them daily, and was initiated in all the mysteries and subtleties of the profession. From the theory of this perfidious art, he passed rapidly on to its practice:

credited; but such is the fact. The temptations which beset men-servants in fashionable families are very great. One season in town is often sufficient to undermine every virtuous and honest principle. They are not unfrequently more the objects of pity than of blame: their means of religious instruction are often scanty; and they are too apt to imitate the conduct of those in whose service they are; in almost total neglect of the solemn requirements of God's law. In not a few instances they have been known, on their return to the country, to introduce among the rustic villagers the vices which they have become conversant with in the metropolis, and none more frequently than that of gambling. Does not this especially merit the serious consideration of the masters of families?

taking advantage of the ascendancy produced by his rank, he easily contrived to strip the young noblemen at his court of their fortunes. He actually ruined several; and the indigence to which he saw them reduced only served to excite his raillery. Another speculation of the same kind also proved uncommonly successful. He introduced horse-racing, after the English manner, into France, and so effectually displayed his *jockeyship*, as to be always victorious. The king being at length informed of the low and despicable tricks practised by his unworthy relation, abolished horse-races; and this is the only punishment which this too-indulgent prince inflicted on a wretch who disgraced the blood of the Bourbons. Soon after this, the duke went into England, and made that island the theatre of his exploits. A great personage (the Prince of W.) permitted himself to be imposed upon by the apparent amiableness of his manners; and this connexion cost him several thousand guineas, which the artful Philip procured by means of his usual practices. But as his royal highness was also an adept in the game at which the money was lost, he one day perceived that he was cheated, and actually caught the duke in the fact. His soul revolted at an act of baseness, which he could not have expected in a man of such an illustrious rank, and he next day sent him a challenge, which he had the cowardice to refuse." Not that the refusing the challenge was blameable—quite the reverse; but the motive was not the right one which induced him to decline meeting the prince.

Can it be wondered at, that loss of principle should be the result of intercourse with the unprincipled? The whole tenor of a gamester's life, the whole tone of his feelings, his notions of right and wrong, his moral integrity, are all blighted and blasted by the sin so dear to his heart. The principles of the gambling-room are carried out into the ordinary dealings of life; and the same foul play, which is regarded as perfectly lawful, is unblushingly practised on every occasion and under all circumstances: the mind, in fact, loses its moral tone; the conscience becomes scared; the law of man, as well as of God, is set at naught.

The unwary youth, or the casual visitor in town, is not unfrequently entrapped into a first attendance at a gambling-table,—induced to visit it, not improbably, from mere curiosity, and without any love of play: he is gradually, however, led to join in the game, heated probably by the wines so bountifully supplied: he is permitted to win; this may be the case for some time, to lure him more effectually into the snare; until at length a love of gambling is engendered; habits are formed which cannot without difficulty be relinquished; and from one step to another the wretched dupe is hurried on the road to misery and ruin. Many have become professed gamblers, from the circumstance of having been led to make one visit. Let none, then, suffer himself to be tempted to enter a gambling-house; its gates are assuredly those which open to the broad path leading to the chambers of death. He may rest assured, that those who would lure him hither can have nothing but some sinister object in view,—that object, to deprive him of his property. Let him not think that he has resolution enough to resist the temptations which will surround him; or give utterance to the language of Hazael, "Is thy servant a dog, that he should do this great thing?" for, to use the forcible language of Dr. Beattie, "Persons who take pleasure in play, seldom fail to become immoderately attached to it; and neglect of business, and the ruin of fortune, family, and reputation, are too frequently the consequence. Savages are addicted to gaming; and in this respect, whatever difference there may be in dress, or colour of the skin, the characters of the gentleman gambler and gambling savage are not only similar, but the same. The savage, at play,

will lose his wife and children, and personal liberty; the other will throw away, in the same manner, what should support his wife and children, and keep himself out of a jail—and it is well if he stop short of self-murder. Is it possible to keep at too great a distance from such enormities? and can the man who once engages in this dreadful business say when he will stop, or how far he may go? Let no such man be trusted."

The Cabinet.

THE DIVINE IMAGE EFFACED BY THE FALL.—Measure now this creature with himself—the wonderful powers of his mind, the grasp of his memory, the lightning of his invention—with the depravity which is withheld from the beasts of the field; the impurity which brings his soul into bondage to his body; the malice and revenge that make him the abode of the spirit of darkness. Truly the wild beasts are in our ruins, and the dragons are in our pleasant places. These are the fragments of an image that once was; beautiful enough to shew that it once existed, and that now it is broken. And among the ruins there is a voice sometimes heard, like the spirit of a departed inhabitant, unwilling to leave even the ruins of the palace which he once had occupied; a voice that reasons of righteousness, temperance, and judgment to come; that sometimes catches the ear in the momentary stillness of the day, and still more in the dead of night, before "deep sleep falleth upon men;" but men cannot bear to listen to it. And thus does conscience sometimes remind us of former days—of hours of sin—of time squandered away, that can never be recovered—of an impure heart, and a worldly and carnal mind, and proves that it is a remnant of God; for it tells us that for all these things God will bring us into judgment. But, alas, it does no more than reproach and condemn; for, alas, it cannot change an old heart; it cannot create a new spirit within us; it cannot raise our affections from the dust upon which we are treading; it cannot fill us with heavenly dispositions; it cannot make us look forward with delight to scenes of future glory. Alas, this is beyond the power of conscience. It serves to reproach, but cannot restore; it is but a spectre among the ruins—but a voice among the tombs; it is a poor remnant of what was once a living temple of the Almighty—enough to shew that it once existed, and that it is now broken.—*Rev. Charles Wolfe.*

THE SEA.—In the holy Scriptures the sea is frequently considered as an emblem of the world and what is passing therein. Under a smiling deceitful surface both conceal dangerous rocks and quicksands; both abound with creatures pursuing and devouring each other, the weak becoming a prey to the powerful; while in both there is a grand "destroyer, a leviathan taking his pastime," and seeking the perdition of all. In the voyage of life, we may set out with a calm sea and a fair sky, but ere long cares and sorrows overtake us. At God's word, either to punish or to prove us, the stormy wind ariseth and lifteth up the waves; we are carried sometimes up to heaven with hope, sometimes down to the deep with despair, and our soul melteth because of trouble. Then it is that our heavenly Father sheweth us what poor helpless creatures we are without him; and tribulation becomes the parent of devotion. If we cry unto the Lord in our trouble, he will deliver us out of our distress; if, with the disciples of the Gospel, we go to our Master saying, "Lord, save us, we perish," he will, as he did then, arise and rebuke the winds and the sea; there will be a calm, and we shall arrive in safety at the desired haven. Let us, then, beseech the Almighty, in the words of our most excellent Church, that "we who by baptism were received into the ark of Christ's Church, being stedfast in faith, joyful through-ly, and rooted in charity, may so pass the waves of

this troublesome world, that finally we may come to the land of everlasting life," where all the tossings and agitations of human affairs shall cease, or, as St. John expresses it, where there shall be "no more sea."—*Bishop Horne.*

RELIGION PROGRESSIVE.—The holiness of God, indeed, is confined by no limitation; ours is bounded, finite, imperfect. Yet let us be sedulous to extend our little sphere; let our desires be large, though our capacities be contracted; let our aims be lofty, though our attainments be low. Let us be solicitous that no day pass without some augmentation of our holiness, some added height to our aspirations, some wider expansion in the compass of our virtues. Let us strive every day for some superiority to the preceding day; something that shall distinctly mark the passing scene with progress. The celebrated artist, who has recorded that he passed no day without drawing a line, drew it not for repetition, but for progress; not to produce a given number of strokes; but to forward his work, to complete his design. The Christian, like the painter, does not draw his line at random; he has a model to imitate, as well as an outline to fill.—*Mrs. Hannah More.*

THE CHURCH OF CHRIST.—God in his Scriptures compares his Church to a vine, which he has planted himself, and which he cultivates with his own hands. He is the celestial husbandman, of whom he speaks to us in the Gospel. He has begun by removing from the vicinity of the vine, which he has transplanted from Egypt to the promised land, all the nations of the unfaithful, communication with whom might be injurious to the development of its roots and foliage. He has surrounded it with a hedge of protecting angels, commissioned to defend it against the attacks of robbers; in the middle of it he has constructed a wine-press, true image of the tribulations it would experience in the course of time, containing in it a mixture of good and bad; and he has built a tower in his vineyard, to indicate that those who fly to him for refuge, will find an asylum impenetrable to the arrows of the adversary. The most furious persecutions are let loose against the Church, without its foundations being shaken. Enemies have started up from its own bosom, and declared no less formidable war against it, without being able to scale the walls of this fortress, protected by the promise, "the gates of hell shall not prevail against it." This promise proceeded from the mouth of God himself. Is it surprising that the same Word which created the heavens, established the earth upon the waters, and gave to the mass of the universe the liquid and indomitable element for its support, should maintain his Church, far more precious in his sight than the earth, the heavens, and the elements?—*St. Chrysostom.*

RICHERS.—Riches are no security against outward accidents and contingencies. God hath placed man in this world in the midst of many hazards and evil chances, which fall not under any certain rule, but that of divine foresight and providence. To these the rich man is as liable as the poorest beggar. A tile or stone may as soon fall on and crush the rich man's head as the vilest peasant's: the rich man stands on no better legs, and hath no other arms, than the poor man; and he may, and as often doth, need the surgeon to cure his broken leg or arm. He that is clothed in purple is thereby no more secured from a sudden blast of lightning than a man in rags. In the time of war and public calamity, the rich man generally fares the worst of all, and is exposed to plunder, rapine, and violence; whilst the meaneer man is overlooked, and his obscurity is his greatest security and safety.—*Bp. Bull.*

THE COMMON PRAYER.—We are plainly reminded by the very title of our Liturgy, the "Book of Common

Prayer," how our Church would inculcate, to the utmost possible extent, the doctrine of Christian fellowship. In the first and most obvious sense of these words, we are taught to regard the Liturgy as an exercise of united worship in the public house of prayer. When viewed in this light, the Liturgy holds forth to us the sweet and comfortable assurance, that, as often as we approach the courts of the Lord's house, under a heart-felt conviction of our common infirmities, our common wants, and our common sorrows, we shall find a common source of joy, and hope, and strength, for the support and the refreshment of our souls. And the more we dwell upon the language of our Book of Common Prayer, the more we shall feel how it expresses our common miseries, our common hopes, and our common joys, in a manner beautifully adapted to the highest purposes of devotion.—*Rev. Robert Anderson on the Book of Common Prayer.*

THE SINNER DENIED BY CHRIST.—O, the indescribable horror that will seize upon a poor sinner when he stands arraigned at the bar of divine justice! when he shall look about, and see his accuser, his judge, the witnesses—all of them his remorseless adversaries; the law impleading mercy, and the Gospel upbraiding him; the devil, his grand accuser, drawing his indictment, numbering his sins with the greatest exactness, and aggravating them with the cruellest bitterness; and conscience, like a thousand witnesses, attesting every article, flying in his face, and rending his very heart; and then, after all, Christ, from whom only mercy could be expected, owning the accusation. It will be hell enough to hear the sentence; the very promulgation of the punishment will be part of the punishment, and anticipate the execution. If Peter was so abashed when Christ gave him a look after his denial—if there was so much dread in his looks when he stood as prisoner, how much greater will it be when he sits as a judge? If it was so fearful when he looked his denier into repentance, what will it be when he shall look him into destruction? Believe it, when we shall hear our accusation from our Advocate, our eternal doom from our Intercessor, it will convince us that a denial of Christ is something more than a few transitory words. What trembling, what outcries and astonishment will there be, upon the pronouncing this sentence! Every word will come upon the sinner like an arrow striking through his reins—like thunder, that is heard and consumes at the same instant. Yea, it will be a denial with scorn, with taunting reprobations; and to be miserable without commiseration, is the height of misery. He that falls below pity can fall no lower. Could I give you a lively representation of guilt and horror on this hand, and point out eternal wrath and decipher eternal vengeance on the other, then might I show you the condition of a sinner hearing himself denied by Christ; and for those whom Christ has denied, it will be in vain to appeal to the Father, unless we can imagine that those whom mercy has condemned, justice will absolve.—*Dr. South.*

Poetry.

DORCAS.

BY MRS. ABDY.

(For the Church of England Magazine.)

MANK follower of our gracious Lord,
Of thee we are not told
That thou couldst boast a lavish hoard
Of shining gems or gold;
We read not that thy rank impress'd
The humble with respect;
Or that thy mind the fires possess'd
Of dazzling intellect.

But yet the works we all approve
In which thy life was past;
And they who shar'd thy bounteous love
Clung round thee to the last;
Our Lord's apostle heard them breathe
Their plaint of hopeless pain,
And rais'd thee from the shroud of death,
To bless their sight again.

Ye who lament your means confin'd,
Your talents plain and few,
Mark the good works, the alms-deeds kind,
That cheerful love can do.
Oft on the sunny heights we see
Domestic virtues fade,
Oft the meek flowers of piety
Best flourish in the shade.

O, give, my Christian sisters, still,
To charity's demand,
The fervent heart, the ready will,
The quick and active hand:
A course in quiet zeal pursued,
Like that by Dorcas trod,
Trust me, shall win man's gratitude,
And gain the love of God.

TO THE DEAD.*

"Heu! quanto minus est cum reliquis versari, quam tui meminisse."

AND would we win thee back to life?
How selfish and how vain,
To stir the settled waves of strife
In that calm breast again;
To call thee back again to bear
The long-borne load of toil and care,
O'er earth's rough path of pain,
And lift the lids of those seal'd eyes
To gaze once more on clouded skies!

Would we on that pure, placid cheek
Life's varnish'd hues bestow,
That o'er their flush the tears should break
That furrow as they flow;
Unseal once more the death-clos'd ear,
Cold flattery's hollow voice to hear,
And melt at sounds of woe;
And loose the tongue to tell again
Of unheard grief, unpitied pain?

No; hush'd be nature's yearnings now,
Let sorrow's voice be still'd,
There lives no trace on that pale brow
Of wishes unfulfill'd:
The holy hush of answer'd prayer,
The calm of cloudless peace is there,
The saint's last sleep to gild;
'Twere more than crime to mar a rest
So tranquil, so supremely blest.

Supremely blest; for o'er that sleep
The promise breathes its spell,
Replete with joy for eyes that weep,
And hope for hearts that swell;

* From "The Christian Examiner."

The promise of that morn of light,
When dust and spirit shall unite
Again, in bliss to dwell,
And this cold form of servitude may
Shall rise to reign in endless day.

Miscellaneous.

DEATHBED OF A RABBI.—When Rabbi Jochanan Ben Zaccai was sick, his disciples went in to visit him. When he saw them, he began to weep. His disciples said to him: "Our master, the light of Israel, the strong hammer, the right-hand pillar, why dost thou weep?" He answered and said, "If I were this day led before a king of flesh and blood, who is here to-day and to-morrow in the grave; whose anger, if he were angry with me, would not last for ever; if he were to consign me to prison, the imprisonment would not be an everlasting one; if he were to put me to death, it would not be an everlasting death; whom I could soothe with words, or bribe with money,—yet, if I were thus led, I should weep: but now I am going before the King of kings, the Holy One, blessed be he! who liveth and abideth for ever and ever; whose anger, if he were angry with me, would last for ever; if he were to put me to prison, the imprisonment would be an everlasting one; if he were to consign me to death, it would be death eternal; whom I could not soothe with words, nor bribe with money. When, farther, I have before me two ways, one to paradise and one to hell, and I know not whither I am going,—shall I not weep?"

POOR PROTESTANT IRISH.—I do not know a class in society whose case is more affecting than that of the poor Irish Protestant. I speak not of the north of Ireland, where union and number give a certain degree of strength; but I have in view that larger portion of the island, Connaught, Munster, and most of Leinster, throughout which poor Protestants are, sometimes in small communities or single families, insulated amid the vast abyss of popery around them; in their habits and ideas they are of course mere peasants; if at all more elevated than their neighbours, it is only a sufficient height to obtain for them envy, but not to secure them from the contagion of example. All the customs, prejudices, "old wives' fables," and other under-currents of society, are working against their interest as men, and their faith as religionists; inter-marriage comes to complete the ruin: and thus it too often happens, that after a generation or two, the insulated Protestant family falls into the ocean of popery around, and disappears. It may be, that policy cares for none of these things. A Gallic-like statesman may look upon every Protestant thus or otherwise removed, as a difficulty the less in "pacifying Ireland;" but it is a hard trial for those who do care for the "faith once delivered to the saints," who value an open Bible as the best blessing of the land, and the right to read it as man's best birthright,—to such it is no small trial to see these things happening daily around them; and happen they must, with more or less frequency every day, unless the small communities of Protestants in the south of Ireland are afforded the protection education is calculated to give.

* From "Memoir of the eldest Daughter of Rev. M. S. Alexander, Professor of Hebrew in King's College, London, &c." Wertheim, 1840. This is an interesting little book, which we especially recommend to our younger readers, who will see therein how peaceful is the deathbed of one, even of the lambs of the flock, who has hope in Christ; presenting a contrast, never to be sufficiently pondered on, to the last hour of him who, as in the narrative above quoted, knows not the Saviour.—Ed.

† From "A Letter to the Right Hon. Lord Morpeth, Chief Secretary for Ireland, with Proposals for modifying the National System of Education. By a Witness before the Committee of Inquiry into 'the New Plan of Education in Ireland.'" Dublin, Milkin and Son, 1846. A very excellent letter, by one who seems to have studied minutely the subject on which he writes. When will justice be done to the Church of Ireland?—Ed.

EVILS OF IGNORANCE.—If you could only witness a few of the awful consequences resulting from ignorance, your prayers would rise to heaven, that it might be expelled from every dwelling in the land. You would wonder to see what still remains to be done for the moral benefit of the poor, and which can only be done by the communication of knowledge. If you would become familiar with the spiritual and social bereavements of those to whom the benefits of education have not yet been extended, go into their miserable and squalid abodes: there you might frequently read a lesson that would appal humanity, and scandalise a Christian country. There you might behold infants, who have not long learned to lip the endearing name of parent, steeped to the very crown in those loathsome elements of vice, which so constantly ferment and stagnate, with poisonous contagion, in the dwellings of the uneducated, demoralised, and destitute poor. There you would not only see guilt in its most repulsive forms, but often trace among its victims young and tender females, with all the natural adornments of personal beauty, but debased, by example, to monsters of iniquity. There you would behold fair creatures of that sex whose creation has been such a blessed boon to man, just rising into womanhood, their personal charms only serving, as it were, to gild their depravity, with the plague-spot of pollution upon them; the divine image expunged, or no longer to be traced; the fiery scarlet of crime crimsoning their cheeks, upon which the unsightly hues of excess of every kind have untimely spread—and recollect it is the profligacy of women in particular which operates with such baneful influence upon the best interests of society; for by women the vices or virtues of men are essentially governed. There you would see beauty wrecked by its early initiation into the horrible arcana of early debauchery; depravity in its most disgusting extremes; fathers receiving the wages of their daughters' infamy; physical and moral disease blended in horrible confusion. But I forbear to do violence to your feelings by working out a picture of the dreadful triumph of ignorance—the awful consummation of that moral desuetude brought on and perpetuated by a want of education.—Rev. J. H. Cumber.

THE PITCHER-PLANT.—This plant abounds in the stony and arid parts of the island of Java, from which were it not for this vegetable wonder, small birds and quadrupeds would be forced to migrate in quest of water. At the foot-stalk of each leaf is a small bag, shaped exactly like a pitcher, furnished with a lid, and having a kind of hinge that passes over the handle of the pitcher and connects it with the leaf. This hinge is a strong fibre, which contracts in showery weather and when the dew falls. Numerous little goblets, filled with sweet fresh water, are thus held forth, and furnish a delicious draught to the tiny animals that climb their branches, and to a great variety of winged visitants. But no sooner has the cloud passed by, and the warm sun shone forth, than the heated fibre begins to expand, and closes the goblet so firmly, as to prevent evaporation, precluding a further supply till called for by the wants of another day. This beautiful and perfect provision of nature would afford a fine theme for a Thomson or Wordsworth; and furnish an illustration of the designs of Providence such as Paley would have delighted to press into his service.

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON THE PERSONALITY OF SATAN.

BY THE REV. EDWARD AURIOL, M.A.

Vicar of Newton-Valence-cum-Hawkey, Hants.

A REFERENCE to the services of the Church for the first Sundays in Lent must convince us of how great importance to those whom she calls to penitence, humiliation, and special consideration, at this solemn season, the compilers of our Liturgy esteemed the belief in the agency of the great enemy of the world; for in the collect and gospel for the first Sunday our Lord's temptation by the devil is brought before us, and the gospels for the two subsequent Sundays give us an account of miracles performed in the casting out of evil spirits. The subject is also strikingly brought under our notice in the first lesson of the morning service for Sexagesima Sunday, which describes the temptation of our first parents. There is, however, one point connected with this subject, the importance of which is often lost sight of—I refer to the actual personality of the tempter of mankind. Vague notions are entertained and indulged of a principle of evil; but the existence of wicked spirits, and the influence which they exercise over the souls of men (however expressed the declarations of Scripture on this head), are but too little regarded.

In offering some remarks upon this subject I will endeavour, in the first place, to adduce some of the plain scriptural proofs of the personality of evil spirits. It belongs to the majestic plans of the divine word generally to state facts rather than to enter into arguments; and so it is in this instance. Thus in the book of Job, however variously the whole passage may be interpreted, the fact is related, that "when the

sons of God came to present themselves before the Lord, Satan came also amongst them." And how could this be said of any but a distinct person? In the same manner, also, we may refer to those places in the Bible where he is said to "lead us captive;" "to deceive men;" "to walk about seeking whom he may devour;" and according to our Lord's declaration to Peter, to "seek to have him, that he might sift him as wheat:" all which expressions decidedly apply only to a person. Whereas in the epistle to the Ephesians, the believer is said to "stand against the wiles of the devil," and to "wrestle against principalities, against powers, against the rulers of the darkness of this world:" terms which evidently imply a multitude of spiritual enemies—all distinct persons: and the existence of these is clearly stated by St. Jude, who tells us of the "angels who kept not their first estate, but left their own habitation, and who are reserved in everlasting chains under darkness, unto the judgment of the great day." And St. Peter declares to us that "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." Whilst it is remarkable that our Lord worked an especial miracle in suffering the devils to enter into a herd of swine, for which it is difficult to assign any other reason than that it pleased him, in complying with the request of the evil spirits themselves, to manifest by this means the direct and positive, as well as the malicious agency of the devils whom he had cast out of the man possessed of the legion. We can imagine nothing more contradictory to the notion, that all that is meant by spiritual in-

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fluence is the being actuated by some evil principles, than is afforded by this direct proof of the agency of particular persons.

But, though these facts may be allowed, the question may occur, of what importance is the doctrine which is thus proved? I conceive of very great importance.

First, as shewing us the power of our enemy. It is well that we should "not be ignorant of his devices;" and one, by no means of the least subtle, often is to throw a kind of ridicule upon the notion of his personality: but, if Satan be indeed a spirit, and if there exist a number of such spirits, all intent on doing mischief, and all acting on a determined plan, how must the souls of men, whose nature is also spiritual, be liable to be acted upon by these evil spirits; whilst no doubt the passions to which our own corrupt nature exposes us, the wants and weaknesses of our bodies, and the tendencies of our own wills to evil, afford him the best opportunities of exercising his dominion, while he keeps the nature of his agency concealed from us, and thus uses the objects of sense, to which we are continually exposed, as a kind of masked battery by which he makes his attack upon us, himself escaping our observation.

Secondly, this truth shews the horrible nature of some sins of which man is guilty, and which are natural to the fallen soul in common with Satan himself. In several indulgences we cannot suppose that he who is a spirit can partake; but the sins of pride, opposition to the will of God, envy, malice, hatred, treachery, falsehood, are all such as we are guilty of in common with him, who was a murderer from the beginning, and the father of lies. Whilst many a tempted servant of God has been permitted to derive much comfort under severe trials occasioned by the suggestion of evil thoughts which, at the same time, his very soul abhorred, from the reflection that these are the insinuations of this wicked and shameless spirit, dealing with his spirit, and permitted for his humiliation to buffet him, whilst, if possible, he would persuade him to believe they sprung from his own mind,—surely the remembrance of this horrible suggestion brought before our Lord, who was "tempted without sin," that he should fall down and worship Satan, may afford much consolation to the striving, struggling servant of God, who at once has recourse to the word of God for an answer to the tempter, under such painful circumstances.

Thirdly, there is one most important result from the discovery of this truth—if we have one so mighty to contend with, we have need of one mightier to overcome him, one stronger than the strong man armed. It is evident that we are not ourselves equal to

this contest. If there be so powerful a spirit of evil, it must be a spirit more powerful, wiser, more active, and whose love to us shall exceed the greatness of the malice and ill-will of our spiritual foes, who must oppose him. And where shall we find such a power? Blessed be God, in the agency of the Holy Ghost, there is all that is required for us. St. John says of all in whose hearts the Holy Spirit dwells, that "greater is He that is in you than he that is in the world." The power of Satan may be very great, but he is not omnipotent: the subtlety and watchfulness of the evil spirits may render them most fearful foes, but they cannot be omniscient—and there is but one to whom can belong the term "*the only wise*," even to "God our Saviour:" their hatred to the souls of men may surpass all possibility of conception, but O, how much is there contained in one short sentence, as an answer to the fearful thought of the malice of Satan, "God is love:" and the Spirit of truth has declared concerning all his people, "the God of peace will bruise Satan under your feet shortly." There is, however, an awful reflection arising from the consideration of the reality of the personal nature of Satan—the dreadful state of those over whom he reigns, of those children of disobedience in whom he works. There is a remarkable expression made use of in the epistle to the Ephesians, where he is called the "prince of the power of the air." Nothing can mark more strongly the secret, constantly present, and pervading nature of his agency. The "god of this world," again, is another name given to him. Now let it be perceived that there is really such a being, that he has usurped (and been permitted to do so) the kingdom which rightly belongs to the great and glorious God, and that he and all his subjects are doomed to destruction—let the words of our Lord be remembered, and be considered as having to do with realities,—with no mere figures of speech, but with fearful realities,—when he declares that he will sentence the wicked to "depart from him to the place prepared for the devil and his angels;"—and surely in the fixed idea that is given of the actual existence of such beings, and the reflection upon what must be their fate, there is something so terrible, that, were it not that men are blinded, thoughtless, utterly unbelieving, so that they are dead to all the calls of truth, none could rest satisfied until they had really joined themselves to the Lord and to his people, until they had been "turned from the power of Satan unto God," until, to use the striking language of St. Paul to the Colossians, they were "delivered from the power of darkness, and translated into the kingdom of God's dear Son."

THE MUSIC OF THE REFORMED CHURCH.
METRICAL PSALMODY.*

THE music which, at the time of the Reformation, was adopted in the Liturgy of the Church of England, did not differ much from that which had been employed in the corresponding parts of the Romish ritual. The English Liturgy, or Book of Common Prayer, was published, and ordered to be generally used, in 1548; and, in 1550, the whole cathedral service was set to musical notes, and published by John Marbeck, organist, of Windsor. The chants of the principal hymns, such as the *Te Deum laudamus*, and responses, contained in this book, were nearly the same with the missals, graduals, and antiphonaries, formerly used. The anthems, too, originally composed for the Reformed Church appear to have been similar to those previously used, except that their words were English instead of Latin; and the great ecclesiastical composers of the time of Edward the Sixth have also left specimens of their previous compositions of a similar kind, adapted to the Latin words of the Romish ritual. When Queen Mary abrogated all the laws of her predecessor concerning religion, and restored the Romish service, it appears that the compositions of the same masters, Tye, Tallis, Bird, &c., with Latin words, were again performed in the churches; for the list of the establishment of the queen's chapel contained nearly the same names with that of Edward the Sixth. And it is not a little remarkable that, after the accession of Elizabeth, the establishment of the royal chapel remained almost the same as in the two preceding reigns. These great harmonists seem to have been little troubled with religious scruples.

Elizabeth succeeded to the crown in November 1558, and in April following gave the royal assent to the Bill for the uniformity of Common Prayer; and the Book of Common Prayer, thus established by law, was published immediately afterwards. At this time, religious dissensions ran very high; and, in respect to church-music, in particular, the Puritans had begun to raise that clamour against "playing upon organs," "curious singing," and "tossing about the psalms from side to side"—meaning responsive or alternate singing,—which, at a subsequent period, banished for a time, choral music from our churches. Elizabeth, in these circumstances, conducted herself with the wisdom which belonged to her character; avoiding, on the one hand, the bigotry and superstition of the Romish Church, and, on the other, the fanaticism of the violent reformers. "In 1560," says Heylin, in his "Ecclesiastical History," "the Church of England, as it was first settled and established under Queen Elizabeth, may be regarded as brought to perfection. The government of the Church by archbishops and bishops; its doctrines reduced to their ancient purity, according to the articles agreed on in Convocation, 1552; the Liturgy, conformable to the primitive patterns, and all the rites and ceremonies therein prescribed, accommodated to the honour of God and increase of piety. The festivals preserved in their former dignity; the sacrament celebrated in the most reverend manner; music retained in all such churches in which provision had been made for the maintenance of it, or where the people could be trained up, at least, to plain song. All which particulars were either established by the laws, commanded by the queen's injunctions, or otherwise retained by virtue of some ancient usages not by law prohibited. Nor is it much to be admired [wondered at], that such a general conformity to those ancient usages was constantly observed in all cathedrals, and the most part of the parish churches, considering how well they were preceded by the court itself; in which the Liturgy was

officiated every day, both morning and evening, not only in the public chapel, but the private closet,—celebrated in the chapel with organs, and other musical instruments, and the most excellent voices, both of men and children, that could be procured in all the kingdom."

During Queen Elizabeth's reign, the Puritans made frequent demonstration of their hostility to the service of the Established Church. In 1571 they published a Declaration, or Confession, in which they say, "Concerning singing of psalms, we allow of the people's joining with one voice in a plain tune, but not of tossing the psalms from one side to the other, with intermingling of organs." In 1586 a pamphlet was extensively circulated, entitled "A Request of all true Christians to the House of Parliament," which, among other changes, prays "that all cathedral churches may be put down, where the service of God is generally abused by piping with organs, singing, ringing, and trowling of psalms from one side of the choir to the other, with the squeaking of chanting choristers, disguised (as are all the rest) in white surplices; some in corner-caps and silly copes, imitating the fashion and manner of antichrist, the pope, that man of sin and child of perdition, with his other rabble of miscreants and shavelings." These are specimens of the spirit in which this hostility was carried on, with increasing violence, till it at length accomplished its object.

There was much that required reformation in the musical service of the Church. It was so complicated in its harmony, the voices were so intricately blended, and single syllables were set to such long divisions and passages of notes, that the words were unintelligible, and the music consequently unfit for the purposes of devotion. This evil was reformed by Queen Elizabeth. When she established the Liturgy in the manner already mentioned, she published injunctions to the clergy, in one of which, on the subject of church-music, it is said,—"The Queen's majesty, neither meaning in anywise the decay of anything that might conveniently tend to the use and continuance of music, neither to have the same so abused in any part of the church, that thereby the common prayer should be worse understood by the hearers, willett and commandeth that there be a modest and distinct song, so used in all parts of the common prayers of the church, that the same may be as plainly understood as if it were without singers." This injunction has been generally obeyed, and its effect has been the unrivalled excellence of the choral music of the Church of England, which, while it possesses all the grandeur which the power of harmony can bestow, is grave, solemn, and devout, and free from that mixture of intricate counterpoint with light and florid airs, which gives such a motley and incongruous character to the music of the Romish Church. But the Puritans of the sixteenth and seventeenth centuries attacked without discrimination every thing, whether good or bad, that was derived from the ancient service of the church; and therefore, not content with the reform which had been effected in choral music, they still insisted on its total abolition.

Besides the music properly belonging to the Liturgy of the Church of England, the character and form of which was thus settled by law, there is another important branch of church-music, common to all Protestant places of worship. This is metrical psalmody.

Metrical psalmody appears to have been used so early as the twelfth or thirteenth century by the celebrated sect of the Albigenes, who anticipated, in some measure, the reformers of later times, and were cruelly extirpated as heretics. It is recorded by ecclesiastical writers, that when their great persecutor, Simon de Montfort, in 1210, had lighted a pile for the destruction of a body of them, they threw themselves into the flames, to the number of a hundred and forty,

* From "Musical History, Biography, and Criticism." By George Hogarth. J. W. Parker.

singing psalms. Psalms were sung in England by the disciples of Wickliffe in the fourteenth century, and by those of John Huss and Jerome of Prague in the fifteenth; and it appears from a hymn-book of the Bohemian brethren, printed in 1538 (of which an account is given by Burney), that the tunes used by them were taken from the chants to which the Latin hymns of the Romish Church were sung. This doubtless was the case with the psalms of the other sects that have been mentioned.

Some of the oldest of the psalm-tunes still extant are said to have been composed by Luther. This great reformer was not only a lover of music, but conversant with the art. In one of his epistles, he places music above all arts and sciences, except theology, because religion and music are alone able to soothe and compose the mind. In the same epistle he says, "We know that music is hateful and intolerable to demons;" and thus he concludes, "I verily think, and am not ashamed to say, that, except theology, no art is comparable to music." Luther is supposed to be the author of the melody to which we sing the hundredth psalm, and of the hymn on the last judgment; but this belief is not supported by any positive evidence. Tradition gives to him several fine melodies, which are preserved in the German psalm-books, and still sung in all the Lutheran churches.* But, though he may or may not have composed any of these tunes, it is certain that he himself published a collection of psalms in the German language, for the use of the reformed church; declaring, in one of his epistles, that he intended, according to the example of the ancient fathers of the church, to make psalms or spiritual songs for the common people, that the word of God might continue among them in psalms, if not otherwise.

This example of publishing metrical versions of the psalms in the vernacular tongue was soon followed in other countries. In France, the celebrated poet Marot, about the year 1540, versified thirty of the psalms; and they acquired such favour, that, in spite of the censures of the Sorbonne, they were sung by the king, queen, and chief personages of the court, to the tunes of the most favourite songs of the time. Marot, afraid of persecution for heresy, fled to Geneva, where he versified twenty more of the psalms; and these, with the thirty which had been published at Paris, were printed at Geneva in 1543, with a preface by Calvin himself. The remainder of the psalms were afterwards turned into French verse by Theodore Beza; and the whole were published at Strasburg in 1545.

None of these publications contained music,—the psalms being at first sung to such secular tunes as were conceived to be most suitable to them. But soon afterwards, different persons composed tunes expressly adapted to the metrical versions. The first of these seems to have been Guillaume Franc, who composed a set of tunes published at Geneva, but without harmony, as singing in parts was not permitted by Calvin. The other composers of these tunes were Louis Bourgeois, Claude Goudimel, and Claude Le Jeune, whose different collections, published in the latter part of the sixteenth century, are still extant. Of these composers (except Le Jeune, who was distinguished in other branches of the art) very little is known. Goudimel, in consequence of his having set to music Marot's psalms, was one of the victims in the massacre of St. Bartholomew. His work, which was first printed at Paris, was afterwards reprinted in Holland, in 1607, for the use of the Calvinists; but it seems not to have been well adapted for congregational singing; for, in an edition of the psalms of Le Jeune, printed at Leyden, in 1633, the editor says that, "In publishing the psalms in parts, he had preferred the

music of Claude Le Jeune to that of Goudimel; for, as the counterpoint was simply note for note, the most ignorant of music, if possessed of a voice, and acquainted with the psalm-tune, might join in the performance of any one of them; which is impracticable in the compositions of Goudimel, many of whose psalms, being composed in fugue, can be performed only by persons well skilled in music."

The first authority for the use of psalmody in England appears to have been the Act of Uniformity for the use of common prayer in English, in 1548, which contained a proviso, that "it shall be lawful for all men, as well in churches, chapels, oratories, and other places, to use openly any psalm or prayer taken out of the Bible, at any due time; not letting or omitting thereby the service, or any part thereof mentioned in the said book;" that is, the Book of Common Prayer. In the following year, 1549, a metrical version of fifty-one of the psalms was published by Thomas Sternhold. It was reprinted in 1552; but neither edition contained musical notes. The entire version of the psalms was not published till 1562, when it was subjoined, for the first time, to the Book of Common Prayer, under this title,—*"The Whole Booke of Psalmes, collected into English Metre, by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue, with apt notes to sing them withal."* These notes consist of the mere tunes, without bass or any other part. The tunes are chiefly German, and the same which are still used in the continental Lutheran and Calvinist churches. From this it may be inferred that the same tunes had been previously known in England, and made use of from the time that metrical psalmody was allowed in our churches; and many of these venerable old melodies are retained in our worship to this day.

The first collection of these psalm-tunes, set in parts, was published in 1579, by William Damon, under the following title:—"The Psalms of David in English Meter, with notes of four parts set unto them by Gulielmo Dainon, to the use of the godly Christians, for recreating themselves, instead of sonde and unseemly ballades." An excellent edition of the psalms, containing a separate tune for every psalm, was published by T. Este in 1594. Several eminent musicians, among whom were Dowland and Faruaby, were contributors to this work. The principal melody is given to the *tenor*, and the other parts are *cantus* (treble), *altus* (counter-tenor), and *bassus*. The counterpoint is simple, or note against note; and the harmony excellent. A still more valuable collection is that of Ravenscroft, first published in 1621, which contains a different melody for every psalm. Many of them are by the editor himself, and others are taken from the German, French, and Flemish collections. The harmony, in four parts, was composed by twenty-one English musicians, among whom we find the distinguished names of Tallis, Dowland, Morley, Bennet, Farnaby, and John Milton, the father of the poet. In this publication Ravenscroft has put the name of Dowland to the hundredth psalm; from which circumstance the Rev. W. Lisle Bowles* has inferred that Luther could not have been its author,—strengthening this conclusion by shewing that the air is so well adapted, not merely to the metre, but to the accent, of the first verse of the English psalm, that it must have been composed expressly for those words. But this is by no means conclusive; for, in the first place, all that is indicated by Ravenscroft is, that the *parts* were added by Dowland, the melody itself being placed by him, in the index, among the French tunes; and, in the second place, no argument deduced from any supposed attention, on the part of the composers of those days, to the accent or prosody of language, is entitled to much weight. Dowland's secular compositions shew that he was wholly inattentive to such considerations. Mr. Bowles, therefore, has left the question as to Luther's

* Some of these may be found in the third volume of "Burney's History."

• "Parochial History of Brompton."

authorship of the music of this psalm just where he found it. There is no difficulty in supposing that a simple tune may suit the accents of four lines of verse, though not composed for them; and Luther may have not only composed, but harmonised this tune, though other harmony may have been afterwards put to it by Dowland.

In Scotland, as in England, metrical psalmody was introduced at the time of the Reformation; and the psalm-tunes, sung by the congregation without the accompaniment of an organ or any other instrument, form the only music admitted either into the service of the established church of that country, or into the places of worship of the dissenters who have seceded from it. The psalms are generally sung in unison, or, to speak more accurately, in unisons and octaves; but in congregations, among whom there is some musical knowledge, an imperfect harmony is produced by the bass and other parts being sung by such individuals as are capable of doing so. In Edinburgh, and the other principal towns, the clergymen pay considerable attention to the improvement of psalmody, by forming little choirs of trained singers to lead the congregation, and by promoting among their parishioners the cultivation of singing in parts.

Since the old collections already mentioned, many books of psalmody have been, and still continue to be, published. They are, indeed, by far too numerous; and a great portion of them being produced by very incompetent persons, are filled with mean and vulgar tunes, and crude and incorrect harmonies. The circulation of so many books of this description has tended very much to injure parochial singing; though the evil could easily be remedied by the clergymen and other persons in authority taking care that no books of psalmody were used in places of worship but such as are of known and established character.

Dr. Burney entertained very erroneous opinions as to metrical psalmody, and almost every thing he says regarding it is tinged with prejudice. The following remarkable passage may be cited as containing a summary of his sentiments on the subject:—"The Puritans, who, during the reign of Queen Elizabeth, had devoted our cathedral service to destruction, and who seemed to wish not only to hear the psalms, but the whole Scriptures, syllabically sung in metre, assigned, as a reason for such an *abuse of words*,* as well as annihilation of poetry and music, the absolute necessity of such a simple kind of music as would suit the whole congregation. But why is the whole congregation to sing, any more than preach or read prayers? Indeed, it seems to have been the wish of illiterate and furious reformers, that all religious offices should be performed by field-preachers and street-singers; but it is well known by all who read the Scriptures, or hear them read, that both singing-men and singing-women were appointed to perform distinct parts of religious rites among the ancient Hebrews, as well as Christians; and it does not appear by any passages in the Bible, by any thing which the most ancient and learned commentators have urged concerning the performance of the psalms, or by Rabbinical traditions, that they were all originally intended to be sung by the multitude, or whole congregation, indiscriminately. Singing implies not only a tuneable voice, but skill in music; for music either is or is not an art, or something which nature and instinct do not supply; if it be allowed that title, then study, practice, and experience may at least be as necessary to its attainment as to that of a mechanical trade or calling. Every member of a conventicle, however it may abound with cordwainers and tailors, would not pretend to make a shoe or a suit of clothes; and yet in our churches all are to sing. Such singing as is customary in our parochial service gives neither ornament nor dignity to the psalms, or portions of Scripture, that

are drawled out and bawled with that unmusical and unmeaning vehemence which the satirist has described:—

So swells each windpipe—
Such as from lab'ring lungs enthusiastic flows,—
High sound, attempt'd to the vocal nose.
Druided.

It cannot be for the sake of the sentiments or instructions which those words contain; these are better understood when read by the clergyman and clerk; and why, after being read, they should be sung, unless music is supposed to add to their energy or embellishment, it is not easy to discover."

This passage sets out with an insinuation that the introduction of metrical psalmody into the English churches was the work of the Puritans—the same parties "who, during the reign of Queen Elizabeth, had devoted our cathedral service to destruction." But it has been already seen that psalmody was admitted into our Church by the Act of Uniformity for the use of common prayer, in the reign of Edward the Sixth, when the ritual was established in conformity with the doctrines of the reformed religion, and there was no indication of any attempt to destroy the essentials of our cathedral service. Psalmody, of course, was put a stop to by Queen Mary, when the Romish ritual was restored; but when Elizabeth re-established the service of the Protestant Church, the use of psalmody was restored, and immediately became general all over England. For this fact we have Burney's own authority, though he states it in the tone which pervades all that he says on this subject. "In the reign of Queen Mary, all the Protestants, except those who courted martyrdom, sang these psalms *solo voce*; but after the accession of Queen Elizabeth, like orgies, they were roared aloud in almost every street, as well as church, throughout the kingdom." Psalmody, therefore, first introduced in the reign of Edward the Sixth, was restored on the accession of Elizabeth; and this "wise princess," as Burney justly calls her, is warmly praised by him for having "steered, according to the true spirit of the Church of England, between the two extremes of superstitious bigotry and irreverent fanaticism." How then can he ascribe the introduction of psalmody to the influence of an irreverent fanaticism, to which Queen Elizabeth refused to yield? Sternhold and Hopkins' metrical version of the Psalms was subjoined to the Book of Common Prayer, because this wise queen and her counsellors believed that it could be used, with advantage to religion, along with the ritual contained in that book; and not, certainly, from any compliance with the wishes of those who desired its destruction.

Dr. Burney then asks, "why is the whole congregation to sing, any more than to preach or read prayers?" The idea of the whole congregation preaching involves an utter absurdity, which the idea of the whole congregation singing does not: but the congregation does actually join in reading the prayers; and why may it not also join in singing the psalms, which are prayers? If the congregation does the one, it is proper and consistent that it should do the other.

It is asserted by Dr. Burney, that "both singing-men and singing-women were appointed to perform distinct parts of religious rites among the ancient Hebrews as well as Christians;" and he adds, that "it does not appear by any passage in the Bible, by any thing which the most ancient and learned commentators have urged concerning the performance of the psalms, or by Rabbinical traditions, that they were all originally intended to be sung by the multitude, or whole congregation, indiscriminately." We may leave out of view the question as to the practice of the ancient Hebrews, for the Jewish ritual was entirely abolished by the introduction of Christianity; but the assertion, in so far as it relates to the primitive Christians, is entirely incorrect. When the divine Founder

* The *Italics* in this passage are Dr. Burney's own.

of our religion himself instituted the sacrament of the supper, and gave to his disciples the example of the manner in which it has ever since been observed in all Christian churches, the solemnity was concluded by their singing a hymn or psalm. When Paul and Silas were in prison, "at midnight they prayed and sang praises unto God." St. Paul enjoins to the Church of the Colossians the use of "psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." A similar injunction is given by him to the Ephesians: and James says, "Is any among you afflicted, let him pray; is any merry, let him sing psalms." That the primitive Christians must necessarily have followed both the precepts and the example of Christ himself, and of his apostles, cannot be doubted; and accordingly we have the evidence of profane writers to this effect. Pliny accused the Christians, not only of neglecting the sacrifices, but of holding meetings before day-break, to sing in honour of Christ as a God; and Lucian notices the rage for psalm-singing among the Christians. In those times, when Christianity was not established, or even tolerated, and when the converts to this religion had no churches or regular places of worship, it is absurd to suppose that their psalms and hymns were sung by organised bands of singing-men and singing-women, apart from the congregation; and Burney, in another part of his work,* makes admissions utterly inconsistent with such a supposition. He says, that "it is in vain to seek for any regular ritual before this period," that is, the time of Constantine, the first Christian emperor; and that he "cannot find better authority for the establishment of music in the Church, during the reign of Constantine, than that of Eusebius, who was his contemporary, and a principal agent in the ecclesiastical transactions of the times." And he adds, "It was in the year 312 from the coming of our Saviour, that Christianity, after the defeat of Maxentius, became the established religion of the Roman empire. The primitive Christians, previous to this important era, being subject to persecution, proscription, and martyrdom, must frequently have been reduced to silent prayer in dens and caves." Previous to this era, however, and even down from the time of our Saviour himself and his apostles, the first Christians are proved to have sung psalms and hymns in their exercises of devotion; but, without choruses, without a ritual, subject to persecution, proscription, and martyrdom, meeting in secrecy and apprehension of discovery, are we to imagine that they sat and listened to disciplined choirs of singing-men and singing-women?

The argument that, because music is an art, and requires study, practice, and experience, as well as a mechanical trade of calling, every member of a congregation ought no more to pretend to sing than to make a pair of shoes, is a very shallow fallacy. Music is an art, undoubtedly; but its different branches require very different degrees of study, practice, and experience. A shepherd tending his flock, and a village-maiden at her rural labour, will sing "the old and antique songs" of their native valley, in a manner that will charm the most cultivated taste, and even move the feelings.

More than light airs, and recollected terms
Of these most brisk and giddy-paced times;—

such songs as that which is described by the enamoured Duke Orsino:—

Mark it, O morris; it is old and plain!
The spinners and the knitters in the sun,
And the free maids that weave their thread with bones,
Do use to chant it.

But if it requires little art and study to sing these ancient and simple airs, to sing the melodies of the psalms requires still less. In those parts of the

country where attention is paid to parochial psalmody, especially in Scotland, the psalm-tunes are familiar to every one; and when devoutly sung by the whole body of a congregation, nothing can be more fallacious than the ludicrous light in which Dr. Burney has attempted to place them. They are, on the contrary, solemn, impressive, and, in a large congregation, frequently sublime. When Haydn heard a psalm sung in unison by four thousand children, in St. Paul's Cathedral, he was moved to tears, and declared that that simple and natural air had given him the greatest pleasure he had ever received from music. In every large congregation there must be many coarse and untunable voices; but the greatest part of the assembly will be qualified in voice and ear to sing such plain and simple music with propriety; and, in the present state of musical knowledge, there are few congregations without many persons who can sing at least a correct bass to the melody, especially if the harmony is simply and steadily played upon an organ, and sung by a small choir; or (as in Scotland) sung by a small choir without an organ.

Dr. Burney's arguments against the use of psalmody are derived entirely from the abuses of it; and whatever may have been the case in his time, his description of these abuses is much exaggerated as applicable to the psalmody of the present day. Still it may, and ought to be, much improved. The parochial clergy ought every where to pay great attention to its cultivation. It ought to form a regular branch of tuition in schools, by which not only an end would be put to the "drawing and bawling" (for Burney's complaint of which there is still some foundation), but the people would be enabled to sing the different parts of the harmony. Care ought to be taken to introduce into every congregation some collection of the psalms of established character, in order that the harmony may not only be good, but uniform; for a bass taken from one collection, a tenor from another, and a counter-tenor from a third, though good in themselves, may produce nothing but discord when joined together. Strict attention ought also to be paid to the time of these tunes. They are too often sung as if they consisted entirely of equal notes, which are drawn out to an immoderate length. But they have long and short notes, accent, and rhythmical movement; a disregard to which affords the chief ground for Dr. Burney's charge against them.

The importance of a part of our musical service, in which the whole congregation have it in their power to raise their voices in songs of prayer and praise, is more and more acknowledged. And the prevailing impression on this subject will naturally be followed by the adoption of the means necessary to invest this portion of our public worship with all the dignity and solemnity of which it is capable.

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

No. XIV.—*The Leper cleansed.*

BY THE REV. R. B. KINSMAN, M.A.
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II.

HAVING considered somewhat in detail, in a former paper, the circumstances connected with the healing of the leper, it may not be unprofitable to apply them to ourselves, to our own individual case—to search and see whether in any respect we resemble the poor leper—that we may apply to the same Lord with the same beneficial effect. It has been remarked on the miracle under consideration, that "it is fitly recorded with the first of Christ's miracles, because

* Vol. II. p. 5, 6.

the leprosy was looked upon among the Jews as a particular mark of God's displeasure." And when we consider how hateful to him the disease is which sin has spread over our whole nature, we shall readily acknowledge the justness of the similitude which likens the one to the other. Every child of man born into the world inherits this disease, which in its consequences is as destructive to the soul as the leprosy is to the body. Every man is by nature born in sin, and consequently the child of wrath. As of the bodily, so also of the spiritual leprosy,—the law was unable in either case to eradicate it from the system. "But what the law could not do, in that it was weak through the flesh," Christ by his own inherent power completely effected. By the law was the knowledge of sin; and it pronounced sinners unclean, as the priest did the leper: here its authority and power ended. But Christ takes away sin, and himself cleanses us from it, and thus for ever perfects them that are sanctified.

The leper, we find, when Christ came down from the mount, went and worshipped Jesus; and herein he teaches every one of us what to do, that we may be cleansed, as he was; that the leprosy with which our souls are infected may be subdued. To him we must apply, as the only Physician that can prescribe for our malady; on his power must we implicitly rely, as an anchor of the soul both sure and steadfast, feeling that no other balm but his could ever produce the cure; and as the leper fell down before him in supplication, so also must the sinner worship before him with humility unfeigned, in sincerity and truth; or else we shall seek in vain, and still continue the children of defilement and wrath. Our approach, to insure success, must be in faith, believing that Jesus is of a truth the Son of God, who took our nature upon him, that he might bear our sins in his own body upon the tree, that he might obtain eternal redemption for us.

Again, the leprosy is a fit emblem of the nature and effect of sin; so also is its cure a true symbol of the redemption of the soul by Christ. The truly penitent sinner falls low on his knees before the throne of mercy in the spirit of humble adoration and full assurance of faith, acknowledging his unworthiness, and confessing his sin. His petition, like the poor leper's, will be simple, short, and energetic, full of confiding trust in that God to whom all things in heaven and earth do bow and obey. The case of the sinner, however, differs in one material respect from that of the leper. He confessed indeed his dependence upon the power of the holy Being before whom he stood; but of his willingness to grant what he sought, he neither was nor could be assured. The sinner, however, knows that he, though debased by transgression, is nevertheless the peculiar object of his regard; that though utterly unworthy and undeserving of the solicitude of his heavenly Father in his behalf, he is assured of a gracious reception, if he will turn from the evil of his way. He opens the page of the everlasting Gospel, and reads therein, to his soul's consolation, that Jesus came to seek and to save those that were lost. He perceives that, on his part, it is only to feel the burden, to be sensible of its weight, in order that he may be relieved of it. "Come unto me," says our Lord to every one so situated, "come unto me, all ye that are weary and heavy-laden, and I will give you rest." Let us then, my brethren, never meditate on the power of our Saviour to forgive us our sins, without at the same time thinking on his willingness, ay, his earnest desire that we may come to him, in order that we may be absolved and become reconciled children—no longer aliens, but children—children of God, and inheritors of his kingdom.

And as to the leper he addressed words full of comfort, and said, "I will; be thou clean;" even so now, by his lawful ministers, does the same merciful Lord speak to the humble and repentant sinner: "I will," does he say to him, "that thou mayest be clean of thy

leprosy—I am willing to give to all that grace which alone can purify the soul, cleanse its affections, and draw it heavenward. Ask it, and it shall be given you; seek it, and you shall find it. I have no wish that a single soul should perish, but had rather that it should turn from the wickedness which it hath committed, and live. I will; be thou clean; cease to do evil, learn to do well; get wisdom, and with all thy getting get understanding; buy the truth—eternal truth—and sell it not; that wisdom which alone endureth unto eternal life—that truth whose author is God, and whose end is happiness and joy and peace in believing.

It has been observed, that the action of Jesus putting out his hand "is a representation of that invisible hand which makes itself felt by the most insensible heart; of that internal word which makes itself heard by the most deaf; and of that supreme will which works every thing according to its own counsel." (Dr. A. Clarke.) And that hand will now be extended to support, strengthen, and animate the miserable victim of spiritual disease, upon the first approach towards him, as promptly as then. A bruised reed will he not break, and smoking flax will he not quench. The feeblest aspirations, when issuing even from the most unworthy, he will not quench, but gently fan the spark of life into a bright and heavenly flame, until it leads to the fulness of the blessings of peace.

Again, the recovery of the spiritual leprosy should prompt us to follow the example of the leper in the Gospel. He was commanded to go and shew himself to the priest, in obedience to the law of Moses, and to offer a gift according to its injunction. The returning penitent is no less required by the law of the Gospel to acknowledge the spiritual authority of its ministers, to hasten to the sanctuary, and there to offer the sacrifice of prayer and praise; with thankful adoration to pay his vows in the presence of all his people, in the courts of the Lord's house, even in the midst of thee, O Jerusalem. "Go thy way," said our Lord to the leper. He, too, is commanded to go on his way; to pursue the path of his pilgrimage with a meek and quiet spirit; using this world as not abusing it; acknowledging that in God he lives and moves and has his being, and that he is about his path and about his bed, and spieth out all his ways. Heartily and perseveringly is he to pursue his course, unmoved by all the temptations of the world; working out his salvation with fear and trembling; ever looking unto the great Author of salvation for support and strength—for grace to help in every time of need; continuing, under all the chances and changes of this mortal life, ever in the way of Christ's doctrine, in the belief of those high and mysterious truths which it was his great purpose to teach us, and in the practice of every Christian grace and virtue; never for one day or an hour forgetting that here we are only strangers and pilgrims, as all our fathers were, having no abiding city, but looking steadily upon that bright, though distant star, which points to that whose maker and builder is God, whose walls are righteousness and her foundations peace. Anxious for his own successful progress in the way, he is no less solicitous for the spiritual growth and advancement of every one who is called by the name of Christ, baptised into his faith, and received into his holy Church. By every means within his reach does he endeavour to take them from the broad road of vice into the narrow path of virtue; from the grasp of Satan to release them, and to lead them into the fold of Christ. And so the real disciple of his Master goes on his way rejoicing in hope, fervent in spirit, serving the Lord. The ways of religion are pleasantness, and all her paths peace. There will be, however, many a cross and many a trial, often grievous to be borne; yet from his Master's words he derives consolation. His grace is sufficient for him amidst every affliction and in every sorrow. He knows in whom he has believed, and upon whose guidance he depends; and he feels

assured of this, that he will never forsake him; until he is conducted to that happy place, where sin is a stranger and death is unknown.

Let us then, every one of us, eagerly seek this way, and, when found, continually walk therein. Sensible of the leprosy which clings to our nature, let us seek the great Physician, that we may be healed. And may we at last appear before our great High-priest, to hear from him the declaration of our purification, and receive the reward of our faithful walk in that way which himself hath set before us; and hear him pronounce those joyful words, "Come, ye blessed of my Father, receive the kingdom prepared for you from the beginning of the world."

THE LATE SULTAN MAHMOUD.*

In his person the late sultan exhibited at different times very different aspects. He was not well made; his body exceeded the proportion of his legs, and when he stood, he appeared rather a deformed man. He was seldom, however, seen in that position. When he appeared in public he was always on horseback; and at an audience where he received foreign ambassadors he sat. He then looked a man of fine person and athletic make, without any want of symmetry in his limbs. His countenance was handsome, with a high forehead and dark piercing eyes, which, when he was excited, exhibited a fearful expression. He then seldom looked full in the face of the person whom he addressed, but rolled his eyes in such a way that the white alone was visible, and cast a portentous glare, to which his known severity and relentless cruelty during the Greek revolution gave a terrible meaning. When the excitement was passed, his countenance assumed a mild and pleasing expression. In his old costume, his oriental dress set off his person to great advantage, while his full black beard gave his face a character altogether in keeping with the rest; but when he partially adopted the Frank dress, there was something very anomalous in his appearance. Over the turban there is always fixed a red cap, called a fez, just covering the top of the skull: he laid aside the turban, but retained the fez. It, however, was no larger than a saucer, and was therefore too small to remain in its place, so, to keep it there, he enlarged the border till it came down over his ears, when it appeared singularly undignified, resembling a red nightcap. His flowing *beniache* was exchanged for a close frock-coat, buttoned tight, over which his black beard floated. He changed the short shovel-shaped stirrup of the East for the long-strapped one of Europe; but his former habit of riding still adhered to him, so that the change of the stirrup made him totter in his saddle, like a man who wanted some support for his feet, while his stooping attitude and tight coat gave him the appearance of being humpbacked. Disliking his new mode of riding, and unwilling to return to the old, he adopted a European carriage as a mode of conveyance; and in order to display it, he drove four in hand every day over the bridge which he built, connecting Pera and Constantinople, and exhibited great dexterity in the management of his horses. His domestic habits were marked by similar changes; he sat on a chair at table, and used a knife and fork; but he dined by himself, and all the dishes were brought to him one by one, under a locked cover; when opened and tasted by the cook, to prove that they were not poisoned, he tasted them himself, and selecting that which he liked best, dined moderately on it. He violated the law of Mahomet in drinking wine: his favourite beverage was champagne, and he has even been accused of indulging in it to excess. He amused himself with the puerile pleasure of making it explode, and watching

the cork, followed by the sparkling liquor, shoot towards the ceiling.

He altogether disregarded the Mahomedan prejudice against making a likeness; he was fond of having his picture drawn, and was careful in seeking the artist to whom he was sitting, what particular feature he was copying, in order that he might compose it as he thought most becoming. When he liked a portrait, he made it a present to a European ambassador; and was gratified when one of them complimented him, by telling him that the ladies of his court in Europe would fall in love with the original. In his family he was not an austere or cruel man; on the contrary, in the very tempest of his passion, during the Greek and Janissary insurrections, he retired from the excitement of politics to his domestic circle, and was seen playing with his children, like Henry IV. of France. The eldest of them died, and his enemies reported that his father caused his death, lest the Janissaries should place him on the throne; but it is now known he died of the small-pox; and his father, anxious to preserve the rest, had the present sultan and his brothers and sisters vaccinated by a Frank physician. His good sense at once shewed him the superiority of European practice; and in any ailment he sent for a Frank doctor in preference to a Turkish hakim. The physician to the English embassy being thus called in to the *seraglio*, he found his young patient labouring under a severe jaundice, in a chamber hung round with yellow satin. His father was so affected with the change of colour in the child, that he could not bear to look at him; so the attendant took this precaution to reduce every other object in the room to the same colour, that he might not so much remark it. For his marriageable daughters, the Princesses *Merimeh* and *Sahileh*, who had been most carefully educated, he selected two of the most distinguished and estimable men of his court; and however cruel and vindictive to strangers, shewed in all that concerned his own family the greatest fondness and discrimination.

Though he had conquered many of his oriental prejudices and superstitions, and was daily overcoming more, there were some to which he clung to the hour of his death. He was strongly addicted to astrology, and consulted the *monegin bashi*, or chief astrologer, on all events of his life, whether frivolous or important; the lucky day for commencing any undertaking—the lucky hour for entering or leaving the *seraglio*—were carefully registered; and among the gifts which he sent to the Emperor of Russia by his son-in-law, *Halil Pacha*, were two hundred and forty talismans of miraculous virtue. His views in other respects were so liberal, as to create a suspicion of an intention to abjure Islamism, and embrace Christianity. He ordered all the Christian churches which had been destroyed by the Turks, at the commencement of the Greek revolution, to be repaired; and rebuilt thirty-six Armenian and twenty-nine Greek places of worship in the capital. He permitted new ones to be erected—an indulgence rarely or never allowed by his predecessors, from the time Mahomet II. divided the places of worship then existing between the Moslem and the Christian. He allotted large sums of money to the erection of schools; and sometimes had processions of all the children, of every religion, walking through the city, headed by their masters, like the children of St. Paul's in London. These, and similar indulgences, were all adduced as proofs of his inclination; and so sanguine were the Greeks, that every incident was conceived as a proof of his intention to change his religion. Crosses were seen in the air over Santa Sophia, and intimated that he, like another Constantine, was about to be converted, and restore the mosque to its original worship. Christian emblems were discerned in the flags flying over his head; and he built his new palace at *Istavros*, the City of the Cross. These "trifles light as air" are hardly worth a notice;

* From the "Dublin University Magazine."

but it is not improbable that, had he lived, the light of the Gospel would have shone on his inquiring mind, where it had probably dawned, and he would have finally adopted the religion, as he had adopted the military and civil institutions, of Europe.

CHRIST THE END OF THE LAW FOR RIGHTEOUSNESS:

A Sermon

BY THE REV. M. M. PRESTON, M.A.

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ROMANS, x. 4.

"Christ is the end of the law for righteousness to every one that believeth."

In the part of the epistle from which these words are taken, the apostle Paul is shewing how greatly those Jews had erred, who, misconceiving the end for which their law was given, had sought from an observance of it that righteousness, or justification in the sight of God, which was to be obtained only by faith. "Being ignorant," says he, "of God's righteousness, and going about to establish their own righteousness, they have not submitted themselves to the righteousness of God;" i. e. not knowing the sort of righteousness required by God, and thinking to approve themselves to him on the ground of their own righteousness, they have not humbled themselves to seek the only righteousness which God will accept, viz. the righteousness which is imputed to those who believe the promises of God made through Jesus Christ. "For," he adds, "Christ is the end of the law for righteousness to every one that believeth;" i. e. the very end and object for which the law was given, with respect to righteousness, or the justification of men before God—was to lead them for the obtaining of it to faith in Christ. This is what I shall endeavour, in dependence on the help of God's Holy Spirit, to explain to you in this discourse.

But why should I bring this subject before you? Is it so very important for you to be reminded of the mistakes into which the Jews fell, and how they are corrected in them by St. Paul?

If this mistake of the generality of the Jewish nation had been confined to themselves, we should have had comparatively little concern in the matter; but, unhappily, it was not confined to them—the same is very common amongst Christians of the present day. There has been a strong tendency towards it in every age of the Church of Christ, both in individuals and in collective bodies of men: and since it is unequivocally treated by the apostle as a fatal error—for he distinctly declares, that Christ is become

of no effect to them that are justified by the law, i. e. who seek to be so justified (for none are really so justified)—surely no other apology can be deemed necessary for the attempt to state to you the true doctrine of Scripture in relation to it. "Christ," says the apostle, "is the end of the law for righteousness to every one that believeth."

The law delivered by Moses to the Israelites, which is here particularly meant, consisted of two parts: the *moral law*, which is briefly summed up in the ten commandments; and the *ceremonial law*, which enjoined the observance of the outward ordinances by which the people of Israel were distinguished from other nations.

The former of these—the moral law—being in its nature of universal and perpetual obligation, is not less binding upon us than it was upon those to whom it was first delivered. The latter—the ceremonial law—being instituted for a time only, and for particular purposes, was abrogated when those purposes were accomplished.

The design of both was to lead men for righteousness to Christ, that they might be justified by faith.

I. First, then,—This was the design of the *moral law*.

Men, without the light of revelation, have either no conception at all, or very low views, of what God requires of them. Indeed, independence of God is what every man in his natural state, whether born in a heathen or a Christian country, feels and affects; and if he be taught that something is due from him as a creature to his Creator and Preserver, he is well content to render the least possible measure of duty and service. Being generally indisposed to the observance of the divine law, which puts a restraint upon his freedom, he gives little heed to its particular requirements; and taking for granted, because he would have it so, that these are few and easily performed, he has no adequate notion of his actual transgressions, or of the difficulty of doing that which he never attempts to do. He feels no need of any righteousness to recommend him to the favour of God better than that which he has attained, or thinks that he could easily attain to, by his own performances. Having never regarded himself as a sinner, except in what he accounts trifling offences, he is indifferent about forgiveness and justification, and he has no strong desire after more conformity than he conceives himself to possess to the mind and will of God.

Now let us suppose such a man to be brought to compare himself impartially with what he would be, if he really kept the law of God. The law of God says—"Thou

shalt love the Lord thy God with all thy heart and mind and soul and strength." Here at once is required, not merely a profession of love to God—a profession made by many whose practice belies it—but such a cordial surrender of the heart to God as shall manifest itself by the unreserved dedication of the whole man to his service, constraining him to make the glory of God the object for which he desires to live and die. Now what resemblance does such love as this bear to the cold and heartless feelings shall I call them?—the cold and heartless regards of the natural man to God? If he acknowledge God at all, he seldom does it till he is forced by want and suffering; and then he acknowledges him only to fret and murmur against his appointments: he does not take delight in or seek communion with him, but rather shuns it; he dislikes prayer—the appointed means of communion with him. He even turns away from information concerning God: when he hears his name mentioned, except it be in levity, he is silent, as if he heard the name of an enemy. He says in his heart to God—"Depart from me, for I desire not the knowledge of thy ways." Is not this the feeling of man's heart towards God—(I appeal to your own consciences)—except so far as he is influenced by principles or considerations which counteract or restrain his natural feelings?

When a man thus compares his natural feelings and conduct towards God with the cordial love and unreserved obedience to the divine commands which are required of him, he is convicted in his conscience of numberless offences, and sees the impossibility of establishing any claim of righteousness before God on the ground of his having kept even the first and great commandment.

Again, let us suppose the same man to proceed to inquire into the duties which the law of God requires of him to his fellow-creatures. We will not suppose him to have committed any of the heinous offences which would exclude him from reputable society—murder, or adultery, or open theft, or perjury. Being free from these and other gross crimes, he once, probably, thought well of himself, as upon the whole a good and meritorious man, especially as he could number many acts of kindness to his fellow-creatures. But when he learns from the Scriptures, that the commandment which forbids murder may be broken by an angry word; that which forbids adultery, by a lustful look; and others, by many acts, desires, and words, which no human laws can punish;—when he perceives this, and learns, moreover, that every offence against his fellow-creatures is an offence against God, who has required of us, as a

duty to himself, that we should love our neighbour as ourselves; he will then feel how utterly vain must be the attempt to justify himself before God on the ground of his obedience to any one of the commandments. "Enter not into judgment with thy servant, O Lord," he will then say with the Psalmist; "for in thy sight shall no man living be justified:" and seeing how grievously he has already deceived himself, he will moreover fear lest he should still form too favourable an estimate of his own goodness, and will cordially join in the prayer—"Search me, O Lord, and know my heart; try me, and know my thoughts;" for he considers, that if his own heart condemn him, God is greater than his heart, and knoweth all things, and that from his judgment there will be no appeal. Surely, my brethren, if you have ever compared yourselves with the perfect law of God, which reaches even to the purposes and thoughts of the heart, you must have trembled under that sentence—"Cursed is every one that continueth not in all things which are written in the book of the law to do them." And if you have never so compared yourselves, you have yet to learn that the scanty performances, on which you ground your hope of acceptance before God, will not endure the scrutiny to which they will be subjected. You will not abide the day of his coming; you will not stand when he appeareth. Say, ye who are trusting to yourselves that you are righteous; say, any one who is trusting to himself that he is righteous,—what if the day of judgment were actually come, and you were weighed in those awful and impartial scales, which will then ascertain the quality of your righteousness? Are you sure that it would not be pronounced concerning you—"Thou art weighed in the balances, and found wanting?" And if you are then found wanting—should the scale in which you are placed fly upwards,—what is to supply the deficiency? Justice, impartial justice holds the balance—the balance of the sanctuary, for that you did choose to be weighed in. Dare you stand the trial? Surely you dare not. You have only to realise *now* the estimates which you will one day form of the extent of the law of God, and of your own sins both of omission and of commission, to be utterly confounded at the thought of appearing before God on the ground of your obedience to that law. Are you trusting to such obedience as the ground of your acceptance? Then, if only one transgression of the law were recorded against you in the book of God's remembrance, you would be under a sentence of condemnation; but, instead of one offence, there are ten thousand registered against

you, and not one of them will be overlooked in the day when God will reckon with you. You cannot tear out that dreaded leaf!

As an illustration of the effect produced by a man's comparison of himself with the requirements of the law of God, we may refer to the case of the apostle Paul. "I was alive," says he, "without the law once; but when the commandment came, sin revived, and I died." Before his conversion he was a Pharisee—righteous in his own esteem—exceedingly zealous of the traditions of the fathers—ignorant of the spirituality of the law—attending only to the *letter* of it, and to the corrupt glosses of the scribes, which often served to explain away even that; and then, having an outward decency of character, without any acquaintance with his inward corruption, he concluded that he was "touching the righteousness which was by the law"—the only righteousness of which he made any account—"blameless." But when the commandments were applied to his conscience by the Holy Spirit, convincing him of sin—when he saw how much more was required of him than he had done, or could do in his own strength—not only outward decency, but inward purity and holiness, then, his confidence in his own righteousness was overthrown; the justice of God, which he had supposed to be on his side, appeared armed for his destruction; he was struck with death by that very law from which he expected life; "sin revived, and he died."

Such was the effect produced on the apostle Paul by a discovery of the extent and spirituality of the law of God; and such assuredly will be the effect produced upon any one of you who has not already experienced it, if he shall be brought, as I earnestly hope and pray that he may, to judge himself, before it be too late to profit from the discovery, by the standard of the perfect law of God. The law, then, *i. e.* the moral law, which sets before us the state of heart and conduct towards God and man which constitutes righteousness, shews the impossibility of our attaining, by obedience to it to any righteousness which can justify us before God.

I do not say that this is the only use of the moral law; we shall presently have occasion to shew that it is not. But "for righteousness"—for justification before God, the moral law shews that the case of every individual man would be hopeless, if he depended upon his own performances. Even if we could from the present moment yield a sinless obedience to all the commandments—which no man can do—still the guilt of our past transgressions would remain in full force against us, and would ensure our condemnation.

This, then, is the conclusion to which a

comparison of ourselves with the law of God brings us, that we need a better righteousness than any which we have attained to, or can attain to, by any performances of our own; we need a righteousness commensurate with the demands of God's law, which is perfect. But where shall this be found? The *moral law* does not supply it, but exposes our need of it.

II. Let us then proceed to examine what the *ceremonial law* could do for us in respect of righteousness or justification.

For particular sins against God, both of the nation and of individuals of the Israelites, the ceremonial law appointed special sacrifices to be offered in the way of expiation or atonement, *i. e.* to procure the pardon of God for the offender. The officiating priest, laying his hands upon the head of the animal brought to be offered as a sacrifice, confessed over him the sins of the nation or of the individual; the animal was then slain, being understood to suffer death in the stead of those in whose behalf he was offered, and thus to make satisfaction for the transgression. The guilt of the offerer was transferred to the victim, whose life being paid as the penalty, the offerer was set free. Besides the occasional sacrifices thus offered, there were stated ones every morning and evening, and at the recurrence of certain annual solemnities; by which there was a confession made continually of many transgressions of the law undefined and undefinable, which yet needed to be purged away, and for which reconciliation was thus made.

Now it was not possible, as we read in the epistle to the Hebrews, that the blood of bulls and of goats should of itself take away sin. In the blood of the slaughtered animal the offerer saw indeed the justice of God, which denounced death against every transgression; but he saw there no adequate expiation made for his own iniquities. What then was the purpose of these sacrifices? It was to direct the view of the offerer to *another* and an adequate sacrifice for sin—to Christ the Son of God, the substance typified by those shadows—the Lamb of God, as he is called in reference to these emblems of his propitiatory sacrifice, who, by the one oblation of himself once offered, was to make a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.

The union in his person of the two natures of God and man fitted him for the discharge of that office, which no other could have performed—the making of a sufficient atonement for the sins of all mankind. As man, he was capable of suffering in behalf of his brethren; and his divine nature gave to his voluntary suffering, endured for them, infinite merit and efficacy.

Through him God could be just and yet justify the sinner who by believing in him should thereby be interested in him. In him mercy and truth could meet together, righteousness and peace could embrace each other. Thus was Christ the end and object set forth by the *sacrifices* of the ceremonial law. These had in themselves no efficacy to the taking away of sin, and were made effectual to that end only as they prefigured and represented Him whom God had appointed to be a propitiation through faith in his blood. Similar remarks will apply to all the *purifications* and *ablutions* and other rites of the ceremonial law. These too derived all their virtue from their reference to the same glorious Person, who, by his humiliation and obedience unto death, was to purchase for those who should believe in him, not only the forgiveness of sins, but also deliverance from the pollution of sin,—a new creation unto holiness, to be wrought in them by the sanctifying influences of the Holy Spirit, which they were to receive from him.

The further prosecution of this part of the subject would carry me beyond the limits within which I must confine myself; and it is, perhaps, more important that I should press upon you the consideration, that the spirit of those Israelites, whose error the apostle exposes in the passage from which our text is taken, was not confined to their descendants, or to the time when the apostle wrote. It survived the overthrow of the Jewish polity, and soon re-appeared, and now often appears, under a somewhat different form, in Christian communities and individual Christians.

As far as articles and creeds and formularies can exclude it, it is excluded from our own truly scriptural Church; but it is a spirit of error and antichrist, which finds so much in our corrupt nature that is congenial with it, that we have all need to watch and pray against its insidious approaches. It was the pervading spirit of the Church of Rome, against which our reformers mainly protested, as destructive of the faith of the gospel, and against which, in whomsoever found, we must maintain that "most wholesome doctrine" of Scripture set forth in our eleventh article, "that we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not by our own works or deservings." This spirit exists at this day in all those persons who attend Christian ordinances, and perform moral duties, with a view to establish thereby their own righteousness—who trusting to the form of godliness deny its power—who, because they were baptised in their infancy, and have attended with some regularity on the public services of religion, and have borne

a reputable character for morality, expect the favour of God as a recompense for service performed, for work done. It is seen too in those who, holding fast the form of sound words, and therefore being, as they conceive, sound in the faith, do yet hold the truth in unrighteousness, substituting an evangelical profession for vital godliness founded on evangelical principles. We must remind such persons, that, as he was not a Jew who was one outwardly, neither was that circumcision which was outward in the flesh; so neither is he a Christian which is one outwardly, neither is that baptism or regeneration which is outward in the flesh: but he is a Christian who is one inwardly, and baptism or regeneration is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.

Far be it from me to advance this or any other doctrine of the gospel in a controversial spirit;—such a spirit I disavow, and would guard against no less than against positive error; but I must testify to you, brethren, that if any of you are looking for justification, altogether, or in part, to any thing but that one sacrifice for sin which God has in infinite mercy provided for us in the sufferings and death of his Son Jesus Christ, you will share in the disappointment of that foolish man who built his house upon the sand, "and the rain descended, and the floods came, and the winds blew and beat upon that house; and it fell, and great was the fall of it." God has laid in Zion, for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that buildeth upon it shall never be confounded. O my dear friends, build upon it; renounce every other hope, and build upon this rock, which is Christ. Many have found, in the near prospect of death and judgment, that other confidences have failed—those especially in which human merit has had any share—and have earnestly exhorted others to beware of the error of self-righteousness, on which they had well nigh been cast away: for they have then had other views than they before had of the holiness of God, before whom they were about to appear, and of their own guilt and corruption; and have seen that no righteousness but that which is perfect can stand before the heart-searching Judge. But none ever found in such circumstances that he had lain too low before God, or rated too highly the preciousness of Christ; no dying man ever warned survivors to beware of this rock.

Judge yourselves, brethren, by that exposition of the moral law contained in our Saviour's sermon on the mount; for that is the standard of which you must not come short, if you would claim the reward of debt for work

done; and if you can rise from the contemplation of it with a disposition to stand before God on the ground of your own righteousness, you must have forgotten numberless offences both of omission and commission, of thought, word, and deed, which are not forgotten by the Searcher of hearts, and which will again pass in review before you, when you will be least able to endure the sight. But should you be brought, by a comparison of yourselves with that standard, to see that in yourselves you are poor, and miserable and blind, and naked, destitute of any thing that can recommend you to a God of infinite purity and holiness, and under a sentence of condemnation to eternal misery; you will then be prepared to receive with thankfulness that merciful provision which has been made for you in the gospel of Jesus Christ; you will then welcome the offer of free justification through his blood and righteousness, as the thing suited to your actual need; you will see and feel that it is the only way in which a guilty, polluted creature could hope to receive it: and then surely you will ask and receive; if you ask, you will receive justification as the free gift of God through Jesus Christ; and you will learn, with the apostle Paul, to account all other things but loss for the excellency of the knowledge of Jesus Christ; and will desire only to be found in him, not having your own righteousness, which is by the law, but the righteousness which is of God by faith.

Having been led by the nature of my subject to caution you against trusting to the observance of the law of God as a ground of righteousness or justification before God, I feel it necessary to caution you also against the opposite error of some, who maintain that the sacrifice and obedience of Christ have absolved us from an obligation to keep the commandments. If, say they, no righteousness can be obtained by the observance of the law of God, why observe it? Let us sin on, that grace may abound.

Such persons, being in love with sin, pervert to their heavier condemnation the only doctrine through which they can be saved. What, then, is Christ become the minister of sin? Did the Son of God bleed and die as a sacrifice for sin, in order that men might go on fearlessly in the practice of it? Can any man in his senses really believe this? No; the notion is as senseless as it is wicked. Jesus Christ did indeed die to deliver those who should believe in him from the guilt and punishment of past transgressions, and from the condemning power of the law for the time to come, so that in this sense it should not have dominion over them; but he did not die to deliver any from subjection to the law

as a rule of obedience. From subjection to the ceremonial law he has set us free; but not from obedience to the moral law contained in the ten commandments as explained by himself in the sermon on the mount. On the contrary, he has confirmed and greatly extended its requirements; and moreover he supplies to those who believe in him new motives and new assistances for the fulfilment of them. The man who, feeling himself to be a sinner and deserving of the wrath of God, has fled for refuge to the hope set before him in the gospel, and who, being justified by faith, has peace with God,—such an one does not feel himself thereby set at liberty to transgress that law from whose condemning power he has been delivered at such a price as the sacrifice of the death of Christ. On the contrary, love to the Saviour, who has bought him with his blood, constrains him to love and obey that law which Christ so loved and honoured as to die for the transgression of it by others, and to fulfil it perfectly in his own person. He feels himself not without law to God, but under the law to Christ; for he knows that if it was the design of the law to lead him to righteousness to Christ, it was also the design of Christ to lead him back to the law to serve God without fear, in holiness and righteousness. Let me not be misunderstood; I do not mean that Christ leads the believer back to seek righteousness or justification by the deeds of the law either in whole or in part: no; the believer in Christ is dead to the law as a *covenant of works*—in that view he has nothing to do with it; but Christ leads him back to the law as a *rule of life*, according to which he must walk as the disciple of Christ and the child of God; and he sets before him his own example while on earth, which was in perfect conformity to it. He brings him back to the law, no longer as a slave driven only by fear to the performance of a task, but as a son, an adopted child of his heavenly Father, furnished with new motives to obedience, and new affections befitting the new relation into which he has been brought by his union with Christ. He now approaches the law not as an engine of terror charged only with destruction, but as a friendly guide to that conformity to the divine will which is now the object of his most earnest desires and prayers. What he now supremely desires is holiness; and as the guide thereto, he loves that perfect law which before he feared and hated; he would not have it at all less strict than it is, he only grieves that through the remains of in-dwelling sin he often fails in obedience to it. But failing, as he still does, in perfect obedience, he does not, therefore, return to seek justification from it, but

rather learns to trust more simply and exclusively to the hope of righteousness by faith; and this hope again reciprocally and progressively purifies his heart, subduing his corruptions, and improving and strengthening his Christian graces, till he is at last made meet for the inheritance of those who are sanctified.

CONSTRAINING INFLUENCE IN HIS MINISTERS OF THE LOVE OF CHRIST.*

THE love of Christ is to constrain his ministers to faithfulness and distinctness in preaching his Gospel. The love of Christ does not constrain to a mere cold statement of moral duties, or to the setting forth of a remedial law, or to vain speculations about things "that profit not those that are occupied therein." But if "we thus judge, that if one died for all, then were all dead," the love of Christ must constrain us to testify, as to dead sinners, the Gospel of the grace of God. It constrained Paul, immediately after he was called to the work, to "preach Christ in the synagogues, that he is the Son of God;" it constrained him to "determine to know nothing among the Corinthians but Jesus Christ, and him crucified." But let us enter more particularly into the nature of those doctrines which the love of Christ will constrain us to be diligent in setting forth. They will be such as will most honour him. Now in the present day, when so much of truth is admitted in terms, often when it is neither felt nor understood, we have great cause to beware of mere general statements of doctrine; we have need to see clearly the difference between a mere acknowledgment, in word, of certain truths, and a full, uncompromising holding them forth, as the objects of faith and hope, to the believer's soul. Thus Paul preached. He shewed the sinner's salvation to be one altogether of grace, and that this grace belongs to believers, as theirs in Christ. Thus he speaks of their "election by God the Father in Jesus Christ," to the Ephesians,—*"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:"* of their adoption in him, *"having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace:"* of their acceptance in Christ, *"wherein he hath made us accepted in the Beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."* Thus, again, he declares that *"God has created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."* If there be only one way for a sinner to be saved, and *"all have sinned and come short of the glory of God,"* then the love of Christ will constrain us, (because *"we thus judge, that if one died for all, then were all dead,"*) to set forth in its full length and depth the misery of all, as poor perishing sinners; to trace the moral diseases of men to their first source, the alienation of the heart from God; to bring this home to the conscience, by setting forth the obligations of the law which we have broken, and the awful danger we are in, as those

upon whom the *"wrath of God abideth,"* until we are brought to believe in the Lord Jesus Christ: to this the love of Christ will constrain us, in order that we sinners may be driven from all those false refuges to which we naturally look, to see that nothing but the righteousness and merits of that Saviour whom *"we only can love, because he first loved us,"* can avail with a righteous and holy God for our salvation. Thus, in the chapter before us, Paul preaches the ministry of reconciliation,—and on what does he found his invitation, *"be ye reconciled to God?"* Upon this truth, *"He hath made Him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him."* What statement can be more clear than this, as to the way of a sinner's justification? that in the same way as Christ, *"who knew no sin,"* was made sin, which can only be by the imputation of our offences to him; so, in the same way we, by his righteousness reckoned to us, are made to stand as righteous before God, *"the righteousness of God in him."* And the manner in which we become interested in Christ's work is most distinctly shown in the Epistles to the Romans and Galatians to be *"by faith,"* *"of faith, that it might be by grace:"* not because faith produces holiness in us, though it does so; we are not justified by faith because by it Christ dwells in our hearts, though he does so dwell, but because, by faith, we are led to look out of every thing in ourselves, to the finished, and completed, and perfect work of Christ, when *"he once suffered for sins, the just for the unjust, to bring us to God."* But here, again, the love of Christ will constrain us to a faithful setting forth the origin of this faith, and also the consequences of being partakers of this salvation; *"he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them and rose again."* (If we be indeed dead, then we cannot quicken ourselves; the work of the Holy Spirit alone draws the sinner to him; *"no man can come to me, except the Father, which hath sent me, draw him."*) The faith which unites us to Christ is then the gift of God by his Holy Spirit; and it is therefore a sanctifying principle. We cannot too frequently maintain that, to produce *"holiness unto the Lord,"* is the very end which we have in view in preaching Christ, that *"if any man be in Christ, he is a new creature;"* and whilst for this purpose we speak of the high privileges of believers in Christ, of their adoption into his family, to be his children, of their *"being made meet by his grace to be inheritors with the saints in light,"* we would call on them, in dependence on their great Head, we would beseech them, *"by the mercy of God,"* *"to walk worthy of the vocation wherewith they are called;"* we would point out also the utter inconsistency of all *"dead works"* with a professing of spiritual life: and thus, standing between the living and the dead, as the Lord's instruments to awaken the latter, and to confirm, establish, and edify the former; and the love of Christ constrains us, *"in doctrine to shew incorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil to say of us,"* whilst we *"rightly,"* because according to the Scriptures, *"divide the word of truth."*

The Cabinet.

THE WONDERS OF REDEEMING LOVE.—Everlasting righteousness is an undoubted title to everlasting life; and such is the righteousness of Jehovah Jesus. Couldst thou unite all the righteousness of heaven and earth in thine own person, thou wouldst see, O Christian, that the infinite righteousness of thy Redeemer so vastly transcends the splendid aggregate, that, with the apostle, thou mightest count them all but *"dung and dross"* in the comparison, and seek thy justification and glory in his alone. Rejoice, then,

* From *"The Love of Christ the constraining Principle to Ministerial Exertion,"* a Sermon preached at Allon, at the visitation, August 1839. By the Rev. Edward Auriol, M.A., Vicar of Newton-Valence-with-Hawkey.—A truly scriptural and excellent sermon.

in him, who is unchangeable; and trust in his righteousness, which can never fail thee. In a few moments more thou wilt see these glorious truths of his person and offices, which men have treated on below, and which below thou hast faintly believed, to be the brightest beams of that eternal majesty, with which the Lord thy righteousness is surrounded above. Thou wilt then be astonished at the coldness and languor of the warmest heart which ever thought of Jesus in this world, and be surprised—though surprised with joy—that neither the half nor a thousandth part of the truth, respecting his dignity and work, could on earth be possibly told thee. O, how wilt thou sit down among the blessed, and chant the praises of that dear Lord, who not only brought thee out of darkness into marvellous light, but raised thee up to a throne of glory, perhaps above the highest angels in heaven! How amazing, that a poor, sinful, dying, corruptible worm should be so prized by the Almighty as to engage him to spare nothing, not even his only begotten Son, in order to accomplish that wretched and rebellious worm's everlasting salvation! Who could believe it, if God did not speak it? Indeed, redemption is altogether wonderful from beginning to end. The works of God in the visible world excite our admiration: but this work of all his works—the recovery of man by Jesus Christ—commands the endless astonishment both of man and angels. It was the last of his labours revealed to man, and it is the greatest which man can know. Say, then, with the apostle, "O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."—*Scot's Horæ Solitariae*.

CHRISTIAN POLICY.—If everyone in this honourable assembly would join together to promote Christian religion in its true notion, that is, peace and holiness, the love of God and the love of our brother, Christianity in all its proper usefulness, and would not endure in the nation any thing against the laws of the holy Jesus; if they were all zealous for the doctrines of righteousness, and impatient of sin in yourselves and in the people,—it is not to be imagined what a happy nation we should be. But if ye divide into parties, and keep up useless differences of names or interests; if ye do not join the bands of peace, that is, the king and the church, religion and the good of the nation, you can never hope to see a blessing to be the end of your labours. Remember the words of Solomon, "Righteousness exalteth a nation; but sin is a reproach to any people." But when righteousness is advanced in the hearts and lives of the nation, who shall dare to reprove your faith, who can find fault with your religion? God, of his mercy, grant that, in all your consultations, the word of God may be your measure, the Spirit of God may be your guide, and the glory of God may be your end. He, of his mercy, grant that moderation may be your limit, and peace may be within your walls as long as you are there, and in all the land for ever after. But remember, that since the honour and service of his majesty, and the peace and prosperity of the church, the perpetuity of our fundamental laws, public justice, and the honour of all legal authority, the advancement of trade, and the wealth of the nation, is your design; remember, I pray, what warranty you have to expect all this; no less than the words of our blessed Saviour; but it is on these terms, "Seek ye first the kingdom of God and the righteousness thereof, and all these things shall be added unto you." Amen.—*Bishop Taylor, Sermon before Parliament.*

Poetry.

SPRING.

"Thou makest it soft with showers: thou blissecst the springing thereof."—*Psalms lxxv.*

BY MRS. WOOLLEY.

(For the Church of England Magazine.)

CHILD of the soft and vernal show'r,
Thou com'st to deck both mead and bow'r
With flow'rets sweet and gay;
Yet often fickle is thy reign,
And storms beat loudly o'er the plain,
E'en like a wintry day.

Once more the tempest rages high,
And gathering clouds obscure the sky,
Bursting in sleet and show'r,—
Once more winds whistle in the breeze,
And rudely shake the half-clad trees
With winter's sterner pow'r.

Then, in an ardent blaze of light,
The cheering sun appears in sight,
With fleecy clouds around;
And scented airs perfume the gale,
And tender blossoms, fair and frail,
On ev'ry side abound.

The violet blue in shelter'd glade,
And primrose pale, lift up their head,
Lur'd by the fairy gleam;
And birds from airy mansions sing
Glad notes of praise to thee, O Spring!
And hail thy sunny beam.

We in thy fitful mood may see
An emblem of mortality,
Alternate shade and sun:
Now gaily smiling joy appears,
Now sorrow melting into tears;
And so our course we run.

But there's a world of cloudless sky,
Where grief shall never dim the eye,
Nor sigh escape the breast;
Where moons shall neither wax nor wane,
Nor auns arise to set again,—
'Tis an eternal rest!

ON SEEING THE MOON RISE.

"The heavens declare the glory of God."—*Psalms xix.*

(For the Church of England Magazine.)

ONE of the night! thy pale still ray
Gleams on the sleeping earth;
Day's glories, which have past away,
Proclaim'd thy gentler birth.

Clouds float around thee, and awhile
Thou'rt hidden from the sight;
Yet pass they o'er, and thou dost smile
Rathron'd in peace and light.

Thus the dark shades that cloud the soul,
And veil faith's radiant eye,
Shall melt beneath the high control
That spreads thy beams on high.

Pale is the outline of the trees
As mark'd by thy dim light,
And now the chill, autumnal breeze
Fans not the veil of night.

Season of thought! when the mind feels
A pure and Heaven-sent calm,
When o'er the spirit softly steals
A free o'erpowering charm:

A charm that leads the soul above,
His hand to recognise,
Who pours his bounteous rays of love
On earth as in the skies.

Orb of the night! when tempest-tost
Or calm, still shed thy ray,
Till thy bright influence be lost
In never-ending day.

H.

Miscellaneous.

SOCINIANISM OPPOSED TO THE WORD OF GOD.—I contend, that the peculiar doctrines of Christianity,—by which I mean, of course, the doctrines which are denied by Unitarianism,—are so inseparably wrought in the whole texture of the Bible, that it is impossible to detach them from it, and at the same time to leave any integral part of the original fabric. The book may be altogether altered, and thus virtually destroyed; but while a fragment of it remains unchanged, we possess an indication of the character of the whole. A minute portion of the frame of one of the gigantic inhabitants of a former world enables the physiologist to ascertain the magnitude of the body to which it belonged; and one unadulterated portion of the holy book would be unquestionable evidence of the mysterious and awful statements which pervade its pages. The light of saving truth may be obscured under the oppressive load of philosophy, falsely so called; but it will continue to be the saving light until it be totally extinguished. To use the language of an illustrious man, once himself a Unitarian preacher (Samuel Taylor Coleridge), “it appears impossible for any man to read the New Testament, with the common exercise of an unbiassed understanding, without being convinced of the divinity of Christ from the testimony of almost every page.”

CHRISTIAN CONTENTMENT.†—Always bear in mind that God has appointed our station in life; therefore, be satisfied to get an honest bread “by the sweat of your face” in that station. Our almighty Redeemer, although rich, for your sakes became poor on earth, “that ye through his poverty might be rich.” Even God’s blessed and eternal Son, when he came “to seek and to save that which was lost,” “had not where to lay his head.” And the apostle Paul, who under-

* From a Lecture: “The Unitarian Interpretation of the New Testament based upon defective Scholarship, or on dishonest or uncandid Criticism.” By the Rev. Thomas Byrth, M.A. (now D.D.), F.A.S., Rector of Wallasey.—This lecture forms one of the Liverpool series already adverted to. Dr. Byrth treats his subject as a scholar and a Christian. We shall gladly make a more lengthened extract in a future Number.

† From “The Due Observance of the Lord’s Day: an Address to the Platen of the Weaver Navigation.” By the Rev. John Davies, M.A. Liverpool, Henry Periss; Seeley, London. 12mo, pp. 24. This is a peculiarly valuable tract, and is well calculated for wide distribution among the lower orders, especially at the present time. The principles advocated are so truly scriptural, and the duties incumbent on all who are in the possession of Christian privileges so strikingly enforced, that its general and scarcely fail to have a beneficial effect on the reader. The enemies of sound religion and legitimate government are at work with full energy; and publications of the most noxious tendency are circulated on every side: it is the duty of the Christian to seek to counteract the evil, and to stem the torrent of atheism, under the designation of Socialism, and of rebellion under that of Chartism; which threatens to inundate the land.

went many trials and hardships, declared that “he had learned, in whatever state he was, therewith to be content.” And where did he learn submission to his heavenly Father? From Christ, his Lord and Master, who “left us an example, that we should tread in his steps.” Do you, then, pray for the same spirit, that you may “be content with such things as ye have.” While as parents and husbands you live at peace in your families, “as much as lieth in you, live also at peace with all around you;” remembering that Christ said to his disciples, “a new commandment I give unto you, that ye love one another.” Remember also that those who are faithful to their Master in heaven are mindful of the duties they owe to their masters on earth; while “servant in spirit, serving the Lord, they are not slothful in business.” Be diligent, therefore, in the discharge of each appointed duty; upright in all your dealings; always look upon your master’s property as sacred, to be taken care of just as if it were your own,—and even more so, because you are put in trust; and to be false to your trust would be very sinful in the sight of God, as well as disgraceful in the sight of man. In short, “honour all men; love the brotherhood; fear God, and honour the queen.” “Obey magistrates and all in authority,” as the Bible commands. “Meddle not with them that are given to change.” In all your transactions remember these words of our blessed Lord: “Whatsoever ye would that men should do to you, even so do ye to them.”

SCHEME FOR THE SABBATH.—In the year 1755 when Dr. Johnson was 46 years old, he wrote in his journal the following scheme for Sunday, having lived (he says) not without an habitual reverence for the Sabbath, yet without that attention to its religious duties which Christianity requires:—1st. To rise early; and, in order to it, to go to sleep early on Saturday. 2d. To use some extraordinary devotion in the morning. 3d. To examine the tenor of my life, and particularly of the last week; and to mark any advances in religion, or recessions from it. 4th. To read the Scriptures methodically, with such helps as are at hand. 5th. To go to church twice. 6th. To read books of divinity, either speculative or practical. 7th. To instruct my family. 8th. To wear out, by meditation, any worldly soil contracted in the week.—*Boswell’s Life of Johnson.*

THE RACE-COURSE.—No where does the demoralising tendency of inhumanity to animals appear to have such a wide-spread influence amongst all classes as at the race-course, with its vile accompaniments of betting, gambling, swearing, fighting, lewdness, and intoxication,—as if when men agreed to commit one sin, they opened the door to every other. Let us then put a stop to this system of legalised and fashionable cruelty; and we may hope that many of its bad consequences will depart also. If it be argued in favour of races, that they have been publicly allowed from the most ancient times; so also, we reply, were other amusements now confessedly unbecoming a Christian people—such as the fighting of gladiators, and combats with wild beasts.—*Note to Whythead’s Essays on the Claims of Christian Philanthropy.*

TO CORRESPONDENTS.

Will our friends oblige us by not writing on the character of Lydia (Acts xvi.)? It is surprising how many articles we have received within the last few weeks on that subject; which, however excellent in themselves, are of course useless to us.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE FOLLY AND DANGER OF AN ATHEISTIC SPIRIT.

BY THE REV. T. WHITE, M. A.,
*Rector of Epperstone, Notts, and Incumbent of
Welbeck Chapel, London.*

II.

It is surely folly to be ignorant of what it most concerns us to know, when we have abundant means of knowing it. Not to know God, is not to know Him on whom we entirely depend for existence and for happiness. This would be a great evil, even though guilt were not contracted. But surely it must be atrocious guilt to close the eyes to the discoveries of himself, which God has so compassionately vouchsafed. Our Lord with reason says, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Here indeed we have the true secret of atheism. Men are unwilling to know God, because that knowledge must condemn them. They wish to exclude him from their thoughts, because they know that he must disapprove their conduct. They would, if it were possible, overturn his throne, or even annihilate his being. But because they cannot do this, they strive to forget it. They strive to persuade themselves that he does not observe their conduct; that this world and its concerns are too insignificant to attract his notice, and that, amongst the infinity of beings that he governs, they shall pass unobserved, and their evil deeds unpunished. But they willfully forget his questions—"Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places, that I shall not see him?" saith the Lord. Do not

I fill heaven and earth? saith the Lord." Miserable indeed would be our condition, were it otherwise. If God's all-seeing eye did not behold us—if his all-powerful hand did not sustain us, we could not continue in existence, much less enjoy happiness of any kind. Are we sufficient to ourselves? can we control the material elements, or regulate the course of nature? Does the sun shine by our permission, or the earth yield her increase according to our pleasure? Let the action of Providence be suspended for a moment; and the planets would rush from their orbits, the whole frame of the universe would be dissolved, chaotic darkness would return, confusion and misery would usurp the place of order and happiness. But, even if what we call the course of nature should continue uninterrupted, where would be our security from moral evils? what could such frail and feeble beings do without an almighty and ever-present Guardian? When we behold the ferocity of some of the brute creation, and reflect that not only should we be exposed to their assaults, but perhaps to those of beings of a higher intellectual order, who might, unless restrained, exercise over us the most cruel tyranny, must we not wish for some better security than our own devices can afford? Under such circumstances, our existence during the few short years of our abode on earth must be devoid of comfort and full of terror; but what must be our views with respect to another state of being? Could we be content to go down to the grave in ignorance of what lies beyond its confines? could we be content to abandon the bright prospect which the Gospel affords, for the wretched uncertainty of atheism? Surely it must be

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(London: Robson, Levey, and Franklyn, 46 St. Martin's Lane.)

the height of folly and of guilt to make such a choice!

But suppose, for a moment, the fact established that there is no God—no Providence—no hereafter. How deplorable must be the condition of society! Society!—I know not how society could continue to exist under such circumstances. If all the restraints of religion were abolished—if that remaining fear of God which lurks in the bosoms even of those who are least disposed to serve him, were *entirely* done away, how fearfully would the passions of mankind break loose!—how would lust, and avarice, and worse than bestial ferocity, rend in pieces every social institution, and pollute every scene of domestic life! An end would at once be put not only to the refinements and enjoyments of civilized intercourse, but even to every art and every possession which makes our condition preferable to that of the inferior animals. The strong would soon destroy the weak, the crafty would prey upon the unsuspecting, every man's hand would be against his brother; and, as there would be no bond of union for mutual defence, there could be no protection from government or from association; each must for a little time defend himself as best he could, but all would soon perish in extremest misery.

So conscious are even the ungodly that something is necessary to restrain the corrupt appetites and passions of mankind, that even those who hate the true religion are compelled to invent a kind of religion for themselves; they have their oaths, by which they attempt to bind the conscience; they have their means of exciting superstitious terror. Some motives they feel they must have to restrain men when unobserved by others, and when the hand of human power cannot be fixed upon them.

I maintain, then, without scruple, that not only must he be a *fool* who says in his heart there is no God, but that he must be a yet greater fool who wishes that there were none; and who, to release himself from his power, would be content to forego his benefits. On the subject of these benefits I can only speak with the utmost brevity. But I beseech my readers to consider how much they would lose, not only if there were no God, but even if God were different in character from what he has himself declared to us. Contemplate his own declaration, "God is love." Contemplate that astonishing proof of his love, his giving his only-begotten Son to come into the world and die for sinners; contemplate the amazing means that he has devised to repair the ruin which sin has introduced into his fair creation. Consider the gracious invitations which he makes to you to

be reconciled to him, and become once more his beloved children. Listen to his assurance that he is willing not only to pardon your sins, but to deliver you from their power and pollution, to restore your fallen nature, to impress once more his own image on your souls. Surely, if such tidings were now for the first time proclaimed, they would be enough to make our hearts leap within us. But we are grown familiar with them; familiar with *the words*, but not *the spirit* of the doctrine. With by far too many of us Christianity is a name and profession, not a vital principle. Be assured, however, it must be *everything* or *nothing*. It must either be renounced as a delusion, or accepted with the warmest affections of the heart, if we make any pretension to reasonable or consistent conduct. That it is a delusion, none can prove; nay, that it is pre-eminently *the truth*, has been established by the fullest evidence, and will be joyfully acknowledged by every sincere inquirer. If, then, we desire to possess true wisdom, instead of giving ourselves up to the basest folly, let us receive this wisdom which is from above. It will promote our happiness in time, as well as in eternity. Believing in God, as our reconciled Father in Christ Jesus, we shall enjoy the sweetest peace and consolation. We shall be able to repose with perfect confidence on his everlasting love; we shall be enabled to support with constancy the troubles of this changing world; we shall have joy in the approach of death, and shall look beyond the grave with a hope full of immortality. What rational being would exchange such a condition of mind for the darkness of scepticism, or part with *the hopes* that he might be released from *the restraints* of religion? No. It is the fool alone who can wish that there were no God; it is the fool alone who could wish to throw off his dominion. The truly wise will rejoice in the contemplation of his infinite perfections, which are all exercised in behalf of those who love and serve him, and will be ready exultingly to exclaim, "This God is our God for ever and ever; He will be our guide unto death, and our portion in eternity."

PERSONAL SELF-DENIAL.*

THAT every one of us, feeling it our duty to give, should deny ourselves a trifle for God's sake, that we may have whereof to give—that every one of us, the older and the younger, the richer and the poorer, should deny ourselves some personal indulgence or needless luxury, should check an idle fancy, or break off an idle habit, or curtail an unnecessary expense of some kind or other,—so that on an average we may save, by little acts of personal self-denial, one shilling.

* From "An Address on the Principles and Practice of Christian Almsgiving. By the Rev. F. G. Hogwood." London, Hatchards. 12mo, pp. 27. — It contains many excellent hints worthy of serious consideration.

or sixpence, or threepence, or a penny, a-week; perhaps not week by week, but so that, take one week with another, it may on an average amount to such sums as these;—this is not much surely to ask Christians to do for Christ's sake, and for the sake of the perishing souls around us. Taking the history of the poor widow for our guide, it seems we might ask them to do more: yet if the whole of every large congregation would only do this, we should have abundant means in our hands for godly purposes, whilst, as I have said, every penny would have come in from an exercise of Christian principle.

It will be remembered that a *weekly* saving for charitable purposes is in accordance with the injunction of Scripture: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. xvi. 2); and a return to this primitive practice, whilst it would prove effectual in increasing our means, would also have a direct tendency to keep alive a constant sense of the duty of "giving alms of our goods."

Let no one hastily object to this plan, that it is impossible. I ask the objector, "Is it impossible for us to deny ourselves some trifle for God's sake?" Let not such a thing be said by those who profess to be followers of Christ; and if we look at the matter practically, we shall see that it is *not* impossible—quite the contrary; and that if there be a difficulty, it lies only in our own will and disposition to set about it. There are so many occasions on which we might, if we chose, save a threepence, or sixpence, or a shilling, by self-denial, that it would occupy too much space to name them; neither would I for a moment presume to judge in individual cases, what a person can or cannot, ought or ought not, to deny themselves. As to particulars, every one must freely exercise his conscience in the matter; it rests between him and his God; nor is it, generally speaking, a question on which one man is able properly to judge for another, because what is unnecessary to one man, in one situation of life, is quite necessary to another man in a different situation of life; and, again, what might cost one man much of self-denial, another man might give up without ever feeling it at all. Still, to point out what I mean, a few *general* instances may be given of the sort of things in which many may save by a little personal sacrifice of comfort, pleasure, or sensual indulgence. In travelling, for instance, many a man might save a considerable sum yearly, if he would only consult somewhat less on his journey his comfort or his pride. Take the idle, vain amusements, for which we pay so willingly; take the useless trifles which we buy so frequently; what I ask for in God's behalf might be saved here in countless instances. Again, take the article of dress, and when we are making our purchases, let us remember God and the poor, and buy what is more plain, simple, and useful, rather than what is more fine and new, showy and expensive; and we cannot deny that in the purchase of a few yards of ribbon, or a pair or two of gloves, we might save what my plan requires for a fortnight's charity. Take the article of living, of eating and drinking, and such-like indulgences, and do not let us dare to tell God we cannot curtail what we unnecessarily spend upon ourselves, when for mere indulgence-wake, and often vicious indulgence too, men sit down and consume in liquor as much in two hours, as would answer the demand I make for two months' charity: let the richer man give up some of his wine or spirits every week, let the working man give up one quart or two of beer in every week, and the thing is done, all that is asked for is accomplished. This may serve to shew that the plan suggested is not impossible; it may be unpalatable to self-indulgence, but it is not impossible to self-denial; all we want is the will—we can do it if we like, and I am quite sure Christian people will, when the thing is laid before

them in a practical form, and when there is such crying necessity for Christian exertion. And the crying necessity that does exist is a material point in this case. If no such necessity existed,—if our means were more than enough to carry on in the greatest efficiency all our Christian objects, instead of being, as they are, most miserably deficient,—there might seem some excuse for persons who, in apparently innocent trifles, devote to themselves what God in that case would not stand in need of; but when it is objected to such suggestions as those above, that surely we are not called upon to descend to such trifles as these, and that it would be ridiculous to do so, it may be answered with truth, that the necessity of the case is such that we are called upon to attend to every such trifle. I question whether, under present circumstances, we are not called upon to do something more still, as the poor widow did, and to give up some of the very necessities of life; and I should answer to all such objections, that I cannot reconcile it to my conscience to spend money, however small the sums, upon my own personal indulgence, whilst I know that hundreds of thousands of souls, both at home and abroad, are left, for want of exertion on our part to assist them, in the most deplorable state of spiritual destitution. The greater portion of our lives, moreover, is made up of trifles; and the great test of religious principle, to my mind, is in what are called trifles, in the small everyday occurrences and opportunities of ordinary life. When any part of our means is spent in vicious indulgence, of course no one can question that the sooner we deny ourselves that indulgence, and apply what we save thereby to God's service, the better.

And here I should wish it to be observed, that what I ask is *personal* self-denial. It is very far from my desire to establish such a spirit as that of the scribes and pharisees of old, who said to their fathers and mothers, "It is a gift, by whatsoever thou mightest be profited by me," making a pretended gift to God an excuse for withholding assistance to their needy relations. What I ask for is not illiberality towards others, nor the giving up Christian hospitality, but denying something to ourselves, something which regards our own selfish gratification or indulgence; not denying ourselves that which will affect the wants or innocent wishes of others, but that which touches our own persons, our own personal habits and desires—which we indulge for our own sakes, not for the sake of others. Neither is it wished to interfere with that which is now laid aside for children, or sick-clubs, or to put into savings-banks, or for time of want; nor, indeed, will my plan do so, since all I ask for is that which, but for this proposal, would not, for the most part, have been in existence at all at the end of the year.

My plan, it will be observed, does not ask for that, the giving of which costs us no sacrifice and no self-denial; it does not ask for that which, after affording ourselves every gratification and indulgence, we still have above what we want: my object is to inculcate the duty of giving up something that we do want for Christ's sake, and therefore we should raise a fund for the most part entirely new.

RECEIVE NOT THE GRACE OF GOD IN VAIN.

A Sermon

By THE REV. J. S. HODGSON,
Curate of Castle Combe, Wilts.

2 COR. v. 1.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

THE Being with whom St. Paul in these words claims the glorious privilege of being

a fellow-worker, is our Lord and Saviour Jesus Christ. He might so call himself, as being engaged in that employment which was enjoined upon him, when he asked "Lord, what wilt thou have me to do?" He was an ambassador of Christ, and as such was performing his will, and working together with him in beseeching men to be reconciled to God.

But there is another, and a higher sense in which St. Paul and all God's ministers are workers together with Christ. When Jesus exclaimed on the cross, "It is finished," and gave up the ghost, he did not intend it to be understood that he now had done all he meant to effect for the sons of men. The most difficult and hazardous part of this work and labour of love was now indeed accomplished. He had bruised the head of the serpent; he had been smitten in order that we might be healed. He had vanquished death and hell; had led captivity captive, and had only to receive for men those glorious gifts which he had purchased at so inestimably precious a price. Still, however, his mediatorial work was not finished; nor will it be so till the end shall come, when he shall deliver up the kingdom to God, even the Father; when he shall put down all rule, and all authority and power. Till that period arrives, Jesus continues, and will continue, to take an interest in his Church, which is built on the foundation of the prophets and apostles, himself being the chief corner-stone. This interest he manifests both by sending his Spirit to assist and vivify the labours of all his faithful ministers, and by interceding for us in his character of Mediator, seated at the right hand of his Father's power. "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them." He is the Alpha and the Omega, the beginning and the end, and never changes either in his love towards his creatures, or in his power effectually to save them. His exertions for them, also, are unwearied, and without intermission. His ministers are sent as sheep among wolves; they are messengers of peace to a sinful and perverse generation; but he has promised never to leave them, nor forsake them. Lo, he says, I am with you always, even to the end; and while his servants continue to lean upon him, and to look to him for guidance and support, he will most surely make good his promises. Their very imperfections and weaknesses are in some measure a testimony of the presence of God with them. "For we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of man." The

weaknesses which they manifest by the imperfection of their acts, is a sufficient reason for the continued assistance and support of the Spirit of God. His strength is made perfect in their weakness; and while they continue to look to him for guidance, and diligently use all the means which he has appointed them, they have the fullest right to claim for themselves the high honour of being workers together with Jesus.

While, however, my brethren, this co-operation and fellowship is to be regarded by the ministers of Christ as a lofty privilege, it may also serve to remind them of their own nothingness, as well as to be a constant inducement to them to preach diligently the kingdom of God, and teach those things which concern the Lord Jesus, with all confidence and boldness. "Paul may plant, and Apollos water, but it is God who giveth the increase." They ought therefore not to think highly of themselves, but lowly, and as they ought to think. They stand in much need of the prayers of all who wish well to the gospel of Christ, that they handle not the word of God deceitfully, but, by manifestation of the truth commending themselves to every man's conscience in the sight of God. They are not, again, to suppose that because it is God alone who giveth the increase, therefore they need not be anxious about sowing the good seed of the word. They must watch, rebuke, and exhort, as those who have to give an account of their stewardships. "Cry aloud and spare not," says Isaiah, "lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins."

Nevertheless, although this is to be done with all plainness and sincerity, it is likewise to be performed in a spirit of meekness and of love and of brotherly kindness. St. Paul in the text *beseeches* the Corinthians as the workers together with Christ. He did not threaten them. He did not proclaim to them the terrors of the Lord. He did not endeavour to gain them over to the Gospel by sternness and severity; but sought to win them over by spreading before them the unbounded mercy and loving-kindness of the Lord.

The proclamation of the sovereign majesty and inflexible justice of almighty God is a glorious thing, but the ministration of righteousness far exceeds it in glory. The first presents to us the awful power and dreadful vengeance of the Lord riding triumphant over the necks of all that offended him, and is calculated to excite fear, terror, and despair. The last sets before us the smiling countenance of mercy; it appeals to our hearts by the tenderest and kindest susceptibilities. It shews us mercy and truth

meeting together, righteousness and peace kissing each other. It invites us by the fondest endearments of love to be reconciled unto God. It points at the evidence which our heavenly Father has already given us of his love; and it then asks, if we can possibly imagine that he will not complete his good work. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? The Gospel is, in short, a message of grace, and the ministers of Christ, as workers together with him, beseech you to receive not the grace of God in vain.

Grace means favour; and in meditating on the truths of revelation, it is most essentially necessary that we should bear in mind that we are indebted for them entirely and solely to the unmerited kindness of God. He hath vouchsafed his message of reconciliation to us, for his great love wherewith he loved us. Our own merits had not the least concern in moving him to this manifestation of his mercy. We all have had our conversation in times past in the lusts of the flesh and of the mind, and were by nature the children of wrath. There was nothing about mankind or their works which could possibly induce God to look upon them with any complacency. On the contrary, there was every thing about men which could serve to excite the anger of the Lord. When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. What then could such creatures expect from a just and holy God? They could only take to themselves a certain fearful looking-for of judgment; for the wrath of God is revealed against all ungodliness and unrighteousness of men. This, then, is the natural situation of man. He is liable to the vengeance of Jehovah, and instead of being able to do any thing to deliver himself from it, is, during his whole existence, but treasuring up for himself wrath against the day of wrath, and revelation of the righteous judgment of God.

It was in these circumstances, that God sent a message of reconciliation to his guilty and ruined creatures. He so loved the world, that he gave his only-begotten Son, that whosoever believeth on him should not perish, but have everlasting life. He gave him, my brethren, that he might be a substitute for us; that we might be healed by his stripes, and that he might suffer for us, the just for the unjust, to bring us unto God. The law of God had been broken, and his inflexible justice demanded that its majesty should be vindicated. It was contrary to the holiness and justice of his nature, that, when sin had been

committed, punishment should not be inflicted. And unless an all-sufficient ransom had been found, the punishment must have fallen on the heads of the offending parties in the shape of eternal perdition.

To ward off this dreadful consummation, Jesus Christ suffered agony in the garden of Gethsemane, and death on the cross of Calvary. On him was then laid the iniquity of us all, and he enabled God, through the exceeding preciousness of the price which he then paid, to be just, and the justifier of him who believeth on his Son. He, who knew no sin became sin for us, that we might be made the righteousness of God in him. He was accounted a sinner, bore our sins and carried our sorrows, and experienced the extreme anger of Jehovah; he drank to the dregs the cup of the Lord's fury; and all this he did, that we might be accounted righteous before God by believing on his name, and be sanctified by his Spirit. This then is the grace which St. Paul, as a fellow-worker of Christ, beseeches the Corinthians not to receive in vain.

And surely, my brethren, the exhortation is by no means misplaced. Surely all men may well be entreated to do so by those who really wish their welfare. For how shall we escape, if we neglect so great salvation? God hath in every way shewn his love to us: he hath devised a plan by which he may pardon us, and receive us into favour, without impeaching his own justice and righteousness. This plan he hath put into execution at an inexpressible and inconceivable sacrifice; and now he is waiting to forgive us, if only we consent not to receive his grace in vain. And if we persist in turning a deaf ear to all his messages and invitations, if we continue to refuse to hearken to the ambassadors of his love, do you think that our condemnation will not be increased? Most certainly such will be the case; we have been fully informed of our Lord's will, and if we do it not, verily we shall be beaten with many stripes.

Fear, however, is not the motive to which the apostle appeals to induce men rightly to receive the grace of God. He considers the feelings of love and gratitude as much more likely to effect his purpose. While a man is afraid of God, while he is moved by the terrors of his wrath, he is exceedingly distressed at the prospect before him, but he is unable to deliver himself from it. Sin still retains its power over his heart, and he cannot surrender himself to the law of his Lord. The law of sin reigning in his members cannot be overcome by the mere fear of punishment. When the traveller in the fable was assailed by the most violent wind, he did not let go his

cloak; on the contrary, he wrapped it more closely round him: but when the sun shone upon him with his warm and refreshing beams, he could no longer bear the weight of his covering, and threw it aside. And thus, my brethren, it is with man and his sins. The mere fear of punishment does not make him leave them; it renders him sorry for his situation, but does not enable him to change his nature. The matter, however, is altogether different, when the sinner is put within the hearing of God's message of love. In this case he thinks, how can he continue thus to offend so gracious and so holy a God. He learns also the preciousness of the price at which his soul has been redeemed, and is struck with the exceeding greatness of God's love, which could do such things even for his rebellious creatures. How then shall he persevere in his enmity to so gracious a benefactor? He henceforth resolves to do all in his power to please him. He is filled with gratitude, and is only anxious to find out a way in which he may display the feeling of his heart. And he is not long in discovering that he shall most effectually please God by keeping his commandments. On the cross of Christ he not only sees written God's love for sinners, but also his hatred for sin. He therefore becomes like him in this feeling also; and by surrendering himself to the teaching of the Holy Spirit, daily advances in purity and in the knowledge of his Lord and Saviour Jesus Christ. This man, my brethren, receives not the grace of God in vain. It becomes to him the ruling principle of his life, the actuating motive of all his conduct; he thinks no sacrifice too great, to shew the extent of his gratitude. There is no sin so powerful as to resist those spiritual weapons with which he now assails it. If it be dear to him as a right eye, he plucks it out; if it be useful to him as a right hand, he cuts it off; for there is no pleasure and no advantage which he allows to come into competition with his allegiance to God. We read that, when Paul was at Ephesus, "the name of the Lord Jesus was magnified; and many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God, and prevailed." And thus the word of God will always grow and prevail, if God's grace be not received in vain.

But while it does not reign supreme within the heart, it has been received in vain. If one sin continue to be unmortified, if one darling lust continues unsubdued, it is a proof that the grace of God is yet to be received in power

and reality. Wherever it is so received, it asserts its right to supreme and paramount authority over the whole constitution. It will not tolerate any pretender or intruder, but continues to reiterate its claims, till it has vanquished every opponent. I say not, indeed, that it at once attains to this authority, or indeed that it even is possessed of it during man's abode upon earth. What I say is, that it lays claim to this dominion. When first it obtains entrance into a man's heart, it may be feeble and almost powerless. Lust, and rage, and worldliness, may seemingly trample it under their feet. Still, if the vital spark be there, it will continue to gather strength, till it finally attains the superiority over the strongest of its enemies. However small and insignificant it may at first appear, it has a living and increasing principle within, which will perpetually be urging it to make further progress. Its commands may for a long time be disobeyed by the man in whose heart it has taken up its residence; but it will not on that account condescend to make peace with its enemy. Its rightful demands are not at that time one whit less universal than when it has absolute power to enforce them.

And herein is marked the essential difference between receiving the grace of God in vain, and receiving it in reality and in power. When it is received in vain, it may at first apparently produce much greater effects than when it is received in power. The seed which was sown on stony ground soon sprung up, because it had no depth of earth. The very circumstance which prevented it from taking a firm hold of the ground, was the reason why apparently it flourished much more than that which was sown in a good soil. And so it is with those by whom the grace of God is received. Some make a loud profession of the benefits they have derived from it; they totally change the current of their life; they not only forsake their old habits, but they likewise try to induce their former companions to follow their example. They talk a great deal about the pleasures of religion, and wonder how they could be so stupid as to have remained so long in ignorance of them.

How much is this noisy convert apparently superior to the humble disciple who, in the soil of an honest and good heart, has received the word of God, and will in due time bring forth the fruits of righteousness! While he is endeavouring to subdue, by the help of the Spirit, the lusts of the flesh, and the temptations of the world, the other is spending his time in making loud professions of his progress in holiness, and the increasing nearness of his walk with God. Yet, after all, the

grace of God is received in vain by this latter disciple. When persecution or tribulation ariseth because of the word, by and by he is offended. He goes back again into the ranks of the world as suddenly as he had left them; and shews unto all, that his loud professions were but as the sounding brass or tinkling cymbals; or he may even fall away from his first faith, without the excuse of persecution. In the midst of his apparently firm conversion, he has not been careful to subdue all the lusts of the flesh; some darling sin has remained unmortified; he has not had the honesty or the courage to follow it into the secret recesses of his own heart, and it remains gradually increasing in strength, till it suddenly bursts out with a force more than sufficient to overthrow the barrier of this man's resolution.

Sometimes, again, a man flatters himself that he has not received the grace of God in vain, when he has merely changed the nature of his indulgences. He, very possibly entirely abstains from all the carnal pleasures or worldly delights, to which he has been accustomed to devote himself. He had formerly been drunken, or disorderly, or licentious, and suddenly he becomes remarkable for his temperance and sobriety; and, if asked for the reason of his change, he will say that the power of religion has effected it—that now he has not received the grace of God in vain, but that it is performing in him its proper work of purifying the heart, and subduing the passions. This man, however, is mistaken in what he says—it is not the grace of God which has effected this change in him, but the power of money. He has now become devoted to the world in a more discreet and sober way than formerly; but the deceitfulness of riches chokes the word of God quite as effectually as profligacy opposed it. This man, therefore, whatever may be his professions of devotedness to God, however loudly he may condemn those who continue to indulge their appetites, does nevertheless receive the grace of God in vain. He is not a true disciple of Christ, and shall be partaker of none of the benefits which he has promised to those who continue faithful to the end.

The only proof that we can possibly give that we have complied with the apostle's exhortation in the text, and have not received the grace of God in vain, is by honestly surrendering ourselves to his guidance. If we would shew that we love him, we must keep his commandments in all their extent, breadth, and reality. For the grace of God, that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

looking for that blessed hope, and the glorious appearing of our great God and Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

In these words we have a criterion, by which we may at all times determine whether or not we have received the grace of God in all its saving power. The apostle does not so much direct our attention to our internal feelings as to their outward manifestations; this grace teaches us to live soberly, righteously, and godly in this present world. Is this then our course of life? are we walking in that path which the grace of God points out to us? If we are not doing so, however loud our professions may be, we have still our peace to make with God. We do not belong to the little flock of Christ's disciples; for he gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Though, however, we have not yet done this, there is no reason why we should not instantly set about it. On the contrary, every thing urges us to lose no time in making our calling and election sure. There is now an opportunity for our doing so; but if we miss the day of salvation, it may suddenly be enveloped in the mists and darkness of eternity.

The Cabinet.

GRACE BEFORE MEALS.—From our Lord's behaviour before the distribution of the loaves, called by the evangelists "blessing and giving thanks," we may be instructed at our meals to render our thanks to God for his liberality, and to beg that it may be sanctified to us by tending to promote all the good purposes of his bounty. Of this practice we have several instances in our Saviour's conduct, as well as in that of St. Paul (Acts, xxvii. 35). And what can be better contrived to keep up a constant awe and reverence of God in our minds, when accustomed to call upon his name at every supply of our natural necessities? What can more effectually humble us with a just sense of our precarious and depending condition? What can more dispose men to use his gifts moderately and thankfully; to be contented with their portion, if it be little; to impart of their abundance, if it be much; to compassionate those who want the same comforts; to recollect that they are stewards, and that their orders are, to "give freely of what they have received freely?" What, lastly, can be more likely to sanctify, to enlarge, and multiply our blessings, than so decent, public, devout, and humble a testimony of our great Benefactor's goodness?—*Dean Stanhope.*

SUBMISSION TO RULERS.—The law of our superiors, whom God hath placed in authority over us, is also a part of that rule which directs and warrants our actions. The authority with which they are clothed is of God,—in obeying them, we obey God. We are commanded to submit ourselves to every ordinance of man, for the Lord's sake (1 Pet. ii. 13).—for conscience' sake (Rom. xiii. 5), &c. This is a duty not to be forgotten.

Put them in mind to be subject to principalities and powers, to obey magistrates. And those who will not be subject for conscience' sake expose themselves to wrath. The personal faults and infirmities of our superiors are to be borne with by us, as children towards their parents. We should not scoff and mock at them, as cursed Ham did at his father's nakedness, for which a curse cleaved to him and his posterity; but we should rather cast the veil of our compassions and fervent prayers over them, as Shem and Japheth did, for which they received the blessing. We are still to reverence them, regard and obey God's authority in them, when they command nothing contrary to his will; and if they do, we are to suffer rather than sin.—*Archbishop Leighton.*

Poetry.

PARAPHRASE

ON PROVERBS iii. 16, 17.

BY E. T. PILGRIM.

(For the Church of England Magazine.)

"In her right hand is length of days, and in her left hand are riches and honour: her ways are ways of pleasantness, and all her paths are peace."

FOLLY and dissipation lead
To scenes of human woe;
Since poverty and death they bring,
On mortals here below.

But "Wisdom," by her kindly aid,
Doth "length of days" extend,
And every comfort sheds on those
Who to her counsels bend.

Then let her be thy constant guide,
Who will thy joys increase:
"Her ways are ways of pleasantness,
And all her paths are peace."

Exeter.

Miscellaneous.

PROFESSIONAL LIFE.—The ambition of adopting "professional life" of all kinds at the present day, is the source of countless instances of misery. Every profession in England is overstocked; not merely the prizes are beyond the general reach, but the merest subsistence becomes difficult. "The three black graces, law, physic, and divinity," are weary of their innumerable worshippers, and yearly sentence crowds of them to perish of the aching sense of failure. A few glittering successes allure the multitude; chancellorships, bishoprics, and regiments, figure before the public eye; and every aspirant from the cottage, and the more foolish parents of every aspirant, set down the bauble as gained, when they have once plunged their unlucky offspring into this sea of troubles, which men call the world. But thousands have died of broken hearts in these pursuits; thousands who would have been happy behind the plough, or opulent behind the counter; thousands, in the desperate struggles of thankless professions, look upon the simplicity of a life of manual labour with perpetual envy; and thousands, by a worse fate still, are driven to necessities which degrade the principle of honour within them, accustom them to humiliating modes of obtaining subsistence, and make up by administering to the vices of society the livelihood which is refused to their legitimate exertions.—*Blackwood.*

QUEEN ANNE'S BOUNTY.—The "first-fruits and tenths" were originally a part of the papal usurpations over the clergy of this kingdom, and were ex-

torted by the pope (though not without long resistance in this country) on the ground that he, being the "high-priest of all the earth, was entitled to the first-fruits and tenths granted under the Levitical law to the Jewish high-priest." The first-fruits were the first year's whole profit of a spiritual preferment, according to the established value; and the tenths were the tenth part of the annual profit of each living by the same valuation. At the time of the Reformation, Henry VIII. seized upon these revenues; and it was decreed that they should no longer be paid to the pope, but should go to the monarch as the head of the Church. And this payment of first-fruits and tenths continued to be made to the English monarch till the reign of Queen Anne, when "the claims of the plundered and hard-driven clergy being very urgently pressed upon her attention," she gave up "this strange sort of revenue—the Jewish high-priest's revenue exacted from Christian ministers—to the augmentation of the poor livings of the country;" and hence the name of "Queen Anne's Bounty."—*Glover.*

GIFTS NOT GRACE.—When the Marquess of Roan was appointed by Henry the Fourth of France his ambassador to the court of London on the death of Queen Elizabeth, the elder Servin presented his son to that nobleman, and begged that he would use his endeavours to make him a man of some worth and honesty. Young Servin was a prodigy of genius and understanding; and among his extraordinary attainments, it is recorded that "in theology he was so well skilled, that he was an excellent preacher whenever he had a mind to exert that talent; and an able disputant for and against the reformed religion, indifferently." "Yet this very man," says Sully, "was treacherous, cruel, cowardly, deceitful; a liar, a cheat, a drunkard, and glutton; a sharper in play, immersed in every species of vice, a blasphemer, an atheist; in a word, in him might be found all the vices contrary to nature, honour, religion, and society: the truth of which he himself evinced with his last breath; for he died in the flower of his age, perfectly corrupted by his debaucheries; and expired, with a glass in his hand, cursing and denying God."

CATHOLICS.—You will please, however, to notice that this is a very different thing from the Roman Catholic Church, which, instead of being universal, is a particular, and even a corrupt, Church. The Roman Catholics or papists pretend, indeed, to say, that they are the Catholic Church; and accordingly they are very desirous to drop the word "Roman," and call themselves Catholics only. Many people among us are inclined to give way to them in this, as if a mere word was of no consequence; but nothing can be more inconsiderate, more weak and foolish, than to humour them by calling them Catholics,—since, by so calling them, we do, in fact, condemn ourselves; for if they be indeed the Catholic Church, then are they the Church called and ordained of God to be his; then we ought to belong to them, to be one with them; and then, of course, we ought to reject and abolish the Reformation, to go back into all the superstitions and idolatries of Rome, and to make the pope supreme over the spiritual concerns of England. Therefore, my brethren, never call them Catholics, but Papists, or Romanists; or those of the Romish Church, or Romish communion; or any other suitable, but not insulting, name; only never call them Catholics.—*Stonard's Church and her Ministry.*

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ENVY AND ITS CONSEQUENCES.

BY THE REV. EDWARD HANSON, M.A.

Ashdon, near Saffron Walden.

No. I.

WHEN St. James addressed his epistle to "the twelve tribes of Israel," they were divided into parties and factions; they had grievous disputes and quarrels one with another, which not only destroyed all private tranquillity and enjoyment, but also endangered the public peace and safety. False teachers of Christianity had crept in among the believing Jews, who perverted and corrupted the doctrines of the gospel; they sadly misrepresented St. Paul's doctrine of justification by faith, affirming that it mattered little or nothing to a man's salvation what his practice was if he professed the true religion; that, since all the sins of men were decreed of God, there was no resisting his will, thus making God the author of evil. Part of the apostle's design was to confute these erroneous opinions, and to set them right on the subject of justification by faith, proving that the faith of which St. Paul spoke was not a mere barren sentiment of the head, such as the devils are capable of, for "they believe and tremble," but a powerful operating principle on the heart. The faith, which justifies and unites the believer to Christ, is a faith which worketh by love, and overcometh the world;—such a faith as Abraham's, who did not hesitate, at God's command, to offer his son Isaac upon the altar, believing that, though he should sacrifice him, God would raise him up again, and fulfil his promise; and thus he declares, "by works faith is made perfect," one cannot exist without the other, "for, as the body without the spirit is dead, so faith without works is dead also."

But the apostle also designed to check their angry passions, and calm their perturbed spirits, to assuage their animosities, and reconcile their differences, by impressing upon them the folly and wickedness of such a temper and conduct, and by shewing them what would be the dangerous consequences if they persisted, for "where envy and strife is, there is confusion and every evil work."

Such, we find, were the consequences of envy and strife, in the time of St. James; and will not the same principles invariably produce similar results? Have they not hitherto done so? Let us consider the principle of envy more minutely.

There is implanted in the nature of man a consciousness of *self-dignity*, which, not only preserves him from mean and unworthy actions, but also prompts him to the performance of honourable and noble deeds—deeds, which, by benefitting society at large, gain for him the admiration and esteem of his fellow-men. This principle is the source of every commendable emulation; it animates us to that exertion of our faculties which is necessary to excel in any branch of scientific knowledge or literature.

But it is a principle which has been greatly abused and perverted—it has degenerated into a sort of *self-love*, which leads us to regard our own interests and happiness, to the exclusion of the interests and happiness of others. Hence it not unfrequently follows, that, when we see another superior to ourselves in reputation, in honour, in power, or in affluence, especially if he should have raised himself above us by his own exertions, our hearts are full of anger and malice, we feel a sort of desire to reduce him in the opinion of the world, and, if we do not misrepresent his actions ourselves, we are ready enough to listen with a

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smile of satisfaction to any representations of an unfavourable nature, as if we ourselves should be exalted by his depression. And this we call *envy*. "Envy," says a pious author, "as existing in the soul, is a sense of pain arising from the real or supposed excellence of another, accompanied with a desire to deprive him of it, and possess it ourselves." It is a most odious principle, but let me ask is it not one which we are all more or less addicted to, although we should be sorry to confess it? We may contrive to hide the hideousness of it from ourselves, by giving it some other name, which sounds less harshly to the ear; or by covering it with some other garment, which appears more specious to the eye; we may call it candour or equity in one case, and a becoming pride, or a just indignation in another, but in nine cases out of ten, it will have had its origin in *envy*. By turning to the writings of St. Paul, we shall find he has constantly classed this principle with the very worst feelings of man's nature, such as "debates, wraths, strifes, backbitings, whisperings, tumults." Indeed he associates it with murder, for he speaks of the natural man as being "full of envy, murder, debate, deceit, malignity;" and to the Galatians he says "the works of the flesh," among many others, "are hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Well then, may St. James say "where envy and strife is, there is confusion and every evil work."

And is it not too, a principle which has existed in every age, since the foundation of the world? Let us consider a few of the cases which we find recorded in Holy Writ. What caused the fall of our parents in paradise? Was it not envy in Satan? He saw their innocence and envied them for their happiness, and could not rest till he had deprived them of it, and reduced them to a state almost as low and debased as his own. And was it not envy which caused Cain to rise up against his brother and slay him? There was a day appointed in which Adam and his offspring should make yearly offerings and sacrifices unto the Lord, in confession of their sins, and in hopes of pardon through the promised "seed of the woman." When the day arrived, Cain, being a tiller of the ground, brought of the fruit thereof, thus making merely an offering of thanksgiving to God, as the giver of all good, but in no way humbling himself for his sin. But Abel, "being a keeper of sheep, brought an offering of the firstlings of the flock, and of the fat thereof," thus not only confessing his sin, but also pre-figuring, by the slaughtered victim, that "Lamb of God, which, by the sacrifice of

himself, was to take away the sins of the world." "And the Lord had respect unto Abel and his offering, but unto Cain and his offering he had not respect." Cain was incensed at this preference shewn to Abel—a deadly hatred took possession of his soul—an envious spirit manifested itself in his proud rebellious heart, and though we find God reasoning with him on the injustice of his wrath, and though he must have known that "his own works were evil, and his brother's righteous," so deeply rooted was this evil principle, that he heeded not God, but when talking with his brother in the fields, "he rose up against him, and slew him."

And whence was it that Joseph's brethren conspired against him to put him to death? When they saw that Jacob their father loved him above all his brethren, "they hated him, and could not speak peaceably to him." And when moreover they discovered that he was in greater favour with God than they were, and had received some remarkable communications from him, though they professed not to believe him, and ridiculed him, calling him in derision "a dreamer," "they hated him the more for his dreams, and envied him," and took counsel together to slay him; but God ordered it otherwise, for it so happened that some merchants were passing by at the time, and they agreed to sell him to them for twenty pieces of silver, who carried him into Egypt where God was with him, and he was a prosperous man, and rose from step to step, till at last "he was made ruler over all the land of Egypt." And again, look at Saul's conduct towards David! Why did he use every possible effort to destroy him? Was it not because Saul, as he and David returned from the slaughter of the Philistines, heard the women out of all the cities singing their praises, saying, "Saul has slain his thousands, but David his ten thousands." The wrath of Saul was roused at the comparison, he could not endure that another should receive greater praise than himself; he cried out in the bitterness of envy, "they have ascribed unto David ten thousands, but to me but thousands, and what can he have more than the kingdom?" And, although David had just delivered the king from that enemy who had so long defied both him and the armies of the living God, "Saul eyed David from that day forward." We will not stop to consider whether Saul had cause to look upon David in the light of a rival—perhaps he had, as Samuel had previously warned him that the kingdom should be rent from him, and given to a neighbour of his that was better than he, and he might suspect that Samuel had anointed David as his successor—be that as it may, it was no

less envy that caused Saal for the remainder of his life to seek the destruction of David.

And we might instance many other cases of persecution in the Old Testament arising from the spirit of envy, such as the casting of Shadrach, Meshach, and Abednego into the burning fiery furnace, and of Daniel into the lions' den: but without dwelling on these, we will pass on to the time of our Saviour. Was it not envy and jealousy which made "Herod send forth and slay all the children that were in Bethlehem from two years old and under," so that Jesus might not escape? Was it not envy in Satan which induced him to tempt our Lord from entering upon his ministry, and to urge him to cast himself from a pinnacle of the temple, under the idea that "God would give his angels charge over him" that he should sustain no injury? Were not the disciples of John envious and alarmed for the honour of their master, when they heard that Jesus had made more disciples than he had? And did not the insults and persecutions which were heaped upon his head by the Jews arise from disappointment and envy? Disappointment that he was not as they expected, an earthly conqueror, one who would come with the sword and with the spear, to lead them forth to battle and to victory, and thus restore them to an exalted rank among the nations of the earth. And when they saw that he, who came as one of the lowest of the low, did such miracles as never man did—that he gave sight to the blind, made the lame to walk, the deaf to hear, the dumb to speak, and even raised the dead to life, and men were constrained to acknowledge that no man could do the things which he did except God was with him—the spirit of envy and enmity was provoked, and they determined to put him to death; and we are told by St. Matthew, when they delivered him, "Pilate knew that for envy they had delivered him." And were we to consider at large the sufferings of St. Paul and the rest of the apostles, as we find them recorded in the New Testament, and all the persecutions of the church from its earliest foundation to the present time, the martyrdoms for the truth which have taken place, I doubt not they might be traced to the same evil principle as their cause.

And at the present day, too, this evil spirit prevails on religious matters to a great extent, not only between Romanists and protestants, but among protestants themselves. The churchmen and dissenters are as bitter in accusing each other as the Romanists are in proscribing both. When we contemplate the enmity which exists between them, and when we behold the number of different

sects, some "preaching Christ of envy and strife," and each rejoicing at any evil or dissension which may befall their adversaries, one would almost suppose that Christ came to introduce division and enmity upon the earth, and not unity and good-will. But however much the dissenters may disagree and differ among themselves on religious opinions, they agree, and join hand in hand, yea, and even yoke themselves, and enter into an unholy alliance with the Romanists to attack the church; and were they to succeed in their evil designs, and overthrow her (which I pray God to avert), then this evil spirit would break out among themselves, and they would turn and rend each other.

Is it not, then, the duty of every man to be on his guard against the influence of this evil principle, this bad passion, which is so odious, that St. James declares "its wisdom is devilish;" and so common, that Solomon asserts, "For every right work a man is envied by his neighbour;" and so powerful, that however "cruel and outrageous wrath and anger may be, who is able to stand up against envy?" and so secret and deceitful, that our Saviour told his apostles on some occasions, "they knew not what spirit they were of?" "Does, then, the scripture say in vain, the spirit that dwelleth in us lusteth to envy?" Let us, then, not merely with our lips, but in spirit and in truth, on our bended knees and from our very hearts, join in that excellent prayer of our church—"From envy, hatred, malice, and all uncharitableness, good Lord deliver us."

MEMOIR OF BISHOP CHASE.

(Continued from page 80.)

On the day before Whitsunday Lord Kenyon took Bishop Chase and Mr. George Marriott to the Rev. Dr. Ward's, Rector of Great Horkeley, and afterwards the Bishop of Sodor and Man. This visit excited the highest interest, especially among the young people, one of whom treasured up the observations of the Bishop on various subjects, began different fancy works for the benefit of his diocese, and was afterwards pleasantly called by him, Mary Ohio, from the effusion of her zeal in his cause; amongst her memorandums she has preserved the following account of his visit:—

"On Sunday morning the party attended divine service at the church of Nayland, of which Mr. Jones was the minister, when tutor to Lord Kenyon. After the service the Bishop wrote in a blank leaf of a book of records which lay on the vestry table as follows:—'On Whitsunday, 1824, A.D., Philander Chase, Bishop of Ohio, in North America, attended morning service, and received the Holy Sacrament at the Altar in this Church, and gave most sincere thanks to Almighty God for all the mercies of our common redemption, and especially that he has lived to see the place where the great and good William Jones ministered to the Lord. The Bishop of Ohio leaves this church with the most devout prayers for blessings on the present incumbent, and all who receive the Word and Sacraments here for ever, through Jesus Christ our Lord. Amen.'

"They returned to Great Horkeley for the afternoon service. In the evening the subject of visions, sleep,

walking, &c., happened to be started by some of the gentlemen, upon which the Bishop observed, 'God can shew us what he pleases, he can as easily transport our minds to the world of spirits as I can walk from this room into that. I think it is a great mistake to tell children there are no such things as spirits. I do not think that there are bad spirits as ready to injure us, as the blessed are to protect us. But God is stronger than the Devil and will not suffer them that trust in him to be touched by the Devil and his Angels. Trust in God and he will deliver you. I remember when I was a child, my mother used to say to me, "Do you think, my dear, that if a wicked servant were to come into this room and attempt to kill you, I should give you up into his cruel hands? No, I should spread my arms over you to protect you, and dismiss that wicked servant from my service. While you obeyed my voice and did not put yourself in the way of danger you would be quite safe, but the moment you quitted my protection you would be undone." Thus while we trust in God and give ourselves to his direction no harm can touch us, but if we become rebellious children God will leave us, and his enemy will seize us.'

"The evening was concluded by a short and impressive exposition of 1 Cor. xiii. delivered by the Bishop, and the usual family prayer.

"The next morning, after much interesting conversation, he blessed the family and departed; balancing the sorrow which all felt, when he drove from the door, by the anticipated pleasure of a second visit."

Whilst Bishop Chase was thus gladdening the hearts of his friends in England, and stimulating their zeal as iron sharpeneth iron, the following extracts from a letter, written to Mrs. Chase by her nephew in the ministry, will show how the work of the Lord was proceeding in his absence.

From the Rev. Mr. Morse to Mrs. Chase:—

"Steubenville, March 8, 1824.

"MY DEAR AUNT,—It is impossible to express the interest we felt in reading the extracts you gave us from the Bishop's journal. He will be as desirous to hear of our little Zion in the west, as we were to hear from him. Our scattered people are anxiously looking and earnestly praying for the success of the Bishop's mission, as the only means under God to keep the Church among us alive. Tell our pastor in the Lord his flock do not forget him. They are longing again to be fed from his hand in a green pasture, and beside still waters of comfort, and as an evidence of the sentiment which pervades our congregations, it is scarcely hyperbolic to say that their blessings will reach his ear across the wide waves of the Atlantic.

"I was employed on Missionary duties three months and a half, commencing with the month of November, during which all the vacant parishes south of the reserve, were visited and comforted, in their almost perishing condition with the word and sacraments. As it would be difficult in the compass of a letter to detail all the particulars of this interesting tour, a few facts must suffice. Several places were found in Morgan and Knox counties which had never before been visited by a clergyman of our Church, where a great door of usefulness is opened, and at Sanducky on the same reservation several families of Indians were visited who are members of our communion. The churches are almost completed at Moristown, Beaver, and Perry, and some new ones are in prospect of being begun in other places. St. James's Church, Piqua, was organized, on the 5th of January, under very favourable prospects; Werner, New Lisbon, Worcester, and Mount Vernon would, it is probable, soon follow this example, could they be supplied with missionaries. Five new candidates have been raised up. Some pious parents have also devoted their children to the Lord like Hannah of old. We shall have no want of students if we can obtain a school, and school we must have, if it be a log cabin; this is my settled opinion. Whether my parishes will consent to my being missionary this year

I know not, but I shall do all I can that way till our good Bishop returns, and then we do and will hope for better times. Pray write often and tell us all that relates to him; I cannot but think that his preservation from the perils of this storm is an earnest of future good.

"Your affectionate Nephew,
"INTREPID MORSE."

After leaving Great Horkeasley Bishop Chase visited Oxford, from whence he wrote letters to Mr. Marriott, from which the following extracts are selected:—

"Oxford, June 12, 1824.

"MY DEAR FRIEND,—Nothing occurred in my journey to this place, except that a young man of about twenty-five, complaining that it was too cold on the outside, had placed himself within the coach. Having stopped to change horses, another gentleman of his acquaintance appeared at the door of the coach, and asked him to read a book which he had been perusing with much pleasure. He took it with some eagerness, and casting his eye through the leaves, he threw it back again saying, 'some canting methodism, I'll not read it.' Now this book I had reason to believe from what the other gentleman said, was a very good one, but because it *was* good this man evidently rejected it. 'And do men dare,' said I to myself, 'to assign the reason, the true reason, for rejection of a good thing, viz., because it is good? No, but then it comes so near it as to be discernible to all but themselves. God knows, and angels know, and all impartial by-standers know; for they see that they reject a good thing, simply because it is good. And what regions can such beings inhabit? Can they dwell where there is nothing but goodness? Suppose we were beholding insects flying from the fragrance of the rose as if it were pestilential to them, could we expect that such insects would choose the fragrant garden for the place of their dwelling? I trow not. Men that hate goodness now, though they may give it the nick-name of cant, will find it cannot change its nature at their bidding, and that by despising it they are preparing themselves for a place where there is neither goodness nor happiness, but misery and gnashing of teeth for ever.

"Trinity Sunday, 10 o'clock, p.m.

"King's Arms Inn.

"I am much pleased in reflecting on what I have seen and enjoyed this day. I breakfasted with Mr. Greswell, in company with several interesting young men, Mr. Pusey, Mr. Caldecott, the brother of Mr. Greswell, &c. From some of these I heard that the ordination of several candidates was to take place at the Cathedral of Christ Church, and, being most anxious to see this solemnity in England, I went. Mr. Tyler of Oriel obtained me a seat at the left of the Dean. The Rev. Mr. Dornford of Oriel preached a very good episcopal sermon, and I was much affected at the solemn scene, and the impressive manner of the good Bishop of Oxford, from whose hands I received the blessed Sacrament. I afterwards went to St. Mary's and heard a sermon from Mr. Bull, and in the afternoon attended divine service in the chapel of Magdalen.

"June 15th,—Yesterday I dined with that good man Dr. Macbride, in company with the Dean of Exeter, the Vice-Provost of Oriel, Mr. Pusey, Mr. Duncan, of New College, Dr. Barnes, and the Vice-Chancellor of the University.

"This morning Mr. Bull sent me a note inviting me to dine at Christ Church hall, in company with the Bishop elect of Barbadoes and others, but an engagement made last night to dine with Mr. Duncan in the hall of New College, prevented me.

"I attended the lecture on Geology, by Mr. Buckland, this day, with great gratification.

"16th,—I found all things well at New College except the grace, which was said in too rapid and slovenly

a manner to give room for the exercise of that piety and gratitude to God, which the instances of his bounty before us so forcibly suggest. The dinner passed off most pleasantly, the deportment of the students and fellows was most agreeable, and the attention paid to your friend was much more than he deserves. Many manifested a great desire to be of use to Ohio. With these gentlemen I attended the chapel service and was highly gratified. The anthems in choir I think exquisite. The grounds and gardens attached to the college are very pleasing.

"12 o'clock,—I breakfasted with the Vice-Provost of Oriel, Mr. Pusey, and three other gentlemen, after which I went to the Provost, Dr. Copleston, who spoke most freely to me and with great friendliness.

"I visited several of the public buildings and libraries, and was not a little delighted. That which was founded by Radcliffe I think in internal beauty scarcely to be exceeded. We went to the top from which there is a commanding view of the adjacent country and the colleges."

Soon after this visit to Oxford the Bishop returned to Great Horkeley to take leave of his friend Dr. Ward. Much pleasing conversation ensued with regard to the manner of living in America, the immense woods, the rapidity with which the seed may be sown in cleared lands, the richness of the soil, &c., &c.

He delighted the young people by a lecture on Astronomy, interspersed with many religious observations; indeed his whole conversation left so salutary an impression upon them, that after making notes of the whole, immediately after his departure, the elder sister concluded them with the following prayer:—

"May the memory of this beautiful example never be effaced from the minds of any of those who tasted the blessing of his society, but may the seeds which he has dropped upon our hearts by his conversation and example be watered by the dews of God's grace and established by the word of his power, till they shall bring forth fruit for our Master's use and spring into everlasting life, that we may meet hereafter at the throne of grace to part no more."

Before he left England he received and wrote the following letters:—

From the Rev. Dr. Ward to Bishop Chase:—

"MY DEAR BISHOP,—It is impossible that you could be more gratified with the visit with which you have honoured us than we have been.

"I thank my God that I have lived to see an American Bishop under my roof; a Bishop whom my children will never forget, and whose words will remain engraven on their memories and be transmitted, perhaps, to their children long after you and I are in our graves. But are we indeed to see you no more? I had a thousand questions to ask you about America.

"Oh! my dear Bishop, strive and pray against disunion. It was the first thing that the Devil endeavoured to introduce in the Church between Paul and Apollos. Heresy, heterodoxy, envy, ambition, and wordly-mindedness, are the implements he works with; let the servants of Christ be on their guard against these, for they will be sure to meet with them. But so long as they are one with Christ and Christ with them, they have nothing to fear. Bearing and forbearing, and overcoming evil with good, is the great art of war in the Church militant. The meek shall inherit the earth, even the earth lately reclaimed from the waste in the province of Ohio.

"Your political constitution holds your provinces together in wonderful union; what a disgrace would it be to the Episcopal Church if her constitution could not keep her together in still stricter union. If you are united heart, hand, and worldly substance, in one holy bond of truth, peace, faith, and charity, I am well persuaded your Church will gradually and rapidly increase in numerical and spiritual strength, and spread itself over that great quarter of the globe; but if you

break into factions, you will fall back and lose even the comparatively little ground you have gained. If every Bishop will merit the same inscription on his tomb which is on the marble that covers the grave of the good Bishop Dehon, there never can be any schism in the American Episcopal Church.

"Grant, O Lord, we beseech thee, that the course of this world may be so peaceably ordered by thy governance, that thy Church may joyfully serve Thee in all godly quietness, through Jesus Christ, our Lord, Amen.

"Adieu, my dear Bishop, may the great Shepherd and Bishop preserve and prosper you; your letter shall be treasured by my children as a grateful memorial of you, and we shall never cease to love and bless you and your dear wife and children.

"The God of peace be with you prays your faithful friend,
W. WARD."

From Lord Gambler to Bishop Chase.

Iver Grove, 25th June, 1824.

"MY DEAR BISHOP,—I grieve to think that you must depart for America so soon, but it seems to be the will of God, therefore so best. I feel like the Ephesians when St. Paul left them, 'sorrowing most of all for the words that he spake, that they should see his face no more.' This is a mournful reflection, but the hope of meeting in the presence of our Almighty and gracious Redeemer, is a blessed consolation to a believer, and cheers the heart above all that the world with all its transient glory can give. My prayers shall accompany you, that the Lord may prosper you, as he has graciously done, and accomplish all your designs for his glory, and the everlasting happiness of thousands in generations to come. I hope you will be enabled to fulfil all your intentions as to your several journeys through our favoured land, and that you will arrive at Liverpool in time to sail from thence on the 16th July, as you propose.

"I wish you to possess some little memento of me on your way, and a mark of my high esteem and Christian love; I therefore beg you to accept a copy of the select works of Bishop Hall, edited by the good and pious Mr. Pratt, also the theological works of Mr. Scott, the able commentator on the bible. There is a little bronze candlestick in the parcel containing them, which has been on my table for sealing my letters some years; it is an humble present indeed, but if you will allow it a place on your table when you get home, it will serve to remind you of a sincere and affectionate friend on this side the ocean, and will be gratifying to his cordial feelings towards you.

"There is a small number of tracts in the parcel which Lady Gambler wished to have given you before you left us; she sends them with her kind regards towards you, and every earnest wish for your prosperity. There may be some among them that are new to you, though you have in America most of those we have in this country, with many more that are in your own land.

"The letter for Mr. Clay I will send to meet you at Liverpool. Now, my dear Bishop, I bid you farewell, and commend you in prayer to the grace and love of our gracious God and Saviour, and that he may bless you abundantly in time and eternity.—Your sincerely affectionate and faithful friend,
GAMBLER."

From Bishop Chase to Master W—— M—— of C——. "Grace, mercy, and peace from God the Father, God the Son, and God the Holy Ghost, through Jesus Christ, our Lord, Amen.

"DEAR YOUTH,—The great kindness shewed me by your excellent father, prompts me to write you this short Christian letter.

"Remember the covenant which God made with you in baptism—a covenant of grace, mercy, and peace on his part, and of holy faith and obedience on yours. Remember that you have renewed, or will renew, this covenant in the holy rite of confirmation

yea in every prayer you offer up to God through Jesus Christ our Lord. Remember that according to the terms of this covenant every action of your life is marked, *good or bad*, and that as they shall be written in the book of God, so will you be judged in the last day. Remember that as Christ hath died for you, even so doth He require through His grace you shall die unto sin—i. e. be more and more conformed to His blessed image, and less and less conformed to this world. Remember that the day of trial is short, and the night of the grave soon cometh, wherein no man can work! Work then, not the works of stupid infidelity, thinking you can purchase that which cost the blood of the Son of God, but work the works of faith and holiness, without which no man shall see the Lord. Do this, and may God Almighty bless you, my son.

PHILANDER CHASE.

"Peel, Lancashire, 13th July, 1824."

Bishop Chase to the Hon. Miss Kenyon.

"VERY DEAR LADY,—A strong attachment to the character and writings of the late Rev. Wm. Jones of Nayland, entertained respectively by your noble father and myself, has led to an acquaintance between us so signally beneficial to the infant diocese of which God has made me overseer in Ohio, that I wish to leave some testimonial both of my veneration of the saint of Nayland, of my respect and gratitude to your father, and above all of my deep sense of the over-ruling hand of Divine Providence. Under God it is to Jones I owe those sentiments of the primitive church of Christ, which, being blessed from above, have led to whatever little usefulness has been visible in my life. By his holding up the light of divine truth, I saw Jesus Christ the chief corner stone, and the prophets and apostles next erected in this spiritual temple of the living God; and it was to be the humble instrument of founding such a temple in the *West*, that I left the comforts of the East, my dear country; to obtain means to complete this temple I have come to this favoured land, and *here*, oh, how visible has been the directing and supporting hand of God!

"For your noble father's signal exertions in my behalf, may he be placed as a favoured corner-stone in the edifice of Christ's universal Church, and may his lovely daughters be as the polished corners thereof, and all of us remain there cemented by charity, the bond of peace, till we be translated into that temple eternal in the heavens, whose walls are salvation, and whose gates are praise.

"That God may bless you, my dear young lady, and ever have you in his holy keeping, is the prayer of your faithful friend

"And very humble servant,

"P. CHASE."

"On the 17th of July I embarked at Liverpool, and arrived at New York, on the 20th of August, and at the convention which I assembled at Chillico on the 3rd of November, I had the gratification of reporting that no less a sum than £5,600 had been contributed to the Ohio cause in England.

"I found the destitution of ministers to be still so great, that I was obliged to divide my own attention as a missionary amongst four parishes, to attend to the students, and to overlook the general concerns of the diocese.

"*Reading Clerks, or lay Readers*, were in this state of things recognized by the Church, and permitted in the absence of ordained ministers to read the prayers, lessons of the Holy Scriptures, and approved sermons, in strict conformity to the rubrics and canons of the church. They were required to be exemplary and godly persons, well known and approved by the ecclesiastical authority. No person elected or nominated by any congregation or vestry was considered as authorized to perform the above-named duties, unless appointed by the Bishop of the diocese, or

in case of any vacancy, by the President of the standing committee.

"The duty of preparing for the erection of the college was imperative. It was agreed that the money raised in England should be laid out in land, in the endowment of a Professorship of Divinity, in founding the Theological College, upon which my hopes of an efficient ministry were founded, and in necessary additional buildings. I felt that the present season must not be allowed to pass without improvement, and that whilst we endeavoured to act upon the precept 'Whatsoever thy hand findeth to do, do it with thy might,' we might hope that Providence would smile upon our efforts.

"A beautiful site presented itself, and though some objection occurred as we proceeded to clear, which we had not observed at first, and we afterwards found another spot still more eligible, upon which the college now stands; I speak of our first effort in order to describe the *Chopping Bee*, peculiar to our country, and to express the first feelings of my heart, at the commencement of the work for God's glory.

"The lands were expanded on each side of a stream of pure water, to the distance of a mile and a quarter, and up and down the stream for more than that distance. Sometimes the banks rose absolutely into eminences of from 50 to 60 feet, by a gentle acclivity, and presented situations of 12 or 15 acres of the finest site for building, from which you might see, if the trees were cleared away, beautiful streams and fertile meadows for many miles around. We agreed to appoint a time and place of meeting to commence our operations, and I issued a hand-bill stating that, 'the place being an entire wilderness, every person accustomed to labour was requested to bring his axe with him, and his provisions or the day; that, as the meeting was expected to be very numerous, proper officers would be appointed to keep order and prevent accidents in felling the trees; that we should begin our day's work with prayer, and that all spirituous liquors would be prohibited.'

"The hardy sons of the wood, though living at the distance of from three to fifteen miles, assembled at the appointed spot in the bosom of an entire forest of lofty trees; the face of nature all around untouched by man from the creation of the world. What feelings then took possession of my frame as the assembly pressed round me for the expected address and to join in the fervent prayer, I cannot now describe. The speech is flown from me—it was the inspiration of the moment. The prayer was a selection from our incomparable Liturgy; it began with the confession in the communion service, and ended with the Lord's prayer, in which nearly all, though of every different denomination, seemed heartily to join. The men were then distributed to their several stations, and the work began. At this most interesting crisis, what would I not have given for the presence of my friends in England. How sublime the spectacle! Behold some hundreds of men assembled at so short a notice for such a work, and as they proceed the forest falling before them, as if nature herself were personified, and without a fiction bowing low in obedience to the will of God for the civilization of the earth, and for the fulfilment of His holy prophecy, that religion and learning shall prevail, that the wilderness and solitary place shall be glad for them, and the desert shall bud and blossom as the rose. The rain came on before the day's work was finished, and the company dispersed to their places of abode mercifully preserved from the slightest accident. This partial disappointment occasioned an unanimous resolution to assemble again the Wednesday following to finish our work.

"Many difficulties occurred in deciding upon the site of the institution, but after much deliberation, a large tract of land in the centre of the diocese was fixed upon, it was at a distance from any town or village, and it was agreed that it never should be alienated by

lease or will, that there might be no difficulty in removing any thing detrimental to the morals, or injurious to the studies of youth. The situation was in Knox county, healthy beyond a doubt, abounding with the best soil, timber, and the purest water. Here the college, chapel, and village were to be placed on a commanding and beautiful eminence in the centre of the tract, looking down upon the farms and an encircling stream, on which the mills, so important to the institution, were speedily erected.

"The funds collected by me in England were in the hands of trustees in that country, and the medium of transmission necessarily requiring much time, because of a public character, a considerable period intervened after the legal incorporation of our board of trustees, in which they had no money to speak of at their command, and no one would credit the undertaking but on my security; every article that I bought on credit was placed to my personal account, as well as the freight on books, an organ, printing types, communion plate, and other generous donations from England.

"The expenses of forming a large establishment in the woods required daily outlays; but who that had proceeded thus far, supported by a merciful Providence, would hesitate to make all the advances in his power? My effects, therefore, were of necessity pledged and called into use as they were wanted, and the same were either used or sold for the benefit of the college. When this was effected, God gave me time to solicit funds from other quarters, and, blessed be his name, caused me to find favour in the eyes of my countrymen to obtain means to go on, and £6,000 was added in America to the £5,600 obtained in England.

"The first principle of the plan published by me in England, and recognized as the condition of all donations was, that the college should be under the direction of trustees chosen triennially by the convention of the diocese; that the bishops individually and collectively should be visitors of the institution; that no constitutional article should be altered without their consent, and should any thing go wrong of a serious nature, they should have the power to apply to a court of law for a writ of injunction to stop proceedings. When I returned to America this was mentioned and inserted in our constitution of the seminary, and by the legislative establishment of that constitution became the law of the land.

"In the management of a great concern in a country so newly settled, by persons of all descriptions, both of character, disposition, and grade of civilized life, it were morally impossible but that many disaffected persons should be found. Ignorance of the very grounds and principles of the college prevailed in its commencement to such an extent, as to turn the fate of candidates in the election of representatives to civil government. It was currently believed that Kenyon College was to be a British fort that would overawe the liberties of the country. He that was a friend to its interests must be, they thought, an enemy to the American people. The conduct of the clergy, the assiduity of the students in teaching the children, and the work which was furnished to the industrious, soon made the benefit of the undertaking evident to all classes, and conciliated their affections.

When the work of preparation commenced, a Sunday School was scarcely heard of for many miles around; the first little gathering of children in the woods for this purpose was under the trees just in front of where the college now stands. It was here we held divine service during the whole of 1826, and taught the children both before and between morning and evening prayer.

"Surrounding the hill to which I had attached the name of Gambier, and on which we cleared the college site, the inhabitants were chiefly squatters, who had guarded their crops by their own personal vigilance. Our immediate business, therefore, was to fence the

farms, for which purpose we prepared 76,325 rails for 700 acres. This was an indispensable work, for we could not keep a number of idle children to run miles with dogs to drive away intruding animals, as those from whom we had bought the farms had done before us. By this means, though considered but half a crop, we secured 2,000 bushels of Indian corn upon 125 acres, and other produce in proportion. Gradually we hoped to clear, and spread to the genial rays of the sun, 2,000 acres of our rich bottom lands, to furnish grass for 1,000 cattle, and milk and meat for 500 students, on cheaper terms than the world ever saw. After the encouragement we had received to trust in Providence, it would not have been right to lay out the plan upon a smaller scale, and though our funds were not equal to completing the work, I looked with sanguine hope to the future, and fully believed that the whole sketch would be filled up.

"The necessity of my undertaking the work was so great, that I would not shrink from the task; though I little thought when I began, that the whole planning and management of the building, from the first platform to the minutest detail, would fall upon one so unworthy, whose talents were so small, and whose judgment was so weak as my own.

"Our college hill is high, and open to the influence of violent winds from every quarter. There is evidence of numerous large trees on its surface having been torn up by the roots.

"In planning, therefore, for a permanent building, I made use of all the means that God has given us to guard against the dreadful effects of hurricanes, and therefore ordered the walls of Kenyon College to be thick, and built of stone of the same kind as that of which the Capitol at Washington is constructed. In 1827 the foundation was laid in the form of the letter H. The connecting part 110 feet long, and the wings each 174 feet, making in all 458 feet. The height four stories reckoning the basement, and intended to accommodate 6 or 700 students.

"In forming the plan for Rosse Chapel, I saw that a building was necessary that would contain 1,500 persons, and determined the dimensions accordingly. Before the buildings were erected, numbers of people attended in the open air to witness the commencement exercises, which convinced me of the necessity of providing abundant accommodations.

"The site of the chapel is on the west, and most elevated part of Bexley-square, 40 rods north of Kenyon College.

"The steeple or tower fronts the square, and the chancel is to the rear or west end. I regret this, because it reverses the significant arrangement observed generally by our church, an allusion being had in the placing of the chancel in the east, to the *Oriens ex alto* mentioned in Scripture; but at the same time I cannot think it of so great consequence as not to be departed from, when the inconvenience in observing it would be considerable. In the present instance to place the chancel at the east, would be putting it at the entrance of the church, and throwing the tower to the west end, much to the disadvantage of the building.

"Not to enter into every minute particular, we will only specify the following buildings which were successively erected. A saw mill, grist mill, dam, and race, with a house for the miller and his family, adjacent to a beautiful field of clover, with a good garden. This was essentially necessary to carry on the college works and provisions.

"An hotel, at which the stage coach stops, with a large stable, for the accommodation of travellers on public days.

"A carpenter's and shoemaker's shop; houses for students, buildings of hewed logs, and cabins for mechanics, and a dairyman's house, with a cow stable, which has the following peculiarity:—The manger

are built on each side of a long passage, eight feet wide; the provender is placed in a story overhead, and thrown down from it to the cows tied side by side, facing each other, and the passage. This is a great convenience to the dairy-woman who tends them, and gathers and secures the milk in comparatively much greater quantities.

"For reasons religious, moral, and economical, I hired labourers, boarded, and paid them by the month, instead of doing the work by contract.

"I had *religiously* promised to my Maker when I first set foot on the college ground, to suppress vice in all under my care, to the utmost of my power, especially that of intemperance; and I saw no way of fulfilling this vow, but by keeping the control over the persons employed in the works in my own hands, and seeing that the rule of not drinking spirits was adhered to, or dismissing those who infringed it.

"The *morals* of the pupils might in other respects have been injured; contractors might have introduced vicious characters if it suited their purpose. The persons at work were numerous, (sometimes they amounted to seventy) and they might have a great influence upon the morality of a place just rising in the woods.

"On the score of *economy*, I considered this plan the best. Each department had its head man, and each head man collected the men under him every night but Saturday, and took a regular account of the work done, and, all the head men acting in concert, and referring to one general director, all the means within our reach were brought to bear upon any part where immediate help or materials were demanded. In this way we succeeded in our wish beyond all expectation.

"The contracting system would have thrown the profits of the work into the hands of a *few*, while the actual workmen would be little benefitted; whereas the fair equivalent of labour, distributed among the labouring class, enabled them to clothe their families comfortably, and to make them happy. God forbid that a work founded in His name, and dedicated to His glory, should be accomplished by getting great bargains out of workmen and oppressing the poor."

As the work proceeded, the means for carrying it on were still found inadequate to the object, and before he withdrew from the scene of labour, another earnest appeal was made to the public by this venerable man. I subjoin an extract from that document, and from the form of his resignation of the fiscal charge, and the reply of the trustees, passing over the painful circumstances in which it originated, from the persuasion that could he guide the pen that has taken delight in bringing his scattered materials into a whole, he would say, "Let all that has been personally painful fall into oblivion, and speak only of what concerns the work of God, in the building up of his church."

Extract from an Appeal, Published 1830.

"I feel a constraining sense of duty to plead once more, even at the hazard of being censured for importunity. The busy scenes on Gambier Hill, the work of faith, love, and piety, for the benefit of Kenyon College is in danger of being cut short, the little army of students, their country's hope, and the Church's joy, may sink for want of support. To whom, then, shall I speak? To them surely whom it concerns more than all others to hear—the Bishops of our Church.

"You are by constitution, confirmed by civil charter, the visitors of our college; when it errs, you are to bring it back to the path of duty, and, when it prospers, to you it looks for commendation; its honour is your honour, and its destiny is interwoven like web and woof with the venerable names of those whom I am now addressing.

"We cannot but wish that our correspondent had furnished us with some account of the reasons which induced the bishop to resign his post. What they were we are ignorant. We doubt not that they were sufficient reasons; but justice is not done to the *man's* character if they are concealed.—Ed.

"Will not then an institution, thus in alliance with our most excellent characters, and with the best interests of our Church and country; an institution possessing, by reason of its peculiar nature and situation, more means of doing good on a great scale in this western country than all others put within your reach; an institution now struggling with difficulties arising solely from its own magnitude, and the peculiar crisis of its affairs—will it not thus situated command your sympathies?

"Kenyon College is the offspring of a public Providence—a child of the age of beneficence in which God hath cast our lot, and adopted into the family of the episcopal church in particular.

"All Christians in our country are at this time fighting a battle with the enemies of God and all goodness. These enemies *join their forces*, or *separate*, as seems best for their common purpose. If one is attacked, the rest think it for their common interest to come to his support; and this happens to a much greater extent than Christians have been till of late aware of. It is astonishing to see how all kinds of evil unite in withstanding the benevolent institutions of the present day. The secretary for foreign missions expressed this well at the late annual meeting. He there said—'While the power of united effort has been proved by numerous and successful labours for the accomplishment of good, a most marvellous tendency has been observed in all sorts of evil to coalesce for the purpose of resisting truth in all its benign and holy influences. The most heterogeneous materials have been used by the god of this world in the erection of fortifications for the defence of his empire. The opposition to the Gospel is lively, strenuous, and malignant, and shews itself against every attempt to enlarge the limits of the Church, and to bring new motives and new hopes to the minds of the Pagans. Among all the remarkable sights which the men of this generation have beheld, there is nothing more wonderful than the ease and rapidity with which those forms of wickedness, which have been usually found discordant, have lately been associated together, and on terms of the greatest intimacy.

"Thus popery and infidelity, the most abject superstition and the most undisguised blasphemy, stand ready to aid each other, and to engage openly and violently in the contest with true religion. All the ingredients of malevolence and impiety range themselves against God and his Church, with a precision at least equal to that which is observed in chemical affinities.

"No sooner does an enemy of the truth hoist his colours, than all other enemies of the truth, though fighting under different banners, cheer him, as if by a sympathy, not less quick and unerring, than a natural instinct. So prompt and discriminating a union of discordant elements, marks a new era in the moral administration of the world."

"Effectually to resist this combined evil a strong effort on the part of all who wish well to the cause of truth is requisite, to carry religious instruction to every quarter of the land.

"Our friends in England have done much for us; our friends at home have done more; but the College building is not one fourth completed. Its centre or connecting part to the letter H., which the original draft exhibits, is the only part erected; this is 110 feet by 44, and four stories high; the wings are yet to be built, and we have failed in our application to Congress. To this trial there will not, I trust, be added that of the disappointment of my hopes of support from the Christian family, for whose honour, and for the good of millions of souls, we hope that, wherever the peculiarities of the case shall be known, every man will find himself inclined to do something—and that soon—to keep us from sinking. Be the sum ever so trifling, what a blessing will be the aggregate!

"I am too old, and by reason of my labours and re-

cent bodily accidents, too infirm to make many more excursions from my own diocese to solicit funds in person; I therefore earnestly entreat every person who reads these lines, whether in America or Europe, or any other part of Christendom, to send me some token, however small, as a hearty God speed to our cause, some means whereby, before I die, I may be enabled to finish the work which God hath given me to begin."

These pleadings, no doubt, had great weight, and paved the way for the fresh appeals of the worthy successor, whom it pleased Providence to raise up, to carry on the work, after the resignation of its first father and most indefatigable founder, and who duly appreciated the uncommon exertions and devotedness of his predecessor.

"The Resignation.

"The President of Kenyon College, Bishop Chase, laid before the Board of Trustees, Sept. 14th, 1830, the following communication, resigning his agency under the Board.

"GENTLEMEN,—I do hereby resign my agency and the management of the fiscal concerns of the institution, of which you have the controul, and beg leave to state:

"That the collections for the seminary under your direction were made under the repeated assurance, and on the express condition, that the institution to be founded thereby should be always conducted so as to promote morality and religion. This was done in the case of all the contributions of which I was the humble instrument in England.

"Be it remembered, also, that when the plan was more matured, and donations began in this country, it was specified that the ground on which the college is built, to the extent of all the south section of 4,000 acres, should for ever remain in fee the property of the college, i. e., should never be sold or leased, so as to deprive the college authorities of the controul of every inch of ground within the above specified dimensions, so as to prevent a tenant from being turned away from the premises the moment his conduct becomes obnoxious to their censure. I have always considered, and do now desire the trustees expressly to understand, that the thousand dollars I gave last convention in a settlement with the trustees were given by me on the above conditions.

"My other donations were made upon these conditions, and also upon condition that the monopoly of trade and merchandize be maintained as a part of the college subsistence, and that morality and pure religion be the chief object in view."

The Reply of the Trustees.

"The feelings, with which the board have received the resignation by the president of his agency, and the management of the fiscal concerns of this institution, they will not attempt to express. Fully persuaded that it is, under God, to his almost unaided exertions that the Theological Seminary and Kenyon College owes its existence; that amidst the most discouraging embarrassments and appalling difficulties, it has been brought to its present state of forwardness and utility under his exclusive superintendence, and by means obtained almost entirely by himself alone; that he has, at one and the same time, acted in the capacity of bishop of the diocese, president of a Religious and Literary Institution, architect, mechanic, and farmer, as well as discharged the complex and multifarious duties of general agent, treasurer, and superintendent of a great and extensive establishment; that, in the performance of his various functions, he has uniformly acted with a single eye to the glory of God, the advancement of religion, and the prosperity of the institution committed to his charge;—notice of his intended resignation cannot have been received without occasioning sensations of regret too powerful for utterance. This Board are sensible that the labours of

their revered president, for several years past, have been of such a nature, that if he had not been sustained by the favour of a gracious Providence, and influenced by the most philanthropic zeal for the welfare of the rising generation, exhausted nature must have sunk under them. They believe, however, that the situation is now such, that a part of the very arduous duties which have heretofore devolved upon him alone, may be safely entrusted to other hands, and when it is no longer necessary that his valuable life should be endangered, or his health impaired, through the multiplicity of his cares. But they deem it their duty expressly to state, that, reposing the utmost confidence in the untiring zeal and unimpeachable integrity of the president, and deeming it impossible to supply his place at the present moment without endangering the best interests of the institution, they trust that he will consent to retain the general superintendence of its concerns, until after the next annual convention of this diocese and the election of a new board of trustees."

The bishop, upon receiving this reply, added 2,000 dollars to his former donations, upon the same conditions that the first 2,000 were given, and consented to continue in office for one year. On the 10th of September, 1831, he resigned both the management of the Institution and the Episcopate, in which he was succeeded by the Right Rev. C. P. M'Ilvaine, whose serious, peaceful, affectionate, and devout spirit peculiarly adapted him for carrying on a work, begun with such a single eye to the glory of God, and having such important results in view. An overruling and wonderful Providence had other work in store for Bishop Chase, hidden from his own view at the time, but now brought to light, and exciting an increased interest in the extension of the Western Church.

(To be continued.)

THE ETERNITY OF FUTURE PUNISHMENT.

A Sermon,

By THE REV. ROBERT GRANT, B. C. L.

Vicar of Bradford Abbas, Dorset., and Fellow of Winchester College.

MARK ix. 48.

"Where their worm dieth not, and the fire is not quenched."

Although our blessed Lord was, generally speaking, meek and mild in all that he said, as well as in all that he did, yet were there times and occasions when his words were, if I may so say, withering words, enough to make the ears of his hearers to tingle. We have an instance of this in the concluding part of the chapter from which my text is taken. Our Lord was enforcing on his first and all his future disciples, the necessity of their being thoroughly sanctified in every part; that "the whole body of sin might be destroyed," and so become "a vessel unto honour, sanctified, and meet for the Master's use, and prepared for every good work." To this end he makes use of the following language: "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having

two feet to be cast into hell, into the fire that shall never be quenched; where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire; where their worm dieth not, and the fire is not quenched" (43—48). As if he had said, If any part of our bodies be maimed or diseased, the hand, or the foot, or the eye, it is better to part with the member that is injured, which is not only of no further use, but which would probably injure the others. The best way, however painful for the time, is to have it cut off, and so get well rid of it. In like manner, in a spiritual sense, whatever is offensive to God, and injurious to the soul, though it be as dear to us as a right hand, or foot, or eye, must be parted with, if we would enter into heaven. No half-measures will do, because no half-characters will be admitted there. Just as prudent tillers and gardeners of the ground, do with their fields and gardens, viz., pluck up by the roots the weeds and other things that offend; so in the culture of the soul, every root of bitterness is to be destroyed, every sinful habit and rebellious passion is to be cut off. "It is better," our Lord says, "for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched."

This dreadful description of the portion that awaits the lost soul, you will observe, is repeated three times. And surely the words of themselves, if they had not been so solemnly repeated, are enough to make our ears tingle, lest they may be fulfilled in us! They contain this two-fold lesson, 1st, The extremity, or severity of the punishment which the condemned sinner will have to endure; 2nd, The eternity of such punishment.

To these two points I purpose, in dependence upon the divine blessing, to direct your attention.

I. First, as to the extremity or severity of the punishment which will be the portion of the lost soul in hell. This is set forth under two images, viz., of a worm, and of fire.

It requires no common discernment to distinguish those passages in the bible which are, or are not, to be understood in a literal or figurative sense. It is a safe rule laid down by one,* whose opinion is entitled to the highest respect both for his piety and learning, "where a literal interpretation will stand, the farthest from the letter is always the worst." For instance, with regard to the punishment of the wicked, the description of

it given by our Lord in the passage under consideration, is, I apprehend, to be understood both figuratively and literally. So much is written in the bible about the "lake of fire," and the "bottomless pit," and the "smoke of their torment," that we dare not explain these passages away, but gather from them that hell is a place as well as a state of the most inconceivable torment. At the same time, we are not to conceive that the punishment of a lost soul will consist only or entirely, in mere bodily suffering. The soul, or spiritual and immaterial part of us, can never cease to exist, for it is not composed of perishable matter; it will therefore, in its own way, and according to its capacity of suffering, suffer far more severely than the fleshly part of us; and the suffering, will, it may be conceived, consist principally in unavailing and unceasing self-reproach. This is set forth in our text under the first image, viz., that of a worm, "where their worm dieth not." It is a peculiar property of this class of reptile, to gnaw, and wear away by slow corrosion, any perishable substance, especially a dead body. And no doubt our Lord had in his recollection that passage in Isaiah (lxvi. 24), where the very same words are used, in connection too with that object, viz, a dead body, on which this peculiar property in a worm is exercised. "And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched." Under this image then is clearly represented the unquiet and ever-tormenting conscience of the lost soul in hell.

There is a foretaste, slight indeed, but still sufficient to give us some idea of this kind of suffering, even in this life, and in reference to matters connected solely with this life. We must all have felt it more or less, and at one time or another. Even where there are no real grounds for accusing and reproaching oneself, the suffering at times is very great; but where there are real grounds for it, the gnawings of an accusing conscience are most painful. Take the case of a person who has brought himself or his family into any trouble by any misconduct on his part. He may not suffer the slightest pain in his body; but his very thoughts are agony. It may not be that his soul is disquieted within him from a sense of his sin, from having offended his God; that is another matter: that may not perhaps give him a moment's thought, much less concern. He merely regards and cares for the present consequences of his misconduct. And how bitterly does he accuse and upbraid himself! "Fool that I was," may we not suppose him to say, "Fool that I was, for doing

* Hecker, Ecclesiastical Polity, book v. chap. 9.

this?" His conscience, unless "seared with a hot iron," keeps on pricking him, and will not suffer him to have a moment's ease. Go where he will, do what he will, he cannot escape from this inward accuser, this bosom-tormentor. Like the unclean spirit, he goes about "seeking rest, and findeth none." Now this is only a slight foretaste of part of the punishment which the lost soul will have to suffer. It is a "lesser stripe of hell."* Our Lord, in another passage, when speaking of the unprofitable servant that shall be cast into outer darkness, adds these words (Matt. xxv. 30), "There shall be weeping and gnashing of teeth." "Weeping!" and what for? not so much on account of bodily pain, we may presume, as for anguish of spirit, whose sharpest pang is self-reproach. It has been truly said, "hell is truth seen too late." Not only will the lost soul see and feel the deadly, the destructive, nature of sin; not only will it experience the truth of what it once doubted or disbelieved, that "the wages of sin is death,"—death temporal, death eternal—but it will be awakened too late for its peace, that "the gift of God is eternal life through Jesus Christ our Lord." It was great torment for the rich man to be tormented in that horrible flame; but how was that torment increased, when he saw Lazarus afar off, and in Abraham's bosom! So will the lost soul be doomed too late to feel the horrors of hell in which he is shut, without the possibility of escape, but he will have, so to speak, a glimpse of that heaven with all its glories, and all its happiness, from which he is shut out. It is particularly said of our Saviour, when he cometh to judgment (Rev. i. 7), "Every eye shall see him, and they also which pierced him;" yes, they who "would not have him to reign over them," will be forced to acknowledge him at last, not as their Saviour to save them, but as their Judge to condemn them! Nay, they are represented (Rev. vi. 16) as recognizing him in his atoning character as the Lamb of God, not as exercising mercy, but as executing wrath; "Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." Oh! what agony to acknowledge him as the Lamb that was slain, but not slain for *them*! Oh! when hurled from his presence, with these withering words, into the burning lake, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," how busy, how keen will be the memory then! The day of grace gone, opportunities of instruction lost, warnings slighted, judgments unheeded, mercies thrown away, will rise up as so many spectres, and point at the wretch-

* Bp. Taylor.

ed soul with their accusing fingers. Madness in its most dreadful form were happiness compared with this state. For, when a poor creature is deprived of his senses, he is spared one pang, we may believe, and that is a consciousness of self. But in hell there will be no such forgetfulness. Those dismal regions will echo with the wailings of self-accusation. And not only will the lost soul keep on accusing itself, as being the author of its own misery, but that misery will be increased one hundred fold, by the consciousness of having involved others, perhaps some near and dear relative, in the same dreadful doom. Surely we have grounds for supposing this, when we remember the anxiety of the rich man in hell concerning his five brethren, lest they should come to the same place of torment! Is there a parent present who can bear the horrid thought of hearing his children's shrieks, accusing him or her in these heart-rending words, "Father, it was you who brought me here; Mother, see what you have done! had you brought me up differently, had you set me a better example, I had never been here!" Oh! think of this, I entreat you, ye who are conscious that your children have aught to accuse you of! Think what an horrid end you may perhaps be training them up for. I do not believe that such know what they are doing—they would, I am sure, shrink from the thought of bringing up their children for hell! But, believe me, they are in effect doing so, unless "God, peradventure, give them repentance to the acknowledging of the truth." I am persuaded they would not poison their children; but oh! every blasphemous oath which children hear, and which they are quick enough in learning from the lips of a parent, every act of wickedness that they see, is poison to their souls! In vain do we teach them different lessons at school, if their parents teach them these dreadful lessons at home! If any of you then care not for yourselves, care, at least, for others! Spare yourselves one pang at least, viz., the accusing yourselves of being the helpers towards the everlasting destruction of others, as well as being the authors of your own.

I have dwelt the longer upon this painful part of my subject, because there is too much reason to fear, it is but little thought of by many. Hell is uttered by many a thoughtless and ungodly person, who perhaps hardly knows what he is uttering. Even if he dare not altogether deny that there is such a place, he has such an indistinct notion of it, that he is regardless about it. But now that you have been told partly, and only in part, what hell is, and what the sufferings of a lost soul are, viz., accusing and reproaching itself, and

all without avail; owning, but too late, the truth of what it once denied; wishing for, but in vain, what it once never cared to get, when it had the opportunity—let me hope, that, by the grace of God, you will not henceforth lightly, or profanely, use the dreadful word again; or if you do, may the Spirit of God bring some of my words to your remembrance.

The other image, under which the torments of hell are represented by our Lord in the text, is that of fire. Whilst the former, that of a worm, is to be understood figuratively, the latter, I believe, is to be understood literally. The passages are far too many for me to read to you, in which hell is set forth by the same expression. I would merely notice two points connected with it. First, that the fierce and angry element of fire doth denote in a very lively and awful manner the wrath of God against sinners; and secondly, that the pain of burning, it may be conceived, is the sharpest of all bodily pains. We read in the bible of God pouring the "fury of his wrath" (Job xx. 23), and of "his hot displeasure" (Ps. vi. 1), and "fiery indignation that shall devour the adversaries" (Heb. x. 27); all which expressions are borrowed from the character of that raging element, fire. When it has once got the mastery, how fiercely and uncontrollably does it rage! No image sets forth so awfully the vengeance of the Almighty, as this furious element. Remember, it is written, "Vengeance is mine, I will repay" (Rom. xii. 19), and again, "fury to his adversaries." Do any doubt it? Let them listen to this passage (2 Thes. i. 7, 8). "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;" and again (Jude 7), "Even as Sodom and Gomorrah, and the cities about them in like manner, are set forth for an example, suffering the vengeance of eternal fire." The dead sea, as it is called, bears, to this very day, evidence of this truth, that God's threatenings are not idle words, but that they will assuredly come to pass. But the element of fire represents most forcibly, not only the vengeance of an angry God. But it also sets before us the actual agonies of burning, when, to the sufferings of the mind, which I have described above, that of the body be added; and when the severity of that suffering is considered, (and which I would rather that you should try to conceive than I attempt to describe,) is there a person present, who is not ready to exclaim in the language of the prophet Isaiah (xxxiii. 14), "Who among us shall dwell with the de-

vouring fire? who among us shall dwell with everlasting burnings?"

II. This will lead me to notice very shortly, as I proposed, the eternity of the punishment which the lost soul will have to endure in hell.

If there were no other passage in the bible than the one which we are considering, "where their worm dieth not, and the fire is not quenched," it would be quite sufficient, one would think, to substantiate the point, that the lost soul will be eternally tormented; but there are passages upon passages which confirm this awful truth. It will be enough, and perhaps that is unnecessary, to remind you of what is written in Luke, xvi. 26. "And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Yet, notwithstanding this, and other passages of the word of God, there have been and still are some, who do not believe that the punishment of the lost soul will be eternal. Some, and learned persons too, have grounded their opinion on the real meaning and force of the word which is translated eternal or everlasting, as signifying only the end of an appointed period. To this it may be replied, that the very same word in the original Greek language, is used by our Lord to denote the endless happiness of the saved, and the endless misery of the lost soul, in that passage (Matt. xxv. 46): "And these shall go away into everlasting punishment; but the righteous into life eternal:" so that if the misery of the lost soul be not eternal, neither will the happiness of those that are saved, be eternal—a conclusion, to which the advocates of a non-eternity of punishment, are not, I presume, prepared to subscribe. But the question does not, as it appears to me, and as I hope presently to show, depend upon the precise meaning of the word which is translated eternal and everlasting; and which, by the way, you will observe, does not occur in our text. There have been others who have admitted* "that the fire indeed is everlasting, but not all that enters into it is everlasting, but only the devils for whom it was prepared, and other more mighty criminals." Our text, however, demolishes this fanciful view of the matter; for it is especially written "where their worm dieth not," as well as "and the fire is not quenched." Whilst a third party seem to think that it is contrary to God's mercy and compassion that there should be no end to their sufferings. To such I would only reply, God is just as

* See a Sermon of Bp. Taylor "On Christ's advent to judgment," where he notices, and replies to these and other objections.

well as merciful. He must be true to himself. He cannot exercise one attribute at the expense of another. He has ordained it in his eternal counsels. He has revealed it in his holy word; and they who doubt it, or disbelieve it, must blot out many passages in the bible, such as that of our text, which is, we conceive, plain and express upon the point, and not of a doubtful character. Observe too what our Lord adds (v. 49), "For every one shall be salted with fire, and every sacrifice shall be salted with salt." Salt, as you well know, has a preservative power; and as such, it is an image used by our Lord to denote that there is an undecaying principle in the ever, yet never, consuming torments of the lost soul.

But a very important point remains to be considered, which is this. How is the lost soul to be released from its pains? How is it to escape from its horrid prison? Are we not told (Heb. x. 26), "there remaineth no more sacrifice for sins?" The only door, by which sinners can escape, is closed, eternally closed! Is Christ to suffer again? The scriptures expressly deny this. And can any be saved without Christ? (John xiv. 6) "No man cometh unto the Father but by me." (John x. 9) "I am the door, by me if any man enter in he shall be saved." Such an opinion as that which I have endeavoured, and I hope successfully, to refute, savours, I cannot but think of that dreadful doctrine of popery, viz. purgatory, which is, in few and plain words, as follows, that after the soul has suffered a certain quantity of punishment, it will be let free! thus making our sufferings the part-price, at any rate, of our pardon; whereas the sufferings of Christ, can alone procure our salvation.

I would have you all then form an opinion, as well as you can, of a state of endless suffering, both of mind and body! Even here, in this suffering state, it is some relief to look forward to an interval, however short, of ease and of rest. Ye who know what sickness and what pain are, ye know what a blessed balm even one hour's sleep is, "when wearisome nights have been appointed you, and you are full of tossings to and fro" (Job. vii. 3, 4). Try then to conceive the indescribable sufferings of the lost soul, of which there will not be one moment's intermission; when there will be no period to which it can look forward when those sufferings will end. Here, in this life, the poor sufferer, even if he have no respite from his pain, knows that it cannot last very long; the sharper it is, it has been mercifully ordered, the shorter it is; he knows that death will put an end to his sufferings, and if he dies in the Lord, he will never know again what suffering is. But there is

no such expectation, no such comfort in prospect for the lost soul! Eternity! Oh! dwell for a moment on that word, eternity; never ending eternity! ages upon ages! ages upon ages! and still it is eternity! Again I ask the question, and may the Holy Spirit bring it home to the hearts of you all, "Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"

The subject to which I have now called your attention, is no doubt a most awful, as it is a painful one; but it is a most necessary one to be brought before us occasionally. "Knowing the terror of the Lord, we persuade men" (2 Cor. v. 11). Fully believing ourselves the fearful threatenings which are written in the bible, we, who have "charge over you in the Lord," cannot but feel most anxious, that you may, through God's mercy in Christ, escape them. Believe me, we do not delight to dwell upon the terrors of an angry God; we would rather be showing forth the tender mercies of a reconciled God and Father in Christ Jesus. But we must do both, in the hope that we may be the honoured, but humble, instruments in the Lord's hands, of persuading sinners "to flee from the wrath to come." We cannot compel you to come to God by Christ in faith and in penitence; we cannot drive you into his fold, but we would try to persuade you. If we were at any time lifted up to any conceit of our own power to make you what we wish you to be, the recollection that even Paul himself failed in effectually convincing and converting a Felix and an Agrippa, would bring our lofty thoughts down. When "he reasoned" with the former, "of righteousness, temperance, and judgment to come, he trembled." And when he defended himself before Agrippa, that king not only declared the innocence of the apostle, but also made this remarkable acknowledgment of the partial effect which St. Paul's address had made upon himself. "Almost thou persuadest me to be a Christian!" Almost! And may not some among you have been a little touched by the subject which has now been addressed to you, may not the glimpse which you have had of the burning and bottomless pit, have made some of you slightly shudder at the bare possibility lest you may come to that place of torment? Oh! be not satisfied with having your feelings roused for a few moments, when your sufferings through all eternity may be at stake. Rather, follow those feelings up. Pray to God, when you get to your homes, to bless what you have heard. Lay not yourselves down to rest this night with a guilty conscience, or a careless heart;—careless, I mean, whether your eternal por

tion be that of Lazarus, who knows not now what want is; or that of the rich man, who begs, but in vain, for a drop of water to cool his tongue! Oh! as you would by God's mercy through Christ, avoid the dreadful doom of the lost soul, "where their worm dieth not, and the fire is not quenched," pray to God to "begin the good work," ye who are conscious that it is not yet begun! May he carry it on with power where it is! May he cause you to repent you deeply of your past sins, and bring you broken-hearted and contrite to a Saviour's cross, that only refuge for a guilty soul! Oh! that you may all be led to seek and obtain an interest in that Saviour, "whom to know," spiritually, experimentally, practically, and savingly, "is life eternal!" "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die" (John ii. 25, 26).

SACRED POETRY.

BY JAMES CHAMBERS, Esq.

No. VII.

Herbert, Habington, Waller, Vaughan.

Walton's Lives are some of the most beautiful minor biographies in our language: their sweet simplicity and affectionate spirit endear both the writer, and him whose history he records, to the heart of every reader. Their prevailing fault is a diffuseness of detail on unimportant points, while more interesting facts are either altogether omitted, or very briefly mentioned. The inward peace and serenity which this pious angler enjoyed, have produced their mellowing effects upon his writings. That reader, who, "in the still summer's eve," has spent many a happy hour in company with Izaak Walton, will know how to appreciate Wordsworth's beautiful lines:—

"With moistened eye
We read of faith and purest charity,
In statesman, priest, and humble citizen.
Oh! could we copy their mild virtues, then
What joy to live, what happiness to die!
Methinks their very names shine still and bright,
Starlike, turning in a lucid ring,
Around meek Walton's heavenly memory.

His memoir of George Herbert (1593—1633) contains all the necessary information respecting the life of this good "Country Parson," and, as all my readers have read, or ought to read it, I shall confine myself to a few extracts from, and remarks on his poetry. Writing to his mother, when in his seventeenth year, he says, "For my own part, my meaning, dear mother, is, in these sonnets, to declare my resolution to be, that my poor abilities in poetry shall be, all and ever, consecrated to God's glory. "The Temple," his only poetical work, certainly exhibits more piety than poetry. Its history was beautifully told by Herbert himself, who, when parting with Mr. Duncan, "did, with so sweet a humility as seemed to exalt him, bow down to Mr. Duncan, and with a thoughtful and contented look say, 'Sir, I pray deliver this little book to my

* Walton.

dear brother Ferrar, and tell him, he shall find in it a picture of the many spiritual conflicts that have passed between God and my soul, before I could subject mine to the will of Jesus, my Master, in whose service I have now found perfect freedom. Desire him to read it; and then, if he can think it may turn to the advantage of any poor, dejected soul, let it be made public, if not let him burn it, for I and it are less than the least of God's mercies.'"

In the following stanzas, which are a fair example of the contents of this volume, the first is as exquisitely sweet and natural, as the last is harsh and artificial:

VIRTUE.

Sweet Day, so cool, so calm, so bright,
The bridal of the earth and sky,
The dew shall weep thy fall to-night,
For thou must die.

Sweet Rose, whose hue, angry and brave,
Rids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.

Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But tho' the whole world turns to coal,
Then chiefly lives.

Herbert seems to have been extremely deficient in "that intellectual eyesight, to which criticism has given the name of taste." His finest poems are generally disfigured by some unnatural allusion or quaint conceit. Whenever he aims at that eccentric originality, the attainment of which was his darling ideal, he invariably becomes ridiculous or obscure. "His piety is unquestionable, but his taste so perverted, that devotion itself is turned into masquerade throughout his writings."† The above remark is strikingly illustrated by the following poem:

CONSCIENCE.

Peace! prattler, do not hour!
Not a fair look, but thou dost call it foul;
Not a sweet dish, but thou dost call it sour;
Music to thee doth howl.
By list'ning to thy chatting fears
I have both lost mine eyes and ears.

Prattler, no more, I say
My thoughts must work, but like a noiseless sphere,
Harmonious peace must rock them all the day;
No room for prattlers there.
If thou persistest, I will tell thee
That I have physic to expel thee.

And the receipt shall be
My Saviour's blood. Whenever at his board
I do but taste it, straight it cleanseth me;
And leaves thee not a word,
No, not a tooth or nail to scratch,
And at my actions carp, and catch.

Yet, if thou talkest still,
Besides my physic, know there's some for thee;
Some wood or nails, to make a staff or bill
For those that trouble me.
The bloody cross of my dear Lord
Is both my physic and my sword.

That which pleases us most in Herbert's "Temple" is the evident sincerity of feeling which pervades his devotional poems. The fervour of his supplications, the humble contrition of his repentance, and the holy gladness of his pious raptures, testify that he felt these emotions, and that they were not merely conjured for the purposes of poetic pomp. We see, reflected in his hymns, the image of that holy and devoted life which he passed at Bemerton, in the midst of his family and parishioners.

When Herbert first published his poems, they at-

† James Montgomery.

tained to an amazing popularity,* and for some time after they were in much repute. He has since realized the aphorism of Quarles, that "shame is the chronological disease of popularity, and that from fame to infamy is a beaten road."

I will conclude this notice with Walton's eloquent eulogy of the Temple, who, when penning it, must have felt that he was dedicating this tribute to the works of a congenial spirit—one with whom he would have delighted to wander down the river's side, and extract sweet lessons from the book of Nature. "It is a book," he says, speaking of the "Temple," "in which, by declaring his own spiritual conflicts, he hath comforted and raised many a dejected and discomposed soul, and charmed them into sweet and quiet thoughts; a book, by the reading whereof, and the assistance of that spirit that seemed to inspire the author, the reader may attain habits of peace and piety, and all the gifts of the Holy Ghost and heaven, and may, by still reading, still keep those sacred fires burning upon the altar of so pure a heart as shall free it from the anxieties of this world, and keep it fixed upon things that are above."

When Cowper experienced his first eclipse of the light of God's countenance, the bible and this volume were his sole companions.

William Habington (1605—1645) is the author of a volume of poems, entitled "Castara," remarkable for their unaffected simplicity. They have been several times reprinted. The following stanzas on *Retrospection* are very pleasing:—

Time! where didst thou those years inter
Which I have seen decess?
My soul's at war, and truth bids her
Finds out their hidden sepulchre,
To give her troubles peace.

Pregnant with flowers, doth not the spring
Like a late bride appear?
Whose father'd musicks onely bring
Carouses, and no requiem sing
On the departed years?

The idea of Time as the sexton of "departed years," in the first stanza, and the "requiem on the departed years," in the second, has been frequently borrowed.

The *divine poems* of Edmund Waller (1606—1687) deserve but a brief notice. Elaborate and verbose, they afford little material for thought, and are destitute of that originality and terseness which atone for the faults of a Quarles or Herbert. Dr. Samuel Johnson could not have chosen a more fit time to give utterance to his philippic against Sacred Poetry, than when reviewing the "Divine Poems" of Waller.

Henry Vaughan (1614—1695) belongs to that school of which Herbert may be called the founder. Passages of rare excellence might be selected from his poems. Mr. Campbell has unjustly pronounced him to be one of the hardest of the inferior order of the school of conceit. I firmly believe that the germ of this critic's magnificent poem on the rainbow may be traced in the following lines on the same subject, by the scorned Vaughan.

Still young and fine! but what is still in view
We slight as old and soiled, though fresh and new;
How bright wert thou, when Shem's admiring eye
Thy burning, flaming arch didst first descry;
When Terah, Nahor, Haran, Abram, Lot,
The youthful world's grey fathers, in one knot,

* "Twenty thousand copies of the 'Temple' were sold in a few years after its publication."—WATSON.

Did, with attentive looks, watch every hour
For thy new light, and trembled at each shower.

Bright pledge of peace and sunshine! the sure tie
Of thy Lord's hand, the object of his eye!
When I behold thee, though my light be dim,
Distant and low, I can in thine see Him,
Who looks upon thee from his glorious throne,
And minds the covenant betwixt ALL and ONE.

If the idea of the following stanza be not taken from the sixth of the above lines, a striking coincidence at least may be observed between them:—

When o'er the green undeluged earth,
Heaven's covenant thou didst shine;
How came the world's grey fathers forth
To watch thy sacred sign.—CAMPERELL.

Those who have explored the remains of ancient English poetry well know how often the most beautiful image or expression in the works of modern authors proves, upon examination, to be but old gold, cast into a more modern shape. These similarities frequently arise from unconscious imitation, perhaps still oftener they are mere coincidences.

The Cabinet.

JUDGMENT.—Will God judge men at the great day for not believing those things which they could not understand? Strange that ever men should judge the scripture obscure in matters necessary, when the scripture accounts it so great a judgment for men not to understand them. If our gospel be hid, it is hid to them that are lost in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ should shine unto them.—*Bp. Stillington.*

INFLUENCE.—Almost every individual, however inferior in talent, or obscure his station in life may be, has a certain portion of influence in the circle of which he may form a part, if it be but the influence of example. Poverty may have placed him among the most destitute of his fellow-creatures, and disease or accident may have rendered him one of the most helpless; still, even under such circumstances, he may have it in his power to glorify God by his patience, his meekness, his cheerful resignation, and by showing his confidence in the divine promises of support and comfort to all who seek it through their Redeemer.—*Brenton's Hope of the Navy.*

HEAVENLY MINDEDNESS.—Heavenly-mindedness, in the full sense of the word, includes a subjection of every thought to the will of God; a surrender of the affections to him; a deliberate preference of an eternal good to temporal advantages; purity of intention; abstraction from the world in the scriptural sense of the term; separation from low and secular ends; in a word, the daily remembrancer of that work, which, though it can only be perfected in another state of being, must have its commencement here—the union of the soul with God.—*Bp. Sumner's Ministerial Character of Christ.*

Poetry.

THE SECRET OF THE LORD.

(For the Church of England Magazine.)

"The secret of the Lord is with them that fear him, and he will shew them his covenant." Psalm xiv. 14.

Behold a pilgrim journeying on,
Through the wide maze of earth;
His staff his prop to lean upon,
—Unknown his place of birth,—
Ask whence the smiles you see him wear?
"The secret of the Lord" is there!

Behold the traveller on his way,
 Eying each scene around;
 Deaf to each voice that bids him stay,
 Fast speeding o'er the ground—
 Ask what his errand is?—and where?
 "The secret of the Lord" is there!
 View him beset by beasts of prey,
 Aloof from human aid;
 See at his feet they prostrate lay!
 How was the conquest made?
 And why no look of fright or care?
 "The secret of the Lord" is there!
 Behold him weary, sick and poor,
 Yet pressing onward still,
 Each trial patiently endure,
 And gain each toilsome hill,
 Bid him his source of strength declare?
 "The secret of the Lord" is there!
 Tell him the few he used to meet,—
 Dearer than aught below,
 Have gathered up their wearied feet,
 And quitted life's frail show;
 Ask whence his calm and chastened air?
 "The secret of the Lord" is there!
 Go see him on his dying bed!
 Witness his gasping breath,
 He talks of blood on Calvary shed,
 And says "how sweet is death!"
 Bestows his blessing!—mounts!—O! where?
 "The secret of the Lord" is there!

Miscellaneous.

THE BIBLE.—"A single book has saved me; but that book is not of human origin. Long had I despaired it; long had I deemed it a class-book for the credulous and ignorant; until, having investigated the gospel of Christ, with an ardent desire to ascertain its truth or falsity, its pages proffered to my inquiries the sublimest knowledge of man and nature, and the simplest, and at the same time, the most exalted system of moral ethics. Faith, hope, and charity were enkindled in my bosom; and every advancing step strengthened me in the conviction, that the morals of this book are as superior to human morals, as its oracles are superior to human opinions."—*M. L. Baintain*.

DISCOURAGEMENTS.—We are too soon discouraged in our application to the throne of grace and mercy; if our prayers are not immediately and obviously answered, we begin to think that they are not, and that they will not be heard. We little know the workings of divine goodness, mercy, and wisdom; the very circumstances we deplore, and which are exciting hopelessness and despair in our hearts, may be bringing forth the fruits we seek for, and by the trials of our faith leading to such a confirmation and establishment of it, that when the clouds and darkness, which for the time bewilder our mortal vision, pass away, we shall see it to be founded upon a rock from whence it shall never again be moved, and the wisdom which we sought for will be given at the same moment.—*Brenton's Hope of the Navy*.

THE EAST.—The Christian, when he thinks of the East, remembers "the Man of sorrows who was acquainted with grief"—follows him in his wanderings in the Holy Land—gazes on that bright star of Bethlehem, which led the Eastern sages and the Eastern shepherds to a stable and an infant—listens to the sayings of him "who spake as never man spake," on the sea of Galilee, on the lake of Gen-

nesaret, on the mount of Olives, and in the temple of Jerusalem—wends at the great W. Calvary, and in the garden of Gethsemane, and treads with hallowed awe those plains, or ascends with sacred rapture those mountains, which were once gazed on by that eye which ever beamed love and mercy, and which was itself moistened with tears, when he wept at the grave of Lazarus, or over the then future fate of the Holy City. The pious Jew when he thinks of the East, remembers that there the first man was created—that there dwelt the first long-lived patriarchs, and the descendants of Noah till long after the deluge—and that there the great monarchies of Assyria, Babylon, and Persia, were founded and flourished. He remembers the land of Judea or Palestine, Syria, Asia Minor, Mesopotamia, Chaldea, Assyria, Arabia, and Egypt. Palestine is pre-eminently dear to him. There the kingdoms of Israel and Judah flourished—there the temple of God was erected by king Solomon—there most of the inspired scriptures were written—and there, in after ages, One arose who accomplished the all-important work of human redemption, and the apostles of the Saviour were supernaturally qualified to go forth among all nations to preach the gospel of eternal salvation to a lost and ruined world. In the East, also, lay the land of Canaan, the land of promise to Abraham and his family, the land of Palestine, named after the Philistines, and that land of Judea, from the tribe of Judah possessing its most fertile division, now more commonly called the Holy Land, as there the ministry of Christ was exercised and there the obedience, and death, and resurrection and ascension of our Redeemer took place for our eternal salvation. What Christian can bear of The East, and think of Antioch, now Antachia, without remembering that it was there that the Christians were first so called after their divine Master? There were the mighty Babylon, the humble Bethany, the celebrated Bethsaida, the hill of Calvary, the Cana in Galilee, the well-remembered Capernaum, the rivulet Kedron, the lamented Chorazin, the distinguished Corinth, the famous Damascus, the cities of Decapolis, the beloved Emmaus, the awful Golgotha, the destroyed Gomorrah, the often mentioned Jericho, the four-hilled Jerusalem, the dear and worshipped Nazareth, the ancient and venerable Nineveh, the Patmos, so interesting to our earliest astonishment, the Samaria, whose daughter's history has so often been perused with delight, the Sarepta, with whose widow we are so familiar, the Siloam, whose healing waters we have heard of from our infancy, the Sheba, whose Queen has surprised us by her unbounded riches, the Sinai and the Horeb of another dispensation, the Zion, whose children's songs shall constitute the music of heaven, the Sodom, whose destruction we mourn over, the Tarsus, whose Saul afterwards became the glorious apostle of the Gentiles, and the mount Tabor of Palestine, on which, in very deed, transpired the scene of the transfiguration. The philosopher whether natural or moral, the poet, the linguist, the lover of arts and sciences, the antiquarian, the painter, the sculptor, the historian of ancient days and of bygone centuries, all seek in the records, monuments, and recollections of the East, materials for their minds, tastes, and occupations; and drawing from those vast storehouses of knowledge and of facts, they enrich our libraries, adorn our galleries, and excite a livelier piety in our houses and in our temples.—*Blackwood's Magazine: July, 1839.*

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OF CLERGYMEN



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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ENVY, AND ITS CONSEQUENCES.
BY THE REV. EDWARD HANSON, M.A.
Ashdon, near Saffron Walden.

No. II.

IN a former essay on this subject, I dwelt chiefly on those cases which we find recorded in Holy Writ; I shall now resume the subject with respect to what we have constantly presented to our consideration—for it is no chimerical principle of which we are treating, but one which is exemplified by daily experience. We see it prevailing in families, in neighbourhoods, and in whole nations.

What is it which so frequently disturbs and destroys domestic harmony and happiness? Is it not, in some instances, the same which destroyed the happiness of Jacob's family? An unwise partiality and preference of the parents to one of their children excites the envy and malice of the rest, and they wreak their vengeance upon the object of their parents' love; or the proud and contentious tempers of some, or of all the members of the family, create ill-will and dissension. If, instead of endeavouring to please and assist each other, they expose and censure every little weakness—if, instead of pardoning some unintentional offence, and overlooking some neglect of attention, they resent every undesigned affront, and quarrel with every unguarded action—if, instead of submitting their opinions to the sentiments and experience of their elders, they set up their own experience in opposition, and ridicule every opinion not coinciding with their own, no wonder if the ties of affection, which ought to bind them together in peace and love, be broken—no wonder if they look upon each other with a jealous eye, and their

hearts become alienated from each other through envy and strife! And then, when the heads of the family—those beings who have solemnly vowed at the altar of God to cherish each other through life, in prosperity and in adversity, in sickness and in health—are led by proud and angry passions to behold each other with hatred and enmity, the consequences are not only ruinous to themselves, but most injurious to those children whom God hath given them, and whom they are admonished to bring up in the nurture and admonitions of the Lord. They naturally imbibe the dispositions and enter into the quarrels of the parents; some take the father's part and some defend the mother, and the whole house thus becomes a daily scene of strife, confusion, and wretchedness. In such cases the character of the whole family suffers; its temporal interests go to ruin, for "a house divided against itself cannot stand." But this injury, bad as it is, cannot be compared to the injury done to their eternal interests; their minds have become so corrupted and depraved by base and malignant passions, as to be "like the troubled sea, which cannot rest, but throws up mire and dirt;" they have lost that internal tranquility, the testimony of a good conscience, the greatest blessing and sweetest enjoyment man can have; and, having lost that, they have no check upon their dispositions, but run riot in every evil work; and they "who do such things shall not enter into the kingdom of heaven." Again, a neighbourhood being composed of families of various gradations may be considered as one family, since they are connected with each other through the common business and intercourse of life. Owing, therefore, to this providential connection, it is the duty of

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each to contribute to the support and comfort of the community, by the faithful discharge of the duties of his own station; and, if all would endeavour to act up to this principle, they would live in peace and unity. But it often happens that there is a collision of interests, or a competition for honours among those of the same station, and this begets envy and strife; the success of one party annoys the other, and the disappointment leads him to depreciate his opponent's worth, and, if possible, to reduce him in the estimation of his neighbours: then if any misfortune should happen, and he should fall from his eminence to, or below, his former station, we much fear his enemy would exult over his fall—he might express it in some pretended words of pity, such as “I am sorry for the poor man,” qualified with “but pride must have a fall,” or something similar. The shallowness of such pity is easily fathomed, and the professor of it is contemptible in the eyes of a right-thinking world. Often, too, disputes arise from such trifling causes between two families who have lived for years on terms of intimacy and friendship, that, were it not so lamentable, it would be laughable to account for them. The daughter of one, perhaps, surpasses the daughter of the other in beauty, which is so generally admired, or in accomplishments, which are so much sought after, or may meet with greater success in marriage; or the son of the latter may surpass the son of the former in manly deportment, or in mental qualifications, or in success in business—they may still put on the garb of candour, and friendship, while their hearts are full of envy and hatred; their words may come smooth from the tongue, and fall fair into each other's ear, but apart “the poison of asps is under their lips,” and their words “cut like a two-edged sword.” This bad feeling may have originated with the younger branches of the families, but it cannot be confined to them, for as are the children, so will the parents be. And what was the foundation of this? It had none other than *pride* which was wounded, or *self-importance* which was lowered.

And there is another case, and not an unfrequent one, which we must deplore. The higher ranks of society sometimes treat their inferiors with so much neglect, and scorn, as to cause discontent and dissatisfaction among their poorer brethren; they forget their duty to condescend to men of low estate, to be kind and charitable to the poor, to visit the sick, feed the hungry, and clothe the naked; they forget they are but stewards of the talents they possess, which are to be used to God's honour and glory, and thus they not only bring upon themselves envy, hatred,

malice, but also slander, disrespect, abuse, and every evil work.

But this odious principle is not confined to families and neighbourhoods—it often takes a more extensive range, and involves whole nations in “confusion and every evil work.” Whence arose all the intestine and bloody wars which we read of in the history of our own, and in that of other countries? Such as the wars between the houses of York and Lancaster? What is the usual cause of war, with all its evil consequences, between different states and kingdoms? Pride, the envy of kings and princes, or the interested views of the leading or commercial men. The history of past ages abounds with the disputes of contending empires—we read of war after war in successive generations, of armies destroyed, of cities and towns reduced to ashes, of crimes and cruelties committed, and of sufferings endured. We do not assert that war is always avoidable; there have been times when it was necessary to take up arms in *defence* of our country and of our property, but still the *cause* was the same—pride and envy were the sources which produced the aggression.

The annals of every country contain abundant proofs of the miseries occasioned by internal envy and strife. In every state there are, and there must be, men to administer the government, and conduct the affairs of the nation; they are placed in situations of high dignity and extensive power, and therefore ought to be men of sound judgment and unimpeachable integrity. But honours, riches, and power being universally coveted, for these situations there is generally great contention, and the leading men of the kingdom form themselves into parties to obtain them—we do not wish to be misunderstood, we do not say there should be no difference of opinion on public matters, we think it necessary for good government that there should; but when we see the angry feelings which exist, and the rancorous spirit with which they oppose each other, we cannot help fearing, that envy and self-interest are too often attempted to be concealed under the cloak of *patriotism* and the *public good*. I doubt whether this spirit was ever higher in our own country, than it is at this present time. Those who enjoy these situations do all they can to retain them, even though they must be well aware their opinions are contrary to those of the community at large, and that they have not the confidence of their country—there is no name sufficiently insulting and opprobrious for their opponents. On the other side their adversaries seek to mount into their seats, by opposing all their designs, finding fault with all their ac-

tions, representing them as the oppressors of the poor and the destroyers of the constitution. And what are the consequences of this party spirit? look at the confusion, the tumults, the riots which have lately arisen in our once prosperous and happy land. Can they not be traced to envy as the source? Artful and designing men, taking advantage of this, if not in some instances encouraged by high authorities, have overrun the kingdom, making seditious and angry speeches, inflaming the minds of the people, imposing upon the ignorant and misguided labourers and mechanics; the liberty of the press has been abused to disperse amongst them licentious writings and rebellious opinions, calculated to weaken their obedience both to the laws of God and man: these rebels, for we can look upon them in no other light, have been allowed to proceed in their career, inviting the people to resistance and revolution, under the plea of obtaining what they call *their rights*, till the consequences have fallen upon the head of those whose duty it was to have suppressed them in the first instance by the strong arm of the law. We need not dwell upon Chartism—who has not heard of the calamitous outbreaks in Birmingham, in the North of England, and lately at Newport, in Wales, and the plunder of property and the shedding of blood which have followed the meetings of these deluded men? We will proceed to the consideration of what is the predominant temper of men's minds in general. In the city and in the country, in public bodies and private companies, politics form the chief subject of conversation; and their arguments are not carried on with a rational and friendly spirit, willing to be instructed and convinced, but with anger, hatred, and self-confidence. In these days, when there is an election to any office of public trust, the question is not who is the most competent by his integrity and influence, but "who is on my side, who?"—never mind his fitness for the office, what are his politics? is he Tory, Whig, or Radical? It is lamentable that our envious passions should carry us to such lengths; I know not where it will end, the prospect is dark, and I fear portends a storm; we should beware of the consequences. Our Lord, when rebuking the blasphemous Jews who accused him of "casting out devils through Beelzebub the chief of devils," said "If a kingdom be divided against itself, that kingdom cannot stand"—"Every kingdom divided against itself, is brought to desolation." These words are very applicable to us at this time. When St. James wrote his epistle, the Jews were divided into parties and factions. The mutinies and insurrections which the unbelieving Jews raised

brought the Romans upon them with their armies, who destroyed Jerusalem, and scattered the inhabitants thereof over the whole face of the earth. And the Romans, in their turn, fell, and became, comparatively speaking, an insignificant people. And the same with other nations of the earth—and shall we hope to escape? God will not allow either our individual or our national sins to go unpunished; "if we turn not he will whet his sword, he hath bent his bow and made it ready." We are certainly a powerful nation, but is it not under God's favour that we have risen to such eminence? and what will our own power and eminence avail us if God turn against us? Dare we set ourselves in array against him? Cannot "the King of kings and Lord of lords do what he will with his own?" Instead of continuing in our factious and envious spirits, in angry and malignant passions, should it not rather be proclaimed and published through the land, by a decree of the queen and her nobles, as it was through the land of Nineveh, "Let neither man nor beast, herd nor flock, taste anything, let them not feed nor drink water, but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands; who can tell if God will turn and repent, and turn away from his fierce anger that we perish not?" Who can tell indeed whether God might not forgive us and continue his favour to us as a nation, if as a nation we would repent and turn unto him?

No one can tell what judgments this odious principle may bring upon us, but we may be sure that God will not allow us to indulge in it with impunity, for in envying another, we do in fact condemn him; let us then, all and each of us, in whatever station it hath pleased him to place us, learn therewith to be content; and if it should have pleased the Giver of all good to bestow upon us honour, or riches, or power, let us not make an unnecessary display of them, or be proud, or arrogate to ourselves the praise, but rather humble ourselves, be courteous and charitable, and give God the praise; and by so doing we shall not offend our neighbour, nor bring envy upon ourselves. What can be more contrary to Christ and his gospel than this principle of envy which Solomon says "is the rottenness of the bones?" The gospel teaches us to consider each other as brethren, to love one another with pure hearts fervently, to follow peace with all men, and holiness without which no man shall see the Lord; but envy is the contrary to all these, it depraves the very soul and renders it one mass of corruption; it is hatred in its most dangerous

shape, and "whosoever hateth his brother is a murderer." Jesus was meek and lowly in heart, he envied no man, he strove with no man; when slandered and oppressed he returned not evil for evil, "but overcame evil with good." His prayer for his very murderers, when suspended on the cross, was "Father, forgive them for they know not what they do." And this is what he wished us to imitate—this is our pattern. We are not to resent any envious feelings against us, but says Jesus, "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Do what we will, we may not always be able to escape the envy of others, but we need not fear it if we have a conscience void of offence both towards God and man; if we are serving God in spirit and in truth, we may be able to say with St. Paul, "with me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self, for I know nothing by (against) myself, yet am I not hereby justified; but he that judgeth me is the Lord."

ESAU'S PENITENCE.*

IN Esau, she (the Church) represents to us the nature and unhappy issue of a false and ill-grounded repentance. Esau, we find, sued for the blessing with more earnestness than his brother; for he cried with a great and exceeding bitter cry, but obtained it not, because his sorrow wanted all the ingredients of a sincere repentance.

In the first place, he had sold his birth-right for a most contemptible price; for one poor morsel making away the inestimable privilege settled on him in virtue of primogeniture, as heir of the promises made to Abraham. This plainly argued him to be a most profane and irreligious person, a slave to appetite and sense, quite destitute of faith in the merits of the promised Redeemer; therefore unqualified for receiving a spiritual blessing.

Secondly, although his brother had fairly bought his birth-right, and with it the blessing annexed, yet he hated Jacob, even because of the blessing wherewith his father had blessed him; nay, comforted himself for the disappointment with the horrible thought of murdering his own brother: consequently he must needs be void of charity.

Thirdly and fourthly, he repented indeed, and that with a deep and exceedingly bitter sorrow, when he found himself in danger of losing his father's blessing; but as he took that blessing in a temporal sense only, and consequently felt no remorse for the loss of the better part, the one thing needful, and grieved only that he was like to fare the worse in his worldly interests, it is evident his repentance wanted two other essential ingredients, faith and sincerity.

In all these four respects, Esau is a lively emblem of a false penitent; and is therefore set here as a monument to warn us of the danger of a carnal and profane mind; that we may (as St. Paul exhorts) "look diligently, lest any man fall of the grace of God" (which grace was typified by Isaac's blessing): "lest any root of bitterness springing up trouble you, and thereby many be defiled: lest there be any fornicator or profane person, as Esau, who for one morsel of meat

sold his birth-right. For ye know how that, afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears."

In this last respect, Esau's repentance is an image of that despair which will seize the wicked when they shall see Abraham, and Isaac, and Jacob, in the kingdom of heaven, and themselves thrust out. Then they, repenting and groaning for anguish, shall bitterly lament their folly for having forfeited that blessed inheritance which was entailed upon them in the baptismal covenant, for the vain pomps and momentary pleasures of this wicked world. With what weeping and gnashing of teeth, what great and exceeding bitter cries, will they then entreat for mercy? Even the least mercy shall then be esteemed a blessing: if not heaven, if not perfect happiness, yet a little water; nay, one drop of water to cool their scorching tongues. But, alas, God has already warned us what answer such persons are to expect: "Because I called, and ye refused, &c., I will laugh at your calamity; I will mock when your fear cometh; for that you hated knowledge, and did not choose the fear of the Lord, therefore shall they eat of the fruit of their own ways, and be filled with their own devices."

In contrast to this, and as a fair light to so dark a shade, the Gospel for this day presents us with a most comfortable and encouraging example, in the history of the Canaanitish woman, to assure our hope that our sincere, if persevering, endeavours and prayers shall never fail to prevail for mercy, if we seek it while it may be found. And our holy Church, as a tender and loving mother, advertises us by her appointment of the Lenten season, that "now is the accepted time; that this is the day of salvation."

THE ZULUS.*

English Church Missionary Association:—Cape Town.

—At the general meeting of this association, held on the 5th inst., the following statements were made by the Rev. Mr. Owen, late missionary to the Zulus:—

My Christian friends,—As this meeting will expect some account of my past proceedings, independently of the notice of them contained in the report, and as it is reasonable that such an account should be rendered on this occasion, I cheerfully address myself to the work. I will not take up your time in making apologies for not doing the subject justice,—I do not profess to be a good workman, but I have a good foundation to build upon.

The impressions left on my mind by my temporary sojourn in the Zulu country have been various; one of the deepest is, thankfulness that I am the subject of a free government, under the mild rule of the Queen of England, and not living under a despot. Christianity has done much for mankind in putting an end to despotism. It is impossible to conceive the despotic character of Dingaan's government, without living on the spot: he is, as Captain Gardiner says in his book on the Zulu country, the great idol of the nation. Some of the attributes of Jehovah are applied to him; and if the natives were instructed in them, I verily believe they would apply them all to Dingaan. They array him with immortality, allowing him to have neither beginning of days nor end of years. They will not admit that his reign ever had a beginning; if you ask them when he began to reign, they will say hundreds and hundreds of years ago; nor will they allow that he can die, saying that he is yet young,—a child, a babe. I have been present at their meals, morning and evening, when flesh is distributed amongst them; they rise up, and making a hissing noise, at the same time raising and shaking their fingers, say, with evident allusion to Dingaan, "Thou that art greater

* Extracted from the "South African Commercial Advertiser," kindly forwarded to us. We would remind our friends that foreign and colonial newspapers are generally adaptable.

* From "Wogan."

than the heavens." No one may eat green corn till the first-fruits have been presented to him.

At my first interview, in his palace, I saw the despot in the behaviour of his servants—the manner in which they crouched (for no one might stand in his presence), and the mode of his giving them commands. Wanting something in haste, five miles off, he said to his confidential servant (spitting in his own hand), "Go, and be back before the spit is dry in my hand." These were almost the first words I heard from him.

This power may be exercised either for good or for evil. Sometimes he did exercise it for good. The third day after my introduction to him, he sent two of his messengers through the town, who, with loud voices, called together, in five minutes, an audience twice as large as is now assembled in this room, to whom he bade me preach the same words I had preached to him the day before.

The bondage in which he keeps his women is particularly severe. He retains in his palace, which is a segment of the circular town cut off by a fence, a vast number of women and girls of all ages. I have seen them brought out to sing, when they have been profusely ornamented with beads; they have not been short of five hundred. His women, to whom he is not married, whom he calls his sisters or children, are of various ranks, and not allowed to leave the palace without permission. If they go out of it on any occasion, they must not see man or boy. It would be certain death for any man to meet them on the path, if he did not turn aside when he saw them coming.

Once, about sixty of these women brought thatch, at the king's command, to my hut, when one of the king's servants happened to be about; not being able to get out of the way, he ran into my tent, and crept into the farthest part of it: however, it so happened that they went in, and he saw them. The boys, when they came to school, sat a long way off till the women were gone, as it would have been death for them to approach. The restraint in which these poor women are kept impels them sometimes to run away: if caught, they are certain to be killed. Two were put to death for making their escape while I was in the country.

It may easily be supposed that the natives were very shy of us when we first came. They dared not come to our hut for the most common purpose, unless expressly sent by the king. Even Umthlella, the prime minister, being asked, said he could not come, because the king had not ordered him. It is a rule with the natives not to think, act, or speak, but at the king's suggestion or command. Hence, I could not, for any consideration, persuade them to grind me a handful of corn, because they were not ordered to do so. The man whom Dingaan made to bring me my milk, once came into my hut, at my desire, to attend prayer through an interpreter; but he had no sooner seated himself, than, starting up, he said he was afraid, because, though the king had sent him to bring me my milk, he had not told him to come into my hut: he then sat outside, for he was not afraid to do that. Some girls, whom Dingaan sent from the great house to grind my corn, being requested to come in to prayer, did so one morning; but the next morning, when they saw me coming to ask them, ran away, as they had been strictly commanded by their mistresses not to come in any more.

It may easily be imagined how these restrictions, which the despotism of Dingaan imposed on his people, hindered the Gospel. It was impossible for me to hold divine service at my station; and I soon found that, if I would preach to the natives, I must go to them, and not they come to me.

The principal opportunities I had for preaching the Gospel were in my road to the capital. Every Lord's day I assembled the natives at my wagons. On one particular occasion, I did this at Ekaingunina, a large

town near the capital, when the Induna or chief, at my invitation, caused all his people, men and women, to assemble at the spot pointed out by me. The men sat on one side, the women on the other; I sat on a chair in the middle, and taught from the word of God the creation of man, the formation of woman, the institution of marriage, the fall and redemption through Christ, the resurrection to life, and other truths. One of the most interesting Sabbaths I ever spent, was the first I passed in the heart of a Zulah town. On that occasion I preached to Dingaan and his household, in the midst of his palace: he sat on a chair, his women at some distance on the ground: he listened without his attention once wavering, whilst I shewed him the manner in which God had given his word to man: that he had taught his will to the first man, who had taught it to his children, and they to their children, and so forth, till at length it was written down in a book. After this, he sent a great many teachers, who wrote down in books what they taught. Last of all, he sent his own Son Jesus Christ, who was greater than all the other teachers. What Jesus Christ spoke and did, was also written down in a book. At length all these books were made into one book, and my countrymen had received it. They had heard of him (Dingaan), and they had sent me to teach the book to him and to his people. I then told him the happy consequences of believing this book, and the dreadful consequences of rejecting it; and proceeded to give him a summary view of its contents, beginning at the fall of man. When I came to speak of hell, he interrupted me, and asked me where it was, and what sort of a place it was. At the mention of the resurrection, a smile of incredulity stole over his face; after a good many questions, he at length asked for a sign, saying, "Why don't the dead rise now, that we may see them?" In private, I often had opportunities of bridging some truths before Dingaan's attention; he generally, however, manifested a dislike to the subject of religion: if I called his attention to death, he would tell me the sun was gone down, or propose some such reason for my going home. I once read a letter from the lamented Retief, which he had written to Dingaan, containing some excellent remarks on the duties of kings, especially their duty to listen to missionaries—for Retief was a great friend to missionaries—and he advised him to ask the missionaries in his country what his duties were. Dingaan's attention was evidently awakened at the religious part of this letter; but, like Felix, he put the subject off to a more convenient season, which never came. He not unfrequently treated religion, and the very name of God, with ridicule.

The last public discourse which I delivered in his presence before his captains, of which mention is made in the report, was declared by him to be the *last*, because he was angry with the people of Port Natal, who had refused to sell him any more gunpowder, and with me because I had refused to lend him a bullet-mould. Sometimes I had an opportunity of teaching the natives, when I took a journey on horseback. At night, I slept in their huts, when many came to see me, to whom I spoke briefly on the first principles of religion. In the day, I used to get some one to lead my horse, and walked for the sake of freer intercourse with the people. On arriving at any town or village, I sat under a tree, outside the town; and the natives, seeing a white man, came out to me, and waited in silence till I talked to them. Of course, I made it my object to draw their attention to the great Creator, of whom they were ignorant, and led them from nature up to nature's God.

I never had occasion to call a congregation together, for as soon as I seated myself under a tree, or, if there was no tree, under a shield-house, the whole population—men, women, and children—would come out to me, and wait, as usual, in silence to hear me speak: and though some were disposed to cavil, and others,

at the name of God, would rise up and go away, the greater part of the audience, which was usually as large as is now collected, remained with me for an hour or more. I directed their minds to the creation, and such other truths as I thought expedient at the time. They seldom either answered or put questions, saying that they were come to hear me, and that I was to speak. They generally pleaded ignorance concerning the creation; but once, on my asking them who made the clouds which gave the rain, they answered, their "doctors." On replying that this was not the case, they said, "Thou that speakest the truth, tell us who made them?" I learned from Dingaan himself, a firm believer in witchcraft, what their ideas on that subject are. The creatures which the witch employs in his service are the wolf, tiger, wild cat, jackal, or owl. With one of these he goes, in the dead of night, to the victim of his malice, and sends the animal into the hut, while the person is asleep, to bring out a piece of his hair, or a bit of his caross, or of some thing else belonging to the bewitched person, which is deposited in the witch's own hut; the effect of this is, that sickness or death follows. The witch-doctors are persons who have the faculty of smelling out the witches, and doing other wonderful things. The persons whom they secure are sentenced to death; and I have myself been present when information had been given of a supposed witch, who was instantly condemned to die, without a hearing. Executions take place for the most trifling offences; but, perhaps, oftener for alleged witchcraft than for any other crime. Death is inflicted on those who possess beads, or any clothing of a particular colour, or of the same description which the king wears about his own person. Having sometimes, unconsciously, offered them forbidden beads in barter, they hastily returned them, declaring they should be killed. I could not get the boys in my school to wear kilts till Dingaan gave them permission. The hill of execution was nearly opposite my hut; hence we could not help seeing the vultures hovering over the bodies of those newly slain. I have sometimes been present at the trial of an induna; Dingaan was seated on a chair, the induna before him, nearly surrounded by the chiefs and principal men of the town; a body of executioners, with huge sticks, sitting behind, waiting for orders: when about to pronounce the sentence, Dingaan has bidden me to retire; but on my walk home, I have seen the vultures devouring the carcass of the poor wretch whom I had shortly before seen alive. The usual mode of execution is to make the culprit walk to the hill, the executioners following, and, on arriving at the fatal spot, despatch him with knobbed sticks. They then leave his body to be devoured by the birds by day, and the wolves by night. When an induna is killed, all his people, by the custom of the country, share the same fate. Signabani, an induna, falling under the displeasure of Dingaan, fled, whilst I was in the country, to Port Natal. Many of his people, who could not make their escape, were cruelly massacred, being pursued by the executioners even to the premises of the American missionary, where they were found, and were instantly hurried away to death. Notwithstanding the barbarity of Dingaan, which is to be traced not exclusively to his personal character, but chiefly to the system established in his country, he was always very civil to me, except in one instance, when he suspected I had stolen something, and sent three men to search my hut, tents, waggons, and to open every box, bag, and bundle, to discover, if possible, the lost article. My innocence being established, he made an ample apology, and sent me a present of some cows and calves—to wash, as he said, my heart.

At length the period arrived when that dreadful massacre took place, the particulars of which have been already before the public. I refer to it only to mark the divine Providence which preserved me and

my family in that hour of trial. I ascribe it to God that the murderer was able to discriminate, and had no evil intentions against me. Until I knew this, however, I could not be sure of my fate; and I record it for the encouragement of all who may be placed in a similar situation, that I found my only comfort in prayer and the word of God. Calling all my family into my hut, immediately after my eyes had beheld the conclusion of the horrid scene (for I saw the bodies of the farmers dragged to the hill of execution), I then read the 91st Psalm, some part of which, with the alteration of the word thousand for hundred, were literally applicable to my case. We then knelt down to prayer; and I really felt that, in that position and in that employment, we might be called into eternity! The providence of God was further displayed in restraining me, without any particular reason, from paying a visit of civility to Retief, as I intended doing on the day I supposed he was to depart. In this case I should, no doubt, have sat at his side, as I had done on a former occasion, to see the dance; and as in the excitement I could not have been distinguished from a farmer, I must have inevitably shared Retief's fate.

At a subsequent part of the proceeding of the meeting, I may have an opportunity of again addressing you on the subject of my new mission to the Baharutse country; but before I sit down, I will not refrain from calling your attention to the obligation you are under of supporting missionary labours. My design, with the blessing of God, (as you have already heard from the report), is to go and lift up a standard for the Gentiles, to exalt the voice and preach Christ crucified to them; and I now call upon you for your help. You are placed, by the Providence of God, at the southernmost verge of this vast continent, in order that you may be a light to the inhabitants in its interior who to this hour are sitting in darkness. You are called upon to improve the civilisation, knowledge, and power, talents which God has committed to you, for the evangelisation of the natives of Africa. I speak especially to the members of my own Church. Are your means less than those of other communities of Christians in this town? Is your influence less than theirs? Are you behind any other body of Christians in advantages? From all that I have heard, I judge the contrary; and, if so, this superiority in earthly matters, imposes on you a solemn responsibility of doing more than they in every good enterprise, for "to whomsoever much is given, of them shall the more be required." But perhaps you will say, "will not the work go on as well without us?" You have heard from the chair the income of the parent society last year was upwards of 83,000*l*. "Will not this," you will say, "suffice for carrying on the missionary work in Africa?" I must say frankly, that the missionary cause does not altogether stand in need of your efforts; for whether you help it or not, it will go on. The cause is the Lord's, and he will bless it. But will it be any consolation to you to reflect, after the Gospel has triumphed, and the heathen nations are blessed with Christianity, that you did not give a helping hand to this good work, or support it with all your heart? I will remind you of a parallel case in the history of the Jews. When Mordecai had charged Esther, the queen, to go in to the king of Persia, to make supplication for the Jews, who, by a certain decree, were condemned on a particular day to universal slaughter; she having objected that whoever, whether man or woman, should come unto the king unsummoned, there was a law of his to put him to death, except such to whom the king should hold out the golden sceptre; but that, as for her, she had not been called to the king these thirty days; Mordecai answered, "think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's

house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this." (Esther iv. 13, 14).

In like manner, do you make any difficulty about forwarding the missionary work among the natives of Africa? Know, that then shall certain enlargement and deliverance arise to them from others; you may not be instrumental in saving them, or delivering them from the power of darkness; but, notwithstanding, the work shall be done.

Let me remind you, also, of another passage, in the fifth chapter of Judges, where, in allusion to the refusal of help which the inhabitants of Meroz had been guilty of to the armies of Jehovah, it is written, "Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord—to the help of the Lord against the mighty." The sin of this people was not an open opposition to the armies of the Lord, but that they were neutral,—they came not to the help of the Lord. Jehovah now asks you for your hearty co-operation with him in his cause. You cannot be neutral. In this case neutrality is treason. Shew yourselves to be a true Church of Christ by your exertions in this good cause, by the warm interest you take in it, by the fervent desire you have for its success. It is not by her articles or homilies alone that the Church of which we are members must shew herself true. By her fruits she shall be known; and amongst the proofs she ought to give of her being a true, living branch of the spiritual vine, one of the most essential is, that of improving her present exalted position in this place, for becoming a light to surrounding nations, and dispensing far and wide the blessings of Christianity, civilisation, and industry,—a consummation which every true son of the Church must heartily desire.

THE SUDDEN DEATH OF A YOUNG MAN AGED ONLY 30.

BY A CONSTANT READER.

W. B. was born of poor but honest and industrious parents, in a small village in the county of L.—, where he was always considered a moral steady young man. About seven years since he married a young woman to whom he was always attached, and with whom he lived very comfortably, wishing only for her society at the close of the day when he had finished his daily labour. But how short-sighted we are! Whilst they were thus promising themselves many years of happiness together, the messenger was sent to him, "the Master is come and calleth for thee." If there be any thing needed to show further how necessary it is to remember our Lord's admonition, "be ye ready, for in an hour when ye think not the Son of Man cometh;" surely this may be brought forward; and may the Lord render it beneficial to careless sinners in showing them that they cannot boast of to-morrow! Up to the period of November, 1837, he had no thought of anything else excepting morality, having no idea that a change of heart was necessary, but depending upon his good works he thought he was sure of Heaven. On the Advent Sunday in that month, he heard our minister preach from Rev. i. 7, the Holy Spirit applied the word to his heart, and he went home deeply impressed with the solemn truths he had heard; conviction fastened upon his mind, and, notwithstanding, (as he told me) he tried to stifle it, he never lost it, and was compelled at last to yield himself up to the service of his God. He was a Nicodemus, afraid of man, and of the sneers of the world; he therefore kept it to himself, and durst not even mention it to his wife, although he carried about with him a heavy burden. Thus he went on about a year and a quarter; but the time was not far off when he was to tell to all around what a Saviour he had found, and to confess him before men. (On Easter Sunday, 1839, it pleased God more parti-

cularly to shine into his mind, so that he again resolved he would confess his Lord and join with a few despised followers of Christ, who met in the next village to receive instruction—still he kept putting it off and never put his design in execution. On Friday, the 5th of April, he met with a neighbouring choir of singers to sing some of Handel's chorusses; little did he think, and little did I think, that this was the last time I should hear him. The last piece he played or sung was "Worthy the Lamb." On the Sabbath evening he was much affected at the following remark:—Perhaps some one of you, my friends, may be in eternity next Sabbath, this may be the last time some of you may hear the Gospel; O then what effect has it had upon your hearts! He thought "what effect has it had upon mine?" the tears rolled down his cheeks although he endeavoured to prevent others from seeing him. On the Monday evening, April 8, he met the same choir in his own village, and at parting again sung "Worthy the Lamb." On the Tuesday he went to his work as usual, when his master came up and said, "William, will you fetch a load of turnips as you are not busy, and the man to whom the work belongs is not at home." He went immediately, called upon his return at his own dwelling and told his wife to have dinner ready as he should be back in a quarter of an hour. He never thought that the next time he went home he should be carried in, but so it was, and laid upon his death bed; how true it is that in the midst of life we are in death! He was unloading the turnips, when something alarmed the horse, it moved forward, the turnips rolled from under his feet, and, although he only fell a short distance, yet the jerk broke his spine; he was immediately taken to his home where his wife was looking out for him, to tell him all was ready, when seeing her husband in that state she fainted and was quite overcome with grief; a doctor was sent for directly, who was obliged to state there was no hope,—he might live a day or two but in his opinion not a week. Upon hearing of the accident I went down, and as soon as he saw me he said, "O, I wanted to see you, I am so glad you are come." I asked if he felt much pain, his answer was, "Only a little when I stir, still I fear I am a good deal hurt, but it is a judgment upon me because I durst not confess Christ before men, but if spared I will have family worship, and I hope I shall be enabled to show that I am one of his children." He then told me what I have before mentioned concerning the sermon and the struggle in his mind. I said, "do not you feel anxious about your wife and children?" "No," he replied, "I remember God has said, he will be a husband to the widow and a father to the fatherless, and I believe him that he will take care of them." I then asked him if he wished to get better. He said "the Lord knows best; if I thought I should go back again to the world I had rather die, and if I live I hope he will enable me to confess him and cleave to him, I only wish to live for the purpose of showing forth his praise; how necessary for us to be always ready, what should I do now if I had not known God before. Thank God I am not afraid to die." I replied, "yes; it was our Lord's command to watch, lest our Master should come and find us careless and sleeping: but why are you not afraid of death? and upon what do you build your hopes for salvation?" "On faith in Christ alone," he replied. I then observed "I should like to pray with you, will it not be too much for you?" "O, no," he said, "I want prayer, I love prayer, many a time have I been benefited by hearing others pray." "Then," said I, give God the glory." "I do, I do," he replied, "now pray if you please." He joined with great earnestness in the petitions, often repeating "Amen." When I arose to come away he looked up at me with his dying eyes, and with a sweet smile said, "You are the best doctor, the other only gives me medicine to cure my body, but you bring me cordials

for my soul; this has done me a deal of good, will you come again?" I replied, "recollect, Jesus Christ is the best physician, I desire to open out his character to you, and I trust you have applied to him that your soul may be saved, and that he would be mercifully pleased to heal the wound of your heart with the balsam of his blood; look to him and he will, I trust, be your support in death and portion through all eternity. I will see you again in a day or two if possible." But before that period he had done with this world; had I known he was so near his end, I would have seen him again, as he often expressed a wish that he could talk with me once more; this I did not know until all was over, or else, however inconvenient, I would have gone. When I wished him good bye, and told him that if spared I hoped he would live to God's glory, and if he died that all would be well; so that if we met no more here, we should praise God together for his wondrous love for ever and ever. "Amen, Amen," he replied. A good woman sat up with him the last night and said, "I think you are very ill, are you happy?" "O yes," he said, looking at her with a smile, "quite, quite happy." "On what are you depending for salvation?" "On Christ, I have faith in Christ, I need not fear." He soon after breathed his last, and is now, I trust, in that kingdom of bliss and happiness where the Lord is his light, and his God is his glory. His death was improved on the following Sabbath week to a large congregation, from Prov. xxvii, 1. His sudden death made a great impression upon those around; may God grant that every sinner may see the necessity of being ready, for the Lord cometh as a thief in the night!

THE CALL TO JONAH.

A Sermon.

BY THE REV. DENIS KELLY, M.A.,
Minister of Trinity Church, St. Bride's.

JONAH v. 6.

"What meanest thou, O sleeper? Arise, call upon thy God."

THESE were the words of the shipmaster to Jonah, and they present to us the strange anomaly of the reckless seaman upbraiding with impiety the prophet of the Lord. Jonah might at that moment have stood on the proudest elevation which a mortal being could occupy—he might have stood as the ambassador of the God of heaven, lifting up his warning voice in the midst of the greatest city upon earth; but here we find him fallen so low—sunk into such an abyss of shame and degradation, (alas! when the *Saint* falls, how deep, how abject is his fall!) fallen so low that the very seamen, the hardy children of the ocean, rebuke his atheistic indifference and insensibility. Each in his hour of need, and amidst the howlings of the tempest, "cried to the god of his country;" but Jonah, the prophet—the legate—the watchman of the Lord, they found asleep! Asleep? What, was it the sleep of the guileless breast—that sleep which "God giveth to his beloved"—to them who repose under the shadow of his wings—the sleep of the believer, knowing that in life or in death he is his? Or was it the sleep of him who was Jonah's great archetype, when he slept amidst the storm and rolling waves on the

lake of Gennesareth—his flesh wearied and spent with toil, the labours of love, the works of active benevolence? Alas! no: Jonah could not at that hour have possessed a conscience void of offence. At that time he was flying in the face of God—disobeying his word—betraying his trust, and he could not have thought of him without dread. He could not have dared to bend the knee to him in prayer without conscience flying like a scorpion in his face. The thought must have haunted him whithersoever he went that he was rebelling against his God, and the cry, "Nineveh! Nineveh! Jonah, the recreant prophet of Nineveh!" must have followed him like a death-wail across the bosom of the waters. Was it then the conflict of his inward feelings which overpowered him, and that nature sunk exhausted under the dreadful struggle? Or, was it, as there is reason to apprehend, that Jonah had succeeded in silencing the remonstrances of conscience? That the victory which many gain over it, and none so effectually as the backslider, was achieved by him; that the strivings of the Spirit were no longer felt, that God was put far away from his thoughts, so that amidst a crew of idolators he should have been known but as an atheist whom they dreaded to have amongst them in this hour of extremity—this we fear was the real cause. It must have been an extreme case that required such a remedy. The means taken to bring him back to the path of obedience, to restore his soul, to revive his first love, justify us in our darkest surmises as to the case of Jonah.

You will at once perceive, my brethren, that it is only by way of accommodation I can practically improve this passage of scripture. Let us then, asking a blessing on the attempt, proceed to spiritualize the remonstrance before us; and make the language of the terrified seaman a vehicle for the most appropriate warning which can be addressed to a congregation, whether there are to be found in it the *careless and ungodly*, the *backsliding*, or the *indolent*.

I look abroad into the world, I behold thousands rushing onward in the broad way which leadeth to destruction; religion is to them, in so far as practical purposes are concerned, a fable; eternity, judgment, heaven, hell, are sounds without almost ideas attached to them. Take an individual, and let his case stand for hundreds; follow that man, the world's votary, who is living in a state that the bible pronounces a state of wrath, on the very brink of a death which, if it overtake him as he now is, will find him unprepared to meet it. Look at that man, in the midst of these awful realities locked up in fancied security, and not a pang, not a mis-

giving, not an apprehension entertained. Or, to take a still more aggravated character, take a case of one whose years must, in the course of nature (as we speak) be few, with broken-down constitution, shattered nerves; nevertheless as eager in the chase of earthly vanities as the youngest, as much intoxicated with the fumes of ambition or the cup of pleasure. Day passes after day, month after month, infirmities grow upon him; the tabernacle is beginning to be taken down; the stakes and the cords and fastenings are loosened; providential dispensations are sent; warnings that one would think might wake the dead—but you will see no change—he is careless still, and unthinking as ever. Now, is Jonah the prophet, sleeping in the midst of the storm, while the gulf yawned to receive him, an inappropriate emblem of such a man? O, is it not passing strange how the mind can so forget itself? how that death which is so near can be thus put out of sight; how judgment which is so near can be thus screened off; God, the God of vengeance against the sinner be so forgotten! How is it that man can slide on in a golden dream to eternity? and whether the denunciations of the law, worse than the roar of the angry elements, are thundered in his ear, or the invitations of the gospel, “whispered in strains as sweet as angels speak,” each alike ineffectual to awake him out of the spirit of deep sleep. How can the drunkard drink his cup, the sensualist indulge his guilty revels, the covetous hoard his gold, the ambitious climb the guilty steep, while the wailings of those who have finished their guilty career are almost within hearing? Can it be that “the god of this world” can thus blind and befool his vassals, make them to hug their chains and laugh at their woes? Can the fearful sentence be so awfully realized in them, “this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes and hear with their ears, and should understand with their hearts, and should be converted, and I should heal them.”

And can such an one be surprised that we should address him in the course of our pulpit invitations, in the language of alarm? What meanest thou, O sleeper? art thou not asleep amidst dangers more threatening than those of the fugitive prophet? The storm of divine vengeance ever rages against the sinner. Where shall thy departed spirit go if God should summon it away—and that he may do this night? Talk you of mercy? Is it the mercy and long-suffering which you have abused now—for how many years? Talk you of the compassion and power of Jesus Christ? Is it the Saviour whom

you have lived all your life in the neglect of, to whom you would appeal in judgment? Is there justice with God? Is there truth with him? Is his word unchangeable? Has God denounced woe against the obstinate and impenitent sinner, and shall he not fulfil the threatening? Has he spoken of a time when he may be called upon but he will not answer; when he may be sought, but he shall not be found? Is all this true? If so, then what will become of you, if you sleep on in that carnal slumber by which you now lie oppressed? Shall it not, must it not end in death? What meanest thou, O sleeper? Arise call upon thy God. The step must be taken—the slumber must be shaken off—you must be up and doing—it is a case of life and death—are you prepared to meet your God? If you said it, would not conscience whisper in your ear ’tis false. Arise! call upon your God. Of yourself we know you can do nothing, because your guilt can only be equalled by your weakness. But the Spirit that said to the dry bones in the valley of vision, “O ye dry bones, hear the word of the Lord,” says to those whose spiritual conduct finds but too just a type in them, “awake thou that sleepest!” Thy power is as nought, thy resolutions of amendment are weak as a rope of sand, thy habits of sin are become a second nature. But the Spirit which has quickened thousands, who lay as dead in trespasses and sins as thou, can raise thee from the “death of sin to the life of righteousness.” The man with the withered hand could not restore it to health. But the Saviour bade him stretch it forth. He made the attempt at his bidding, and in endeavouring to comply he received strength sufficient. Arise and call upon God: and he may send his Spirit of grace and supplication upon thee, and this contrite movement may be the beginning of a day that will never set;—the first step in a process which will be carried on throughout eternity. If now, through his grace, you are awakened from your deep sleep to a sense of your imminent peril, it is with the gracious intention of leading you to the sinner’s eternal refuge, “the Lamb of God who taketh away the sins of the world,” whom to know is life eternal. But if you sleep on till the time of your probation is past (and what security have you for its prolongation?) it will be to rouse you from the intoxicating dreams you now indulge in, to the awful reality of your condition in that world “where the worm dieth not and the fire is not quenched.”

There is another class of persons to whom the warning before us addresses itself with still more pointed application. I speak now of those who once knew the Lord, and who remember the blessedness of knowing him,

but who have fallen from their steadfastness; who by sin have inflicted a deadly wound upon their souls; who, like wretched Cain, have fled from the presence of the Lord and have stifled the remonstrances of an afflicted conscience by plunging into the vortex of worldly care or worldly pleasure; so that the sense of sin, the fear of God, the dread of judgment, all of which were once quick and powerful, are now cold and lifeless things; and all the graces of the soul which once bloomed in early and delightful promise, now hang decayed and withered. The fountains of spiritual thought and feeling seem to be dried up; the faith, once so living and powerful; the confident expectation of things hoped for has degenerated—died away into a nominal assent; the love, once so warm and glowing, has waxed cold; the penitence, once so deep and fervent, is no more; the spirit is gone, and what is left behind? The memory of things that were, but now are no longer; of motives which have lost their power; of principles which have ceased to operate; of hopes which no longer animate, and desires which no longer exist. And you are sleeping, perhaps, as insensible to the perils around you as the prophet Jonah amidst the waves and storms. The bustle, the tumult of earthly cares, the eager chase of earthly vanities intoxicate the mind or fence it round, and render it impervious to serious reflections, so that it cries peace, peace, where there is no peace.

O, brethren, to you, if any such there be before us, we address ourselves with all the urgency of affectionate remonstrance. "What meanest thou, O sleeper? Arise, call upon thy God." There is but a step between thee and God; thy condition is such as makes the angels weep; thou hast cast away that which is better than thousands upon thousands—the precious jewel of your immortal soul. The Spirit which was wooing thee on to heaven, after long and painful strugglings and importunities and strivings, has taken his departure and left thee alone. There is a calm, but it is the calm which goes before the storm; there is ease, but it is the ease which tells that the mortification has begun. O sleeper, awake! To thee, even to thee we say, arise from the dead, and Christ shall give thee light; rend your heart, who knoweth if he will repent and leave a blessing behind him? The blackness of darkness has gathered around thee; but who knoweth but the light may pierce through it, and dart a quickening beam into thy soul? There is the signet of death upon thee; but who knows but Omnipotence may awaken thy soul into life again, quicken thee who art twice dead? Who knows but that the parched wilderness may again put

forth the flowers of faith, and love, and penitence? Thy case is indeed fearful, and enough to make the soul shudder; but O, it may not be too late. Mercy that is infinite, may interpose, and he who pardoned Manasseh, who restored Peter, who recalled the disobedient prophet, may extend his mercy and saving power to thee. And thus may you, fallen as you are, sunk and degraded as you are, be healed. Your soul, like Jonah's, may be restored; and blessed, O blessed for you if it be so; blessed, although the means employed to bring you to the path of life and obedience be as severe as those used to reclaim the disobedient prophet. Blessed for you, if, out of the ruin of your earthly hopes, and out of the bereavement of all the idols which have led you from him, arises your spiritual restoration, so that you are found once more, an humble, penitent, spiritually-minded believer at the foot of the cross! "That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God."

But, my brethren, these words admit of a more extended application than we have as yet assigned to them; they come, in a greater or less degree, pointed to us all. When we remember our high vocation, how near we are to our great account; when we reflect on the awfully momentous consequences which are dependent on this passing hour of probation; when we think of the Master whose steps we are pledged to follow; when we remember that the Christian life is a warfare, and call to mind what vigilance, what activity, what jealous care and circumspection all this requires, and then turn our eyes inwards; O brethren, which of us does not see in these words, that which addresses itself to our own case with pointed application? "What meanest thou, O sleeper? Arise, call upon thy God." Does it not seem to say, "watch and pray, arise and be doing?" Why this spiritual indolence? Why this neglect in the cultivation of your graces? Why these omissions? Why this creeping on in the divine life, instead of pressing forward? Why this shrinking from the battle, instead of taking the fore-front? Why this listening to the enervating strains of the syren voice of pleasure, instead of "enduring hardness" as the good soldier of Jesus Christ? The life of grace in the soul is like a fire that needs constant stirring up; even "pure minds, (writes St. Peter) need to be stirred up by way of remembrance." "I have not written unto you" said the beloved disciple, "because ye know not the truth, but because ye know it." "Watch and pray" said the Redeemer, "lest ye enter into temptation." He saw the storm

gathering, and soon were the sleeping disciples to learn the humbling and bitter lesson of the infirmity of human purpose when grappling with the might of temptation. Ah, yes, it is by such insensible degrees that an enemy steals upon us; it is by such plausible pretences he covers his attacks. There is so much inflammable material within us, "that sin which doth so easily beset us," does so baffle all human resolutions and precautions, nature pleads for indulgence in our hearts with such constraining, such resistless importunity, that except we watch and pray, stand at our post in panoply divine, strong in the Lord, and the power of his might, we must be overcome.

It is, we know, hard to keep awake. A sense of weariness is apt to come on. "The patient continuance in well doing" can only be secured by constant, by daily, by hourly supplies of divine grace. The hands are apt to hang down—the eye of faith to grow languid—the tongue of prayer to falter. It is hard in a world like this to preserve the wakeful posture of mind. It is hard in a world which can so engross the heart, so to live as, "although in it, yet not to be of it." To live under a deep and abiding conviction of its emptiness; and it is hard amidst its conflicting interests, and all the claims which it has upon our attention and solicitude, to sit loose to it, and to remember it is not our home. It is hard to view it as we ought to view it—view it as the traveller views the houses and lands, and groves, and gardens, and waters, which cross his path—seen for a moment, then past and forgotten; it is hard for Christians to feel its sorrows and disappointments, as they ought to be felt by Christians—feel them as the passing stranger feels the inconveniences of his journey brightened in every step by the prospect of home and its endearments. There are not many in this world who can realize the spirit of the apostolic Leighton, and preserve that frame for years, in which a good man might wish to die. O, to be convinced of this, let a man appeal to the records of his daily experience; let him look at his frame of mind when he arose from the bed of slumber and refreshment, and in the calm and silent hours of the morning, before the stir of earthly cares and business began, poured forth his soul to his Creator and Redeemer, in all the intenseness of grateful devotion, meekly kneeling upon his knees; let him think upon the deep conviction of earth's vanities, which he was enabled in that hour to realize, and needful," was inwrought into his soul, and how the thought of death and eternity arose and expanded, in all their awful magnificence, before his view, and filled his mind, to the exclusion of every other; let him reflect

how deeply the conviction of "the one thing how the pleasures, and honours, and riches of the world appeared, in the view of the exceeding weight of glory—lighter than the foam upon the surface of the waters; let him then call to mind the gradual *weakening* of these impressions, as the hours of the day rolled on; how difficult he has found it to maintain, when in contact with the world, that impression, which was, in the morning, so fresh and strong, in the retirement of his closet. He mixes with his fellow men; the world—the great world is the idol before whose shrine thousands, and tens of thousands, are bending in worship. Every thing around him reminds him of the importance of it. The world's interests, the world's cares, the world's pleasures, are the all-engrossing theme; nothing else is thought of. Worldly influence, worldly knowledge, worldly power, are the presiding stars. In the bustle and stir of the public halls, in the eager crowd of the senate, in the despatch of the counting-house—amidst the busy and anxious throng moving onward—amidst the collision and shock of men—all eager in the great chase, all intent on the great object, every brow loaded with earthly care—every eye fixed and brightened with excitement, he catches the infection, and a sort of haziness, or mist, gathers over the awful and sublime pictures of futurity, which he contemplated with such thrilling interest in the morning. Thus has he gradually and almost insensibly caught the spirit which is abroad; the opiate has bewildered even *his* judgment; the emulation and rivalry has excited even *him*. He has felt cares and pleasures beginning to engross his affections, so that what appeared in the morning as nothing—less than nothing, and vanity—he finds himself, ere the lapse of a few hours, gazing upon, in a stupor of mingled interest and wonder. This is, I believe, familiar to most of God's servants, and they who have most experience of the holy exercises we speak of, know best the difficulty of maintaining a spirit of wakefulness. Nevertheless this spirit of wakefulness may be maintained; through divine grace it may be done—"the lights may be kept burning, the loins girded." The soul may be preserved from the illusions which bewilder the millions. The Christian may walk amidst the snares and fascinations of the world unseduced, uncontaminated; he may, through grace, be so elevated in soul—so spiritualized and sanctified in affections, that he can look down with mingled pity and indifference upon the vain cares of men. He may feel, in the inmost core of his heart, the emptiness of human distinctions, and have his mind's eye bent with unaverted glance on the lofty destiny which awaits him—the high

prize of his calling. "His conversation may be in Heaven," there may his heart dwell, there may his affections centre; while the earthly house of his tabernacle is pitched in this world's wilderness. Like the Israelite of old, when commemorating his deliverance from Egypt's chains, he may stand, pilgrim-like, with staff in hand, and sandals on his feet, in the posture of one upon the eve of departure; and his prayer, morning, and at mid-day, and eve, may be "come, Lord, (if it be thy will) come quickly," "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

Is this an imaginary picture? Is it realized? It has been. Where are such to be found? I may not be able to individualize, but I believe the Lord has "his hidden ones;" and such I am sure there are even now to be found within the precincts of this church. My brethren, your conscience needs no hint from me to put the enquiry individually to your hearts, are you of the number? If you be, O then, what thanks and praise should you render to him who hath dealt so lovingly with you? "Bless the Lord, O my soul," will be the spontaneous, unprompted effusion of your heart. "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever." But, if, on the other hand, a glance at your condition serves but to remind you painfully of the distance you fall short of this standard, O let this conviction have its perfect work, let it rouse and animate you to shake off the dull spiritual sloth which now oppresses you, let it quicken your diligence after higher attainments. If you are reposing in the arms of carnal ease and indolence; if dreams of earthly pleasures and interests are floating before your lulled senses, pray God to break the spell, and may his Spirit address you in the word which is omnipotent, which never called in vain: "What meanest thou oh sleeper? Arise, call upon thy God."

MEMOIR OF BISHOP CHASE.

(Continued from page 158.)

BISHOP Chase retired for a time to a beautiful spot of ground, on the river St. Joseph, in the territory of Michigan, from whence he wrote as follows to one of his attached friends in the country:—

Bishop Chase to the Bishop of Sodor and Man.

"*Gilead, Branch County, Michigan*
Territory, June, 1893.

"MY VERY DEAR LORD AND BEST OF FRIENDS,—After resigning the diocese of Ohio, I proceeded westward, preaching every Sunday, and performing divine service, wherever I found persons sufficiently intelligent to say "Amen," to my "giving of thanks," according to the primitive liturgy of our Church. I travelled up the Lake Erie, and across the country to

this beautiful land of Gilead, in the region of St. Joseph's river, which I so named (being the first settler on it) because of the balm which God caused it to afford to my wounded bosom; for, with the little means I had, I was enabled to obtain a sufficient surface to afford, by the labour of myself and my family, a competency, and to have something wherewithal to glorify God in the building up of his Church. The government price of land being one dollar $\frac{25}{100}$ per acre. Eighty acres of the estate thus providentially acquired I dedicate as a glebe for the maintenance of a clergyman in the parish of Gilead, and I am now making all possible preparation for the erection of a church. Never was there a finer soil, better water and timber, nor can the world produce more beautiful scenery, or lands better adapted for immediate fruition. No clearing is required, where, amidst the most majestic trees, there are spaces left of many acres (each from ten to a hundred), where nothing is wanting to the production of a luxuriant crop but to fence and plough the field.

"The country round me, having begun to be settled only about three or four years ago, offers everywhere a wide field for ministerial duty. The extent of my circuit as yet is only eighty miles, visiting the extremities every quarter of a year, and the places within ten or fifteen miles much oftener. I have as yet kept the festivals of Christmas, Easter, and Whitsunday in my own parish at home in Gilead, and have always administered the holy eucharist to my family, and a few faithful and pious neighbours. This I do in a room of my house, rudely fitted up for that purpose. Nothing do we long for more than a decent church; and, small as are our means, yet my children and dear wife join me in full determination to erect one as soon as possible. With this end, having most providentially discovered a mill seat, with the command of a copious water power, not more than a mile and a half from our dwelling, and secured the title to the land on which it is situated, we are now engaged in erecting a saw mill, to prepare the requisite timber, so that, in the course of the coming autumn and spring, we hope to have it in our power to say, that in the collection of materials our church is begun. Having ample soil, and of the best quality, I see no impediment to the establishment of a self-supporting school. A distant relation of mine, who will be admitted to holy orders, by Bishop Griswold, this fall, and will immediately come from the eastern diocese, has expressed his willingness to enter into my plans, and to be my faithful friend and supporter. If you ask why I do not ordain him, I answer, it is my wish (although there is nothing in our canons to forbid it), to avoid everything that may be construed into a semblance of making a division in the Church: not even one episcopal act have I performed since I came to this place. When the time shall arrive in which it may be said that God has lifted up my head, by his blessing on my endeavours to benefit his primitive Church here in the wilderness, then I trust my friends will have cause to rejoice. Till then, here I am, endeavouring by God's grace to be 'patient in tribulation, joyful through hope, and rooted in charity.'

"July 6th.

"But to return to the subject of my present situation and enjoyments. If it be asked how, without a salary of any name or sort, or any income from any fund or patrimony, do I contrive to maintain myself and family of little ones, keep up hospitality to all who, having found out my retreat, still visit me in considerable numbers, and lay by something to build the church of God? I answer, all this is done by labour and economy. We all rise with the sun, are at labour till divine service and breakfast; we then resume our employment till noon, when two hours are spent in dinner, reading, and refreshment; this over, we go to our work again, till the evening shades

no longer permit us the pleasure of pursuing our several tasks. At early candle lighting, we all assemble in the dining-room, offer up our evening sacrifice to God, the Author of all good, and, having once more refreshed the body with supper, and taught the children, we retire to rest, and that is sweet indeed. In this way we have, by the blessing of Heaven on our labour, in one year, and that on a new farm, fenced 260 acres for pasture, and have the following prospects :-

Crops.	No. of Acres.	Bushels per Acre.	Price per Bushel.	Amount in Dollars and Cents.
			<i>dol. cents.</i>	<i>dol. cents.</i>
Wheat.....	40	30	0 25	500 00
Oats.....	20	30	0 25	150 00
Indian Corn.....	15	25	0 25	95 75
Hay Seed.....	10	5	2 00	100 00
Potatoes.....	2	100	0 25	50 00
Buck Wheat.....	4	30	0 25	30 00
				925 75

"The growth of the cattle is supposed to pay for the cutting and making of the wild hay (one hundred tons), and also discharge the debts incurred by the hiring of labourers, in addition to my own family, on the farm, exclusive of the work done on the buildings.

"From the grain and crops above reckoned, I shall have to feed my family, fatten my meat, and feed my stock; this will deduct from the net amount of saved profits more than one-half, and the remainder, whatever it is, will enable me to create means to erect the Church of God, and other buildings for our self-supporting school.

"I have not mentioned our facilities for procuring fresh venison and fish. No table in the vicinity of a city was ever furnished in greater profusion than that of your friend and brother. With our own twine net we have caught, from the bosom of Gilead Lake, from 75 to 100 fish at a draught; and our men can scarcely go through our woodlands—resembling, in the absence of underbrush, and the rich grass which grows beneath, the finest specimens of English parks—without the opportunity of shooting a buck or a fat doe with her fawns. I wish you could see how busy we are, in endeavouring to make all our labours turn to the best account.

"March 23rd, 1834.

"I must here answer the questions you propose to me respecting my means and wishes to employ several persons, known to you and to your friends, accustomed to hard work, who might wish to come to this country. If they are attached, and firmly upon principle attached to our primitive Church, and truly pious in their character, pray send them directly to me, via New York, Albany, up the canals to Buffalo, on Lake Erie, thence in a steam-boat to Detroit, in this territory, thence to the Chlugo road, about 130 miles by land, to Bronson's Prairie, where they will turn off from the south six miles to Gilead. There I will receive them with open arms; and, if they continue to do their duty, I will give them reasonable wages till they can look about them for lands to suit them in the vicinity.

"Thank your dear family for the love they bear towards your Lordship's most faithful and grateful friend and brother,

"PHILANDER CHASE."

From Bishop Chase to Lord Kenyon.

"Gilead, Michigan, April, 1835.

"Your Lordship closes your letter with pious wishes for my health and prosperity. By this I am emboldened to speak something of my affairs, and of the dealings of a kind Providence towards me in relation to the short remaining period of my life; and I know not how to introduce a subject of this nature better than by copying a communication which I received last Monday

from the state of Illinois, bordering 350 miles on the Mississippi river, and nearly 200 miles in breadth, lately made one of the ecclesiastical dioceses.

"Peoria, March 10th, 1835."

"RIGHT REV. AND DEAR SIR,—With very great pleasure I transmit to you the following extract, from the journal of the primary convention of the Protestant Episcopal Church of Illinois, held in this town yesterday. May the great Head of the Church incline your heart to accept our appointment, and to comply as soon as possible with our invitation. We are not able to offer our Bishop any salary.

"I remain, Right Reverend and dear Sir,

"With sincere respect and cordial regard,

"Yours in Christ,

"PALMER DYER.

"The Right. Rev. Philander Chase, D.D."

(COPY.)

"After a long and full discussion of the subject of the following resolution, in which the views of the Convention appeared perfectly to harmonize, it was resolved unanimously,—That this Convention do hereby appoint the Right Rev. Philander Chase, D.D., a Bishop of the Protestant Episcopal Church, in the United States of America, to the Episcopate of Illinois; and that he be, and hereby is invited to remove into the diocese, and to assume episcopal jurisdiction in the same.

"On motion, it was further resolved,—That a certified copy of the preceding resolution be communicated to Bishop Chase, by the Secretary of the Convention.

"The preceding is a true copy from the journal of the Primary Convention of the Protestant Episcopal Church, in the Diocese of Illinois, held in Peoria, on Monday, March 9th, 1835.

"PALMER DYER,

"Secretary to the Convention."

"As the above-mentioned appointment was not in any respect, directly or indirectly, of my own seeking, I view it as purely providential, and thus expressive of the will of God, who once said to Peter 'Feed my sheep, feed my lambs,' and as then the promise of an earthly support was not implied in the command, even so now, the expressed inability of the flock to afford me a salary, ought to be no hindrance to my obedience to the heavenly Saviour's will. I feel a pang, it is true, in giving up my little plans of endeavouring to glorify God in my present contracted sphere, by erecting a school-house, now almost completed, and a church, and by labour and much care endeavouring to maintain my young family without being chargeable to any. Yet what are these in comparison with the vast field of usefulness unfolded to my view in the diocese of Illinois? I must and will go in obedience to my master's call, though I were sure of the greatest need of all earthly comfort. All I regret is my own unworthiness.

"If God permit, I shall set off for Peoria, on the Monday succeeding the second week after Easter. The distance I hear is 390 miles. My family will stay here on the farm until I return in the fall, when I hope they will accompany me thither to reside. If there be no impediment, we have hopes of opening a school to be under my inspection, and taught by the Rev. Samuel Chase. The place, though very recently settled, is, I am told, increasing rapidly in numbers and respectability. Being situated on the Illinois river which empties itself into the Mississippi in the southwest part of the state, the town or village is already visited by steam boats of considerable size, which carry the product of the rich soil to the markets in the south.

The untried scenes before me need renewed grace from above, for this I ask the prayers of my friends in England to our heavenly Father, that he would be

pleased to smile upon me, however unworthy of the least of his mercies.

Your Lordship's most faithful, grateful, and affectionate friend and servant,

"PHILANDER CHASE."

From the same to a Rt. Rev. Prelate in England.

"Gilead, Michigan Territory,
April 21st, 1835.

"MY DEAR BROTHER,—I am now making preparations to go to the farther west in our extensive country. The Rev. S. Chase, his wife, and a young man peculiarly adapted to the useful work of forming and conducting Sunday schools, will accompany me.

"The work before us is, as it respects myself, to visit extensively and minutely my new diocese, the state of Illinois, more than 100 miles in breadth, and more than three times that distance in length. It is a subject of heartfelt gratitude to God, that he hath been pleased to call me once more into an extensive sphere of usefulness, and most devoutly do I pray for his heavenly grace to improve the past by spending the future to his glory.

"While indulging the very cheering and devotional feelings which this aspect of affairs is fitted to inspire, I cannot refrain from expressing to your Lordship the mingled melancholy, which, for wise ends no doubt, is suffered to weigh down my spirits, at the thoughts that I am obliged to leave my dear wife and children here in Gilead. This would not appal me, had I the strength, and youth, and health, which I enjoyed when encountering the same difficulties in Ohio. And, even as it is, my faith in God, I trust, has increased sufficiently to overcome this discouragement. Trusting in this power, relying on his grace, and believing it to be his will, I shall go.

"Is it not possible, I ask myself, that this sudden and unexpected change in my spiritual relation to the church of Christ, has been effected by the prayers and kind intercessions of those who still love me in England? Nothing surely that I have done, either of intrinsic merit or by way of endeavour to raise my head from the obscurity in which God's holy providence had cast me, could have been the cause. Whence then has come the change? God's mercy—God's mercy in Christ Jesus our Lord, by exciting the effectual fervent prayer of the righteous, which availeth much, when offered in faith and love.

"The Romanists are making unusual, and almost unheard-of exertions in Illinois, and Missouri contiguous to that diocese. Of the six hundred missionaries under the garb of the 'priesthood' of Christ who have been within a few months sent over from the Pope to the United States, to aid the cause of that corrupted communion, more than half are to take their stand in and about the city of St. Louis and on the waters of the Mississippi. This great river washes the whole western side of Illinois for more than the distance of three hundred miles. In view of this great impediment and its many evils to the pure Protestant Church what shall I do? In looking up to Him who alone is able to save is my only hope. While there is much reason to fear that the lower part of my new diocese is from the feebleness and tardy exertions of our Church suffered to be preoccupied by Romanists and dissent, yet blessed be God, the settlements now going on may be benefitted by the light and truth, if timely afforded. But to this end we want means; missionaries, holy and devoted labourers; and their daily bread, food convenient for them to keep them at their heavenly work, sowing the seed and fencing it from the ravages of the destroyer.

"The time for our departure from the sweet scenes of Gilead is the Monday after next. We have a very convenient mode of travelling on the road, always good in the Prairie country, and two able horses, and a comfortable and covered, though very modest truck in

which we may not only be sheltered from the rain or sun by day, but from the cold and damps by night, should the distances between houses be so great as to prevent us from reaching a proper inn for entertainment.

"Pray give my best regards to all your dear family, and accept the love and veneration of your faithful friend and brother,

"PHILANDER CHASE."

On the 4th of May, Bishop Chase set off from Gilead in Michigan with Mr. and Mrs. Chase, and a worthy lay reader and Sunday school teacher. Their course was through Indiana to Cheeago on the shores of lake Michigan, thence to Juliet on the Deplain river, where he left his lay reader, thence to Peoria on the Illinois river, to Lewiston, Rushville, Beardston, and Springfield, thence to Jacksonville where he found a neat brick church in building, the only one in the whole diocese, and thence back again to Springfield which was nearly a central point. Here on the 7th of June, Bishop Chase held divine service morning and evening, to which a third service was also added. On the Monday following a parish was organized by the name of St. Paul's Church, Springfield and vicinity, and the necessary legal steps were taken to render it a corporate body. To the parish about forty names were subscribed, and so favourably were all disposed to this measure, that the prevailing sentiment seemed to be that the beauties and excellencies of the Church needed only to be known to be appreciated.

At a meeting on the 19th, it was determined to erect a church, and a subscription was opened. On the following Sunday, divine service was again performed morning and evening; several persons assembled during the evening, for the purpose of receiving more particular instruction in the doctrines of our Church, some of whom wished to be admitted to baptism, others to confirmation, for which purpose divine service was again held by the Bishop on the 28th, when eleven persons were also admitted to the sacrament of the Lord's Supper.

On the following Monday, six gentlemen came forward and pledged themselves for the sum of 2,000 dollars for the erection of a Church, upon condition that the same sum should be raised through the instrumentality of Bishop Chase. Previously to his visit, the services of the episcopal church had never been celebrated in Springfield or its vicinity, the few persons who were attached to the church, deeming themselves too few in number for the liturgies to be performed in their primitive beauty and solemnity, had scarcely numbered their scattered members, and had associated themselves with other religious societies.

While Bishop Chase was closing his visitation at Springfield, he received letters signifying that it was the earnest wish of the best friends of the Church, that instead of at present pursuing his journey in Illinois, he would go in time to the Atlantic States, and attend the approaching Convention of the whole Episcopal Church, which was to meet in August at Philadelphia; with this view he set off alone on the 28th of June, through the trackless prairies, towards Danolke, where he preached on the 2nd of July, thence passing up the Wabash river through William Port to Lafayette, he performed divine service and preached twice on Sunday the 6th, thence he proceeded to Logan's Port, and thence due north through the woods to South Bend on the St. Joseph's river, and thence home to his family in Michigan on the 9th of July. The whole course from Springfield was upwards of 800 miles. His route thence was through Tecumseh, Monroe, and the Lake Erie, Buffalo, Rochester, Utica, Albany, and New York to Philadelphia. His reception at the convention and the harmony which pervaded that venerable body in relation to him and his proceedings in Illinois will appear from the following letters:

Bishop M'Ilvaine to a mutual friend in England.

New York, Sept. 16th, 1835.

"MY DEAR FRIEND,—I have purposely delayed writing to you since my return to my field of labour and anxious care, that I might communicate the result of the proceedings of the General Convention of the church in regard to Bishop Chase. That council has recently terminated its session, and I have the happiness of stating that, Bishop Chase having been called to take the oversight of the new diocese of Illinois, the diocese and its Bishop have been unanimously received into union with the whole church of this country. May the Lord be ever with my venerable brother in the episcopacy in his vast and uncultivated diocese, and grant him in his declining years a spring time of fruitfulness in his work and labour of love.

"Faithfully yours,

"C. P. M'ILVAINE.

"Bishop of Ohio."

From the Rt. Rev. Benjamin Onderdonk, Bishop of New York.

"I regard the recent organization of the diocese of Illinois under the episcopal superintendence of the Rt. Rev. Bishop Chase, as an event highly auspicious to our church in the immense western region of this republic. The exertions however of the few and feeble congregations in that diocese need to be furthered, and the hands of its diocesan strengthened by the aid of more favoured portions of the Church. Whatever application may be made by Bishop Chase or in his name and under his authority, will I hope be favourably and liberally responded to by the members of the members of the diocese of New York.

The Cabinet.

THE SAVIOUR.—The discourses of Jesus have a spirit and tendency which distinguishes them from all others, and especially from the method or instruction prevalent in his own age. We discover in them none of the trifling glosses upon scripture, nor the "old wives' fables" in which the scribes delighted; none of the affected obscurity or the sophistical distinctions common in the Grecian schools of philosophy. No particular stress is laid upon the explanation of doctrinal points, or the interpretation of difficult passages of the Old Testament. We remark everywhere a tranquil familiarity with the highest subjects; a disposition rather to assume and authoritatively to enforce, than to demonstrate the truths he taught. Yet is his manner in the highest degree affectionate. A "spirit of love" no less than a sound mind animates his exhortations as well as his actions; a love which, while directed towards his heavenly Father as its supreme object, embraced all his creatures within its bands. If his first object was to glorify God by "bearing witness to the truth," his second was to render that truth acceptable to his hearers, to convince them that it came from one who perfectly loved them, and was willing and able to do more for their present and eternal welfare than man had ever undertaken. His whole soul appears so possessed with these high purposes as to become insensible to his own glory; prepared in this cause to endure, even to court every extremity of shame and indignity. Our Lord's teaching is also represented as practical; not so much calculated to win admiration, to gratify the intellect and excite the fancy, but directly effectual to supply the actual necessities of man—of man as he exists in every age and in every clime; to make a way for the doctrines he enforced to the hearts as well as to the understandings of his hearers; to represent them vividly to their eyes and ears; to connect them with their domestic usages and daily duties. May the ministers and stewards of his mysteries be enabled more and more

to approximate towards that spirit and method of teaching of which their Lord was a perfect example; may their hearers remember that it is possible, mechanically to acknowledge the truths presented to them in these gospels, without any serious endeavour to view them in their genuine force and bearings; nay, that they may become intellectually masters of the whole subject without allowing it to have a vital influence upon their consciences, their hearts, and their lives. Unless that view of scripture be sought from above, which sanctifies the will while it enlightens the understanding, the philosophical examination of its evidences, or the critical survey of its literary character, will rather be of disservice to our real welfare. Without that safeguard, such inquiries, by multiplying facts and notions of slight and secondary moment, will distract and deter us from the simple reception of the word of God, as the direct communication between our souls and that Power who implanted, and will again require them.—*Light Shining out of Darkness.*

THE CHRISTIAN.—The Christian is a man, and more—an earthly saint—an angel clothed in flesh—the only awful image of his Maker and Redeemer—the abstract of God's church on earth—a model of heaven, made up in clay—the living temple of the Holy Ghost.—*Bishop Hall.*

Poetry.

LAYS OF PALESTINE.

No. VI.

By T. G. NICHOLAS.

(For the Church of England Magazine)

"Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."—Hab. iii., 17.

Though on each sun-lit hill no more
Spread the rich tendrils of the vine,
And though the fig-tree's bloom be o'er
Through the glad vales of Palestine;
A higher, nobler joy be mine,
A ray of that celestial glow
Which centres at the throne divine,
Whence pure unnumber'd pleasures flow.

Though Heaven no kindly influence yield,
Nor genial showers their moisture lend,
Nor the full increase of the field
In Autumn, 'neath the sickle bend;
There is a great unchanging Friend
Who views his own with pitying eyes,
While to his ear their vows ascend
A pure, accepted, sacrifice.

And though the flocks at even-tide
Obey their Shepherd's call no more,
Though drought, and strife, and fear abide
Where peace and plenty smil'd before;
Though ev'ry earthly joy be o'er,
My heart shall still in God rejoice,
His mercy now and evermore
Shall gladly swell my raptur'd voice!

IS ALL WELL?

Yes, all is well, my God, that thou hast done,
From the first hour my pilgrimage begun
Thy love has never changed, nor succours fail'd
When foes without and fears within assail'd.

When my heart rested on some fancied good,
 * If thou the favourite object hast withstood,
 'Twas all in love, that future days might tell,
 Thou in denying hast done all things well.

Now memory glances at the changeful past,
 Surveying how and where my lot was cast;
 In each, in all events thy grace I see,
 And I must justify thy ways to me.

CHRIST A SURE REFUGE.

(For the Church of England Magazine.)

"I am." Exodus, 8, 14.

Art thou weak, afflicted soul?
 I am strong to make thee whole.
 Art thou sick and hast no cure?
 I am thy physician sure.
 Art thou fainting on thy road?
 I am near to bear thy load.
 Art thou hungry, thirsty, poor?
 I am rich to bless thy store.
 Art thou much with grief oppress?
 I am come to give thee rest.
 Art thou weary of thy sin?
 I am peace to thee within.
 I am ready at thy side—
 I am right and left to guide,
 I am Life, and Love, and peace—
 I am Joy, which ne'er shall cease!

A. G.

C. O.

Miscellaneous.

BISHOP WISHART.—George Wishart, Bishop of Edinburgh, was of the family of Logie, in the county of Angus. He first was minister of North Leith, but was deposed by the Covenanters in 1638, for refusing to take the Covenant. The insurgents who were then in possession of the government, discovered that he had corresponded with the royalists, and in consequence they plundered him of all his goods, and imprisoned him in Haddo's-hole. Haddo's-hole, or the thieves' hole, was the nastiest and worst part of the common gaol of Edinburgh, and was so denominated from the circumstance of Sir John Gordon, of Haddo, having been shut up in it for his loyalty to Charles I. Wishart was immured in this loathsome dungeon for seven months, and during all that time was only allowed once to change his linen. While in Haddo's-hole he ran some risk of being devoured by rats, the marks of whose voracity he bore on his face to the grave. On his discharge from this abominable place, he went abroad with the Marquis of Montrose. After the fall of that illustrious nobleman, he became chaplain to the Queen of Bohemia, sister to Charles I., and in that capacity accompanied his royal mistress into England in 1660, to visit her nephew after his happy restoration. He was presented to the church and rectory of Newcastle-on-Tyne, where he lived much respected. On the restoration of the Church of Scotland, he was preferred to the see of Edinburgh, as a reward for his loyalty and former sufferings. He was consecrated at St. Andrews, and held the see of Edinburgh till his death in 1671. He was buried in the Chapel Royal, Holyrood, where an elegant monument was erected to his memory. He was a man of true religion and piety; and never forgot his own sufferings in Haddo's-hole; but felt for those who inhabited that abode of wretchedness and misery. In pursuance of this charitable sympathy it was his daily practice to

send provisions from his own kitchen, all the time he sat Bishop in Edinburgh, to the prisoners. In particular, he nearly killed the west-end Whigs, taken at Pentland, with over-repletion. Burnet himself admits that the prisoners were in greater danger from full feeding than they had been during their short campaign. He wrote the history of the war in Scotland under the great Montrose, a book to which all historians are indebted for the true history of that period.—*Stephen's Life of Archbishop Sharp (of St. Andrews)*

RELIGION IN AMERICA.—In the United States, the variety of sects, the continual splitting and breaking up of those sects, and their occasional violent altercations, have all proved most injurious to society, and to the cause of religion itself. Indeed, religion in the States may be said to have been a source of continual discord, and the unhinging of society, instead of that peace and good-will inculcated by our Divine Legislator. It is the division of the Protestant Church which has occasioned its weakness in this country, and will probably eventually occasion, if not its total subversion, at all events its subversion in the western hemisphere of America. At present Massachusetts, and the smaller eastern States, are the strong-hold of religion and morality; as you proceed from them farther south or west, so does the influence of the clergy decrease, until it is totally lost in the wild states of Missouri and Arkansas. With the exception of certain cases to be found in western Virginia, Kentucky, and Ohio, the whole of the States to the westward of the Alleghany Mountains, comprising more than two-thirds of America, may be said to be either in a state of neglect or darkness, or professing the Catholic religion. If the Protestant cause is growing weaker every day from disunion and indifference, there is one creed which is as rapidly gaining strength—I refer to the Catholic Church, which is silently but surely advancing. Its great field is in the west, where, in some states, almost all are Catholics, or from neglect and ignorance altogether indifferent as to religion. The Catholic priests are diligent, and make a large number of converts every year, and the Catholic population is added to by the number of Irish and German emigrants to the West, who are almost all of them of the Catholic persuasion. Although it is not forty years since the first Roman Catholic see was created, there is now in the United States a Catholic population of 800,000 souls under the government of the Pope, an archbishop, twelve bishops, and 433 priests. The number of churches is 401; mass-houses about 300; colleges, ten; seminaries for young men nine; theological seminaries five; novitiates for Jesuits, monasteries and convents, with academies attached, thirty-one; seminaries for young ladies, thirty; schools of the Sisters of Charity, twenty-nine; an academy for coloured girls at Baltimore; a female infant school, and seven Catholic newspapers.—*Captain Marryat's Diary in America.*

RELIGIOUS DESIRES.—None ever thirst after God and righteousness, but those who in some measure already enjoy the one, and possess the other.—*Thomas à Kempis.*

NOTICE TO CORRESPONDENTS.

A communication, post-mark Westminster, has been forwarded to us by a clergyman near London, to whom, by name, it had most improperly been addressed. We cannot notice anything not directed to the Editors, at the Publishers.

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON THE CHOICE OF BOOKS, AND THE STUDY OF THE SCRIPTURES.

BY THE REV. ELLIS B. WERE, M.A.

Vicar of Chipping Norton, Oxfordshire.

JUDGING from the multitude of books and readers, that we see on every side, we may reasonably conclude, that never were so many readers to be found, as at present, and never were so many books written and published. The press literally teems with books; it pours forth volume after volume, with unexampled fecundity: and perhaps more works emanate from the prolific brains of the present generation, in one year, than were conceived by our sober forefathers in at least fifty years. The fact is, every one now seems to write; and not content with writing, every one seems also to print.

Scribimus indocti, doctique poemata passim.

I have often thought how useful it would be to the young, to have a kind of bibliographical Mentor, to guide their devious steps, and direct their conflicting choice, amidst the intricate maze of quartos, octavos, and duodecimos, which, arrayed in imposing garbs, every where meet their eye, and court their attention. For, to say nothing of foolish, fanciful, or demoralizing works, how necessary is it to reject multitudes, even of a good and useful character.

So many works are now written on the same subject, with perhaps a slight difference in the title, or the mode of treatment, that we may waste pounds and months on a library of books, in acquiring that knowledge, which we might more speedily and cheaply have acquired, by the perusal of one well-selected volume. This remark is equally applicable to theological works, as to those of a secular and scientific kind. Innumerable volumes on

religious subjects, are daily issuing from the press, which contain every imaginable variety and shade of doctrine and sentiment. Some of them are most useful and edifying; others are flimsy and superficial. Some contain the marrow of ancient standard divinity, some contain the fruits of original thought and labour: whilst others are nothing more than old works revived, and adapted to the tastes and habits of the age; new editions, in fact, of old works, with the title-page omitted, and the phraseology pruned and polished according to the present fashion. In such a theological labyrinth, how desirable would it be to have a clue, by which to shape our course, so as to arrive by the best and nearest path, at the great object of pursuit—the knowledge of divine truth. Indeed, without some such clue, we are in danger of losing our time, and of running into all kinds of error and contradiction. Now we read a book charged with the dogmas of a particular party, and are convinced by it. By-and-bye, we light on another book of opposite tenets; and between the two we are suspended and bewildered.

We may be told that this is the price always to be paid for knowledge; and that it can be acquired in no other way.

I reply, that in the case of adults, who have read and reflected, and whose minds are tolerably matured, this kind of promiscuous reading may do no harm, though rarely. I think, does it do much good. But, in the case of young persons, whose opinions are not yet formed, and who are anxiously seeking after truth, it is of great service to put them in the best and plainest way of acquiring it, and, as far as possible, to keep from them every thing perplexing and contradictory. We may be told that, without reading

both sides of a question, it is almost impossible to decide upon it. I do not, however, condemn such reading; I only advocate a judicious selection of books on the subject, and recommend that they should be placed in the hands of the reader at convenient and fitting seasons.

For instance, it might be proper for the young divine to make himself acquainted with the arguments of infidels, against our holy religion; but it would not be judicious to set him on that task before he had well studied the evidences in favour of Christianity.

Moreover, there is reason to apprehend that much time is frequently devoted to the works of men, which ought to be employed upon the word of God.

And every Christian knows by experience, that a close and perpetual perusal of secular, and even of theological works, has the melancholy effect of producing an alienation and distaste to the study of the sacred volume. But the bible should be the Christian's textbook, and, in one sense, his library; he should be comparatively a man "*unius libri*," and should jealously guard against the influence of any literary charms, which may weaken his affection for the sacred oracles of God. There is a repose, a purity, a brightness and sublimity in the holy scriptures, which are not congenial with the earthly and polluted mind of man; and it flies from them, as the bird of night from the beams of the noontide sun. For alas! "men love darkness rather than light, because their deeds are evil; and they will not come to the light, lest their deeds should be reprov'd."

And this sad characteristic, or infection, of our fallen nature remains, like other corruptions, even in the breasts of the regenerate—weakened and subdued indeed, but still existing; it still stirs and breathes, though bleeding at every pore; and if the Christian does not vigilantly keep under his prostrate foe, if he does not pierce him through and through, with the sword of the Spirit, that foe will revive—will recover his former strength, and again struggle with him for the mastery. Yes, so strong and deeply rooted is our natural aversion to spiritual things, that, though the Christian may, at one time, feel a sacred pleasure in the perusal of the scriptures, and be able to exclaim with the psalmist, "Oh! how love I thy law; it is my meditation all the day;" yet, at another time, if he neglects the perusal of them, and indulges too much in promiscuous and secular reading, he will find a gradual decay of his spiritual taste, and a growing disinclination to spiritual studies. He may grieve and wonder at the change, yet so it is; his understanding and experience may combine to prove the incom-

parable excellence of the scriptures, and the unparalleled guilt and folly of neglecting them, and yet, sad to say! he feels his heart and affections secretly recoil from holy communion with them. This feeling has been a source of inexpressible anguish to many a pious Christian. Indeed, to be able to perceive the moral worth and beauty of the eternal word, and yet to be incapable of loving and embracing it, may possibly be one of the keenest punishments to be endured hereafter, by lost souls. Compared with such, the fate of the fabled Tantalus, were blest—were enviable!

If the Christian would shun this evil, and be spared these painful feelings, he must habitually search the scriptures; he must imbue his mind with their spiritual truths; he must cherish a pure and sanctified taste, and restrain his desires and affections from running too freely after the charms and allurements of mere secular literature.

This latter is a snare, into which persons of taste and education frequently fall—to the melancholy detriment of their piety and peace of mind! If ever it was necessary to guard against this temptation, and to exercise prudence and caution in the selection of books, it is at the present time, when every day gives birth to so many attractive volumes, whose merits are infinitely diversified; and when, consequently, it becomes so difficult to separate the wheat from the chaff—the precious from the vile. We should ever remember, that, as we shall have to give account hereafter of every idle word that we speak, so we shall have to do the same respecting every idle book that we read. It is the interest, therefore, as well as the duty of the Christian, so to employ the time, talents, and opportunities which God has given him, that he may be able to render that account with joy, and not with grief. And, doubtless, he will not be the least approved of by his divine master, who has spent most time in the school of Christ; who has acquired most of the mind and of the truth that are in him; and who has been most diligent in the study of that sacred book, which alone can make us wise unto salvation.

A SERMON BY A WALDENSIAN PASTOR.

THE following sermon, by a Waldensian pastor, derives considerable interest from the place and circumstances which produced it; and it is hoped that a few introductory observations will serve to correct the erroneous notions which too often confound the Vaudois, or Waldenses of Piedmont, with the Vaudois, or people of the Pays de Vaud in Switzerland.

At this particular crisis, when the Protestants on the continent, and particularly those of Switzerland, are putting their Churches in jeopardy by the theo-

logical doctrines which they profess; it is of no small importance to exhibit the little Church of the valleys of Piedmont in its true character and locality. It is an Italian, and not a Swiss Protestant community; it has a liturgy of its own; it is an established Church; it is not a voluntary, but an endowed Church, although the poorest of the poor; and there is yet one more mark to distinguish it from that of a similar name in Switzerland. At the last synod held at Lausanne by the Vaudois pastors of the Pays de Vaud, confessions of faith were declared to be inconsistent with Christian liberty. At the synod of the Waldensian Church of the Vaudois of Piedmont, held in April 1839 at La Tour, the articles of faith, called the Confession of 1655, (because it was published in that dreadful year of persecution, as the basis of faith on which the Waldensian Church had rested for ages past,) were formally recognised as the rule of public instruction and worship. One of its articles is to this effect—"That there are two natures in Jesus Christ, viz. divine and human, truly united in one and the same person, without confusion, separation, division, or alteration; and that Jesus Christ is very God and very man." It was declared also in the synod of April last, that candidates for orders cannot be admitted to the sacred functions until they have signed that confession, and publicly avowed that they will adhere to it in their preaching and teaching.

Such is the Waldensian Church of the mountains of Piedmont. During three or four months in the summer, many of the inhabitants of the Alpine villages drive their flocks and herds to the rich pasturages near the summits of the mountains, and dwell for the time in *châlets*, or log-houses, at a considerable distance from their homes. To these remote spots the Waldensian shepherds and herdsmen are frequently followed by their pastors; and a congregation is collected on the green turf, in the midst of one of nature's grandest amphitheatres. The preacher places himself under the shade of a rock, upon a platform of the living granite, and there addresses his hearers upon some sacred topic; to which the scene and the associations of the present, the past, and the future, secure a degree of heart-stirring attention, which is more easily imagined than described.

I was present at one of these sublime services. The spot selected for the sermon was an Alp on the Col de la Croix, one of the frontier ridges of France and Italy, and very near the pass which leads from Val Lucerne in Piedmont to Val Queiras in Dauphiné. Monte Viso, and its bright pinnacle of snow, soared above the mountain-sanctuary; and the plains of the Po might be seen from the stupendous rocks which overhung it.

At nine o'clock in the morning, a shepherd blew a "blast both loud and long" with a large conch-shell; others, from the surrounding heights, did the same; and the summons was repeated at intervals for more than an hour. It had been announced, for several days previously, that the moderator of the Vaudois Church would preach on this occasion; and people were seen approaching from all directions. Many French Protestants crossed the border to hear the Italian pastor. But a storm of wind and rain interrupted the picturesque and holy gathering; and it was not possible

to hold the convocation under the canopy of heaven—it was therefore assembled in a large granary. The solemnity commenced with prayers from the Waldensian liturgy; and never did I witness more devotion while the voice of supplication and praise arose from the minister's lips, or a more listening congregation during the delivery of the sermon.

The preacher gave me his sermon, which was in French—the language in which the Vaudois of Piedmont receive all their instruction, because Bibles and Protestant books are not permitted to be circulated in Italian; and the copy, which is now offered to the reader, is a literal translation of the original.

W. S. GILLY.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"—*Isaiah*, lli. 7.

THE connexion between the subject of these words, and our present circumstances and place of meeting, is most striking. We are now assembled upon these mountains, where every thing speaks to us of the greatness, the majesty, and the power of the Almighty, to offer unto him our tribute of adoration and thanksgiving. On these mountains the ministers of his word bring good tidings, and publish peace to his people, and address them in the words of consolation and joy—"Thy God reigneth." This was the prophet's announcement; this it was that filled his soul with the most lively emotions, and constrained him to cry out, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

What subject can be more calculated than this to quicken our devotion and love, and to inspire us with those religious feelings by which only we can lay hold on the grand and important truths to which the prophet directs us, and partake of the divine influence by which he was animated?

In order to attain this end, we will consider, first, the true meaning of the words of my text; secondly, we will endeavour to analyse the feelings of the prophet; and we will conclude by drawing some practical instruction from them.

O sovereign Ruler of the universe; great Being, of whom heaven is the throne, and earth the footstool; thou who fillest all things with thy presence, and from whom no secrets are hid; look down from the throne of thy majesty upon this portion of thy children now assembled to meditate on thine infinite mercies, and to seek the things that belong unto their peace. Believing that thou dwellest not only in temples made with hands, we now humble ourselves before thee, and publish thy praises amidst the works of thy creation, in the glorious temple which thou hast formed for thyself. Accept, O Lord, our offering of prayer and praise; supply whatsoever is imperfect in us; be with him who speaks, and with those who hear; that with one accord we may make the echoes of these mountains to repeat, "The Lord reigneth; let the inhabitants of the earth rejoice, for he hath redeemed Jacob; he will not cast off his people, neither will he forsake his inheritance. Amen."

"O, how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth!" It must be evident to every one that the expression, "how beautiful are the feet of him that bringeth good tidings!" is employed by the prophet in a figurative sense only, in the glowing style of Oriental writing; and by it may be understood the messenger himself, or the tidings which he announced. It must be evident also, if we consider the power accompanying these words, the inspired fervour of the prophet, and the tenor of the whole chapter from which the text is

taken, that they relate to some great deliverance to be worked out by the Almighty.

Interpreters differ as to the nature of the deliverance alluded to. Some think that the words of the text refer only to the return of the Jews from captivity; others, to the release of mankind from spiritual bondage; and others, again, imagine that they point to both these objects. Let us examine these different opinions. First, that of persons who look only to a temporal deliverance. Although in the time of the prophet Isaiah the Jews were in the full enjoyment of their freedom, yet the Almighty had at different times threatened to punish their hardness of heart and frequent departure from his ways. Isaiah had already made known to them the decree of the Lord, that the days were coming when they should be dispersed among all nations, when they should wear the yoke of strangers, and be led into captivity. Already did the inspired prophet foresee the days of tribulation which the anger of the Lord was preparing for his people; when his terrible threats should be accomplished, in the time of Zedekiah. According to these interpreters, then, the words of the text were intended to support the Jews under this severe trial, by giving them the hope that God would at length break their bonds, and permit them to rebuild the walls of Jerusalem; and the prophet's rejoicing was for the time when Cyrus would restore liberty to the captives, and throw open for them the gates of haughty Babylon. Such a gracious deliverance was indeed calculated to call forth the most lively expressions of joy and gratitude in the hearts of those who wept by Babel's stream, and bewailed in such touching language the bitterness of their captivity and exile from Jerusalem. "By the waters of Babylon we sat down, and wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof: for there they that carried us away captive required of us a song, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?" (Ps. cxxxvii. 1-4). If such was the grief of their captivity, how great must have been the joy of their deliverance and return! But, however great it might be, it was still only of a temporal nature, and limited to one nation. Is it therefore probable, that a man inspired by the Holy Ghost, and whose exhortations tended peculiarly to fix the attention of his fellow-creatures on the interests of eternity, would have celebrated in the most exalted strain, and with all the fervour of one understanding "the secret of the Lord," an event as circumscribed in its duration as it was to be limited in its object? Besides, if this deliverance is to be understood as relating only to the return of the Jews from captivity, how can we reconcile such an interpretation with other parts of the same prophecy, wherein it is declared that the benefit shall be common to all people? "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God" (Isa. lii. 10); that is, all nations of the earth shall be made partakers of this promised salvation. It is clear, therefore, that the passage does not refer exclusively to the return of the Jews from the Babylonian captivity.

But can we then adopt the opinion of those who consider it as relating *only* to the deliverance from the bondage of sin and eternal death, purchased for man by the advent of the Messiah? Undoubtedly the whole of the prophecy, and the animated and glowing language of the prophet, may seem to justify this interpretation. An extraordinary event is predicted, in which not one nation only, but the whole world, is concerned, and which can only be the coming of the Saviour, and promulgation of the Gospel. But while we acknowledge the universality of this promised deliverance, we find other passages in the same prophecy which seem to limit it, in part at least, to one particular nation such as the words, "Depart ye, depart ye,

go ye out of Babylon; touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of the Lord" (Isa. lii. 11). In order to get rid of this difficulty, and to discover the true sense of the passage, we must take into consideration that much of the Jewish history was typical of the spiritual history of mankind. Thus, their captivity, the just punishment of their hardness of heart and perseverance in iniquity, was emblematic of man's condition in consequence of sin; and so, also, the deliverance mercifully granted to them was a type of that which Jesus Christ has provided for the whole world.

And now, my brethren, it will be easy for us to follow the prophet's meaning. Looking into futurity, he sees, on one hand, the guilty people of the Lord bowed under the yoke of bondage; and on the other, the compassions of the God of Israel again exercised towards them, by disposing the heart of their ruler to restore them to freedom. His soul kindles at the sight, after having announced the threatened chastisement, and he hastens to furnish the unhappy people with consolation against the day of trial, by unfolding before them the wonders of their deliverance. Then, connecting this event with a similar one of a more general nature, and seeing in the return of the Jews a type of the salvation of the world by Jesus Christ, a divine fervour took possession of his soul, his whole being was exalted by the subject, the Spirit of the Lord God was upon him, "to proclaim the acceptable year of the Lord, and the day of vengeance of our God," Isaiah lxi. 2.

The words of my text, then, point to a twofold deliverance; first, to that of the Jews from captivity; secondly, and principally, to that purchased for us by the sufferings and death of the Son of God. I say, principally to the deliverance purchased for us by the sufferings and death of Jesus Christ; because the benefits of which the prophet speaks belong only to the Gospel-dispensation, and to it St. Paul, in his epistle to the Romans, applies the words of my text, "How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!" (Rom. x. 15). The thick veil which hides the future from the rest of the world was withdrawn from the prophet's eyes, and the Holy Spirit revealed to him the merciful designs of the Almighty, and enabled him to look into the time when the Sun of Righteousness should arise with healing on his wings. He beheld the only begotten Son of the Father lay aside his glory, and take upon him the form of a servant, that he might bring the good tidings of salvation to man, and publish on Mount Zion the mercies of the God of Israel; that the terrors of the troubled conscience might be calmed; that the justice of God might be satisfied, and man be reconciled to his heavenly Father by the one great sacrifice of himself. Isaiah beheld the heroes of the Gospel crossing mountain and valley, sea and land, to proclaim the glad tidings, to publish the peace of the Lord, and to say unto the whole earth, "Thy God reigneth." That God whom you have forgotten, the wonder-working God, the Creator of the universe, he it is who cometh to save and to redeem his people. Well, then, might the prophet exclaim, "O, how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!"

I now come to the second part of my subject, and will endeavour to analyse the feelings of the prophet upon this occasion. And O, that we were able fully to realise these feelings of his, and to comprehend with him "what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge!" (Ephes. iii. 18, 19).

The words of my text are evidently the expression of a heart overflowing with the most pure and exalted sentiments; we see in them the effects produced on the prophet's soul by the promised salvation revealed to him.

First, a profound feeling of admiration, caused by a clear perception of God's infinite majesty and perfections, contrasted with man's weakness and insufficiency. He sees, on the one hand, man, a sinful fallen creature, a rebel against his Maker, trusting in the vanity of his own devices, and walking after his own lusts. On the other hand, him whose name is "The Lord of hosts, glorious in holiness;" who, instead of crushing the sinner with the thunders of his wrath, himself provides a ransom—a Victim who should bear the penalty of man's transgression, and rescue the sinner by satisfying divine justice. God gave his only begotten Son, who was with him in the beginning, him in whom his soul delighted, to be a ransom for sin, to be made a curse for man. Who is not lost in admiration, when he contemplates the boundless ocean of His love? Who will not exclaim with David, "Lord, what is man, that thou art mindful of him, or the son of man, that thou visitest him?" (Ps. viii. 4). What, then, may we not imagine the prophet to have felt, when, through the dim vista of futurity, he beheld, as in the brightness of noon-day, the chain of events by which the sovereign wisdom of the Almighty would produce this blessed result! With what admiration he would contemplate the wonders of this salvation! As if dazzled by the splendour of divine love, he turns from the inexhaustible fountain of mercy to the depositaries of the treasure of grace—the messengers of the glad tidings, and he exclaims, in the accent of praise and gladness, "How beautiful are the feet of him that bringeth good tidings, that publisheth peace!"

But the joy of the prophet was not such as the children of this world feel on hearing of some individual private good which is to befall them,—a fleeting pleasure, in which the soul has no share. The joy of which I speak is of a different kind; it is the heart-felt joy which the Christian feels in the promotion of the welfare of mankind. Such was the joy of the pious Simeon, when, led by the Spirit into the temple, he took the child Jesus in his arms, and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation" (Luke ii. 29, 30). Such was the joy of Anna, when she saw Jesus in the temple, and "gave thanks unto the Lord, and spake of him to all them that looked for redemption in Jerusalem" (Luke, ii. 38). And this was the feeling of the prophet, enlightened by the Holy Spirit; he saw the thick darkness which covered the earth dispelled before that divine light, which "lighteneth every man that cometh into the world." He saw man restored to his first estate, reconciled to the Father of mercy by the blood of the Holy One and the Just; he saw all the precious benefits, temporal and eternal, conferred upon the children of Adam by the preaching of the Gospel; and filled with heavenly joy, he exclaimed, "O, how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace!" Faithful interpreter of the Almighty's will, he thus already shared in the glorious redemption which, after the lapse of centuries, the Saviour vouchsafed to his people. His soul, inspired by the glorious things he looked upon, breaks out into the song of praise and thankfulness. Gratitude pervades the whole of the prophet's words; and it is the last feeling to which I shall direct your attention.

If the heart be filled with admiration and joy, how can it be insensible to emotions of gratitude? This sentiment is the natural effect of the others. Gratitude is the language of the heart; and does not the whole soul of the prophet speak in his words? What language can be more touching, more appropriate, and better calculated to express the most lively and sincere thankfulness than that which he employs—"How beautiful are the feet of him that bringeth good tidings, that publisheth peace!" Is it not as if we heard him say, "O adorable Providence, my heart overflows with gratitude, when I contemplate the merciful scheme

of man's redemption, planned by thine unsearchable wisdom, even at this hour, and to be executed hereafter, according to thy will, and at thine own appointed time. Words cannot praise thee; but I will for ever celebrate thine infinite mercy in hymns of praise and thanksgiving: 'O, how beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace,—that saith unto Zion, Thy God reigneth!'"

We must now revert to our own case, and endeavour to derive some practical instruction from what I have been saying.

First.—My brethren, if such were the feelings of the prophet in considering only prospectively the wonders of salvation, what should ours be, who see the accomplishment of the glorious work—who are the witnesses and the objects of the blessed effects of the preaching of the Gospel? Alas, without this Gospel of grace,—without these glad tidings of salvation, what would become of us? Look around on those for whom the Gospel-day hath never dawned. What doubts and uncertainty and error surround them! Ignorant of God their Creator—ignorant of themselves—strangers to the covenant of promise—they live without hope and without God in the world. And this would be our case, if the Lord had not had compassion on us,—if he had not sent us first apostles, then preachers, to bring us the good tidings, and to publish peace upon these mountains.

Christians, inhabitants of the mountains, to whom the Saviour this day sends the glad tidings of his word, receive this Gospel—this doctrine of salvation—with joy and gratitude. To this the prophet invites you in the words of the text,—“Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem” (Isaiah, lii. 9). To this the shepherds of Bethlehem invite you. After they had heard the good tidings from the chorus of the heavenly host, and were assured of the truth of these things, “they returned glorifying and praising God.” Join, then, your praises with those of the shepherds of Bethlehem and the heavenly host; let your voices mingle in the holy concert, and sing with them, “Glory to God in the highest, and on earth peace, good will towards men” (Luke, i. 14). Inasmuch as the design of the Almighty in sending the Gospel of salvation, was to deliver men from the bondage of sin, and to make them “an holy nation, a spiritual priesthood, a peculiar people, zealous of good works” (Tit. ii. 14),—may you, by fulfilling his will, testify your grateful sense of the mercies vouchsafed unto you. “Depart ye, depart ye,—go ye out from Babylon, touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord.” This was the prophet's exhortation to the Jews, when he looked forward to the time of their deliverance from captivity; and such is our exhortation to you. Touch not the unclean thing, my brethren; renounce the corruption of the world, and the lusts of the flesh. Have no fellowship with the unfruitful works of darkness. “Be ye clean that bear the vessels of the Lord.” Sanctify your hearts and your conduct, you whom God hath chosen to be earthly vessels containing the heavenly treasure of his word—to be holy temples of the Holy Spirit. Purify yourselves; serve God in holiness and righteousness, doing those things that are well pleasing in his sight, through the grace given unto you by Jesus Christ. It is true (and I thank God that it is so), that living in these mountains, far from the strife of the world, you are less exposed than many others to make shipwreck of your faith, through the temptations to immorality and vice. All that surrounds you tends to remind you of the power of God, who is “glorious in holiness, doing wonders;” and this is in some respects your safeguard. But do not deceive yourselves by presuming too much on these precious privileges. The world's

impoisoned breath may reach you here; hatred, dissensions, quarrels, and jealousies, exist on these mountains; immorality of many kinds, which might seem to be excluded, is to be found here. Watch, then, and pray, that these things may be kept from your hearts. Improve the blessings you enjoy; the light of the Gospel shines around you. Walk as children of the light. Let that charity which is the bond of perfectness reign amongst you; let it be manifested in acts of kindness and forbearance and mutual assistance; and may all the heavenly dispositions, of which our divine Saviour was the model, shine brightly forth in you. Thus, and thus only, can you testify your attachment to the doctrine of salvation which is preached unto you; and then God will bless you in this life, by shedding abroad his peace in your hearts; and, this life ended, he will receive you into the heavenly Jerusalem, there to realise the glorious promises held forth by the Gospel.

O Lord God of Israel, from whom cometh every good and every perfect gift, produce and keep alive these good resolutions in the hearts of thy faithful people. To the inestimable benefit of hearing the good tidings of salvation, add also the gracious assistance of thy Holy Spirit, that they may live according to thy will, and walk worthy of the vocation wherewith they are called. Lord, bless them in their persons and in their undertakings; be to them a strong tower and a defence against the enemies of their salvation. Lord, bless this congregation, and each member of it. Lord, save thy people, and bless thine inheritance. Amen.

THE SERVICES OF THE CHURCH.

NO. III.

"Understandest thou what thou readest?"

THE ABSOLUTION.—THE LORD'S PRAYER.

THE word Absolution is derived from the Latin word *absolve*, which in its primitive signification is to loose, or untie; Absolution, or Remission of Sins, being an act similar to that of loosing a chain, or untying a cord, with which a person or thing is tied and bound. The doctrine of Absolution, as it is delivered in the sacred records of the New Testament, and the writings of the primitive fathers, is a subject of difficult elucidation; and to treat of it at large would lead into a wide field of dissertation. The present remarks will, therefore, be confined to that particular form of Absolution, which occurs in the order for daily prayer. The propriety of introducing the Absolution in this part of our daily service is acknowledged without reserve by Calvin, whose immense learning and extraordinary abilities no one will dispute. This distinguished instrument of the Reformation, who was not remarkable for his partiality to the Reform made in England, (for he says of the English liturgy, meaning Edward's, that it contains some "impertinencies not absolutely intolerable") delivers here the opinion of his colleagues, as well as his own: "We are every one of us," says Calvin, "ready to admit that a general confession, to subjoin some signal promise, which may excite hope of pardon and reconciliation, is a very useful and beneficial practice. And, from the very beginning, I was desirous of adopting this method, but I yielded too easily to the apprehensions of others." This Absolution is an act of authority, by virtue of a "power and commandment of God to his ministers," as it is expressed in the prefatory part of the Absolution in the Prayer Book. There is some meaning, undoubtedly, in those words of Christ, "Whosoever sins ye remit, they are remitted," words which are spoken, as an essential part of his commission to every presbyter of the English Church at the time that he is ordained such. The qualifications being brought by the recipient, namely, "true repentance" and "an unfeigned belief of God's holy Gospel," this Absolution is as effectual as if God did pronounce it from heaven. The Confessions of Bohemia and Saxony testify to this

point, and also the Augustan Confession. Gregory the Great, Augustine, and Cyprian, and antiquity generally, say the same: so does our Church in many places, particularly in the form of Absolution for the sick: but above all, holy Scripture is clear. No danger can arise from the doctrine of priestly Absolution, so long as we bear in mind that it is "conditional." The Minister in the Anglican Church does not pretend to hold in his mortal hands the power of pardoning sin: he only declares "that God forgiveth iniquity, transgression, and sin;" and yet this declaration has in it something more than the same truth would have, proclaimed by one who was not ministerially entrusted with the message. It would be equally true in the lips of any one else; but it would not be equally a message immediately sent from God, to the people in whose ears it was spoken. If a king should pardon certain rebellious subjects in his realm, and some persons, not members of the council at which the pardon was resolved upon, but hearing of the resolution, should go into the town or house where the offenders were, and tell them that the Sovereign had just pardoned them, it would be a true report, but it would not be an authoritative announcement; it never could be treated as such, until the king's messenger should bring the happy news. 1. The former part of the Absolution declares God's *unwillingness that the wicked should perish in their sins*. So the prophet Ezekiel (xxxiii. 11) speaks: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his ways, and live." "Why will ye die, O house of Israel? for I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye" (Ezek. xviii. 23, 31, 32). And the apostle Paul declares that "God will have all men to be saved, and to come into the knowledge of the truth." 2. *The commission entrusted to ministers to declare this truth, authoritatively*, is next mentioned. "Repentance and remission of sins to be preached in Christ's name" (Luke, xxiv. 47); this was the message with which the apostles were charged, and in execution of the same, the ministers of religion, lawfully called to the work, as ambassadors for Christ, beseech men to be reconciled to God. Not only has God given them "power," so that they may make known this gracious purpose, but he has issued also his "commandment" to them, so that they may not hide his gracious announcement. It should be particularly noticed, however, that repentance is necessary in those who would hope to share the benefit of the "Absolution and remission of their sins." It may, perhaps, be theologically inaccurate to speak of repentance as a "qualification" for pardon; but certain it is that where repentance is not found, remission will not be given. It is, at any rate, a quality, if not a qualification: it is a state of character, an attitude of soul, which must pre-exist in every subject for God's mercy in Christ. 3. "He pardoneth and absolveth;" not man, but God, forgives, though man is honoured by being made the herald of the pardon; "Who can forgive sins but God only?" (Mark, ii. 7.) But, if we are to repent, (4) *he must enable us*: it is God, therefore, whom we must beseech to give repentance, to the acknowledging of the truth by putting his Spirit within us; that we may no longer live the rest of our time in the lust of the flesh, but to the will of God.

THE LORD'S PRAYER.

Hitherto we have been preparing ourselves to pray, and now we begin with prayer, properly so called, viz., the *Lord's Prayer*; which, being made by Jesus, and indited by his Spirit, deserved to stand in the first place, but that we were not fit to call God "Our Father" till we had repented of our sins against him. St. Jerome says, "It is recited in the Liturgy by our Lord's tradition;" St. Cyprian also, and divers other ancients, call it "the daily prayer;" and all the primi-

tive liturgies have it in every one of their services; so that St. Augustine tells us, "In the Church of God it is daily used at the altar;" yea, the whole congregation joined in repeating it (as our rubric requires now); for that father adds, "If any of you do not say this prayer, though you be present in body, you are out of the church." Our Lord was led to give this set of petitions to his disciples, because he had been protesting against the corruptions that had crept into this duty of prayer, among the Jews: having condemned what was amiss, he directs them how they may do better. It has been supposed by some, and is, indeed, a notion far from uncommon, that our Lord did not prescribe this as a form of words to be used as a prayer; but that he intended it only as a model of prayer, to show what was to be the subject-matter of our petitions. Now, while there is no reason to believe that our Lord meant to tie up his hearers to this form of words so that no other prayers but this should be used by them; yet, that it was designed to be used by them as a *form*, as well as to be kept for a model, none can doubt. It is given us as the pattern of all other prayers, so that whatsoever we cannot reduce to some part of this prayer, as virtually involved therein, should make no part of our petitions; if, the closer we keep to it, and the nearer we resemble it, the more excellent are our prayers, then none can scruple to use the prayer itself. "For," argues Archbishop Leighton, "if other prayers are to be squared by it, what forbids to use that which is the square, and therefore, perfectest? If they be good by conformity to it, itself must be better." We shall form a right notion of this prayer, if we view it as both an absolute prayer in itself, and a prayer giving a perfect direction by which to frame all other prayers. If we refer to the Lord's Prayer, as it is found in St. Matthew, its commencement we shall find to be thus: "After this manner, therefore, pray ye;" if we refer to St. Luke, we shall find that he bids us say ("When ye pray, say") "Our Father:" the one propounding it as the most perfect platform, to be imitated; the other as the most excellent form, to be used by all Christians. It is to be noted that this prayer has been used, as such, by the Church, in all ages; at least, from the third century. In this point of view, as well as from considerations of its intrinsic worth, the use of this prayer is a pledge of "the communion of saints." The reverent disciple of Christ will use this form of petition, because it was composed and appointed by his Lord; and the humble Christian will thankfully avail himself of this help to his feebleness. "He that followeth me," saith Christ, "shall not walk in darkness:" and if, in all our ways, it is safest to be led by Christ, then must it be so, particularly in our access to the Father, by prayer. Christ leads us into the presence of God by his mediation: "Through him we have access by one Spirit unto the Father." He takes us by the hand to bring us to the throne of grace; then he gives us his Spirit to frame our minds into the fitting disposition; and here, he further leads us, by putting words into our mouths.

"The Church of Christ (says Bp. Sparrow) did use to begin and end her services with the Lord's prayer, this being the foundation upon which all other prayers should be built; therefore, we begin with it; that, so, the right foundation being laid, we may justly proceed to our ensuing requests: and, it being the perfection of all prayer, therefore we conclude our prayers with it. Let no man, therefore, quarrel with the Church's frequent use of the Lord's prayer, for the Church Catholic ever did the same. Besides, if we have hope to have our prayers accepted of the Father only, for his Son's sake, why should we not hope to have them most speedily accepted, when they are offered up in his Son's own words? Both in this place, and other parts of the service, when the Lord's prayer is appointed to be used, the Doxology, 'For thine is the kingdom,'

&c., is left out.* The reason given by many men is, because the Doxology is no part of our Lord's prayer; for, though in Matth. vi. 13. it be added in our usual copies, yet, in the most ancient manuscripts it is not to be found; no, nor in St. Luke's copy; and therefore is thought to be added by the Greek Church, who used it, indeed, in their liturgies, (as the Jews before them did) but divided from the prayer, as if it were no part of it. The Latin Church, generally, say it as this Church does, without the Doxology, following St. Luke's copy, (Luke xi.) who, setting down our Lord's Prayer exactly, with this introduction, when you pray say,—not, 'After this manner,' as St. Matthew hath it; but say 'Our Father,' &c., leaves out the Doxology; and, certainly it can be no just matter of offence to any reasonable man, that the Church in many places used that form which St. Luke tells us was exactly the prayer of our Lord."

CHURCH RATES,†

We have no hesitation in telling our opponents "one and all," that we do believe "Church Rates are coeval with priest-craft," as they choose irreverently to designate the divine institution of the priesthood. It is our proposition that the "principle" of Church Rate was coeval with the priesthood—we believe this, and we believe something more: we believe that the Almighty, who appointed the priesthood, also established the principle of Church Rate, or a provision for altars and temples erected for his honour and worship, and that, consequently, the principle of Church Rate is of divine origin. If our opponents will "condescend" to do as we have done: if they will examine that piece of "old antiquity," the bible, from Genesis to Revelation, they will learn that this proposition, which they find it more easy to sneer at than to refute, is capable of proof, either by positive evidence or fair inference, in almost every book of the Old and New Testament. In that "musty old record," the book of Exodus, there is an account of the erection of the sanctuary, with the appointment of an atonement tribute, or provision for the service and reparation of the sanctuary, distinct from a provision for the priests and Levites; it is there said by the Almighty to Moses, "And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation."—(xxx. 11—16). Here we have the principle of Church Rate brought into practice by the express command of God himself. It will not suit advocates of the *voluntary* system to come to the bible for encouragement: it was not left to the choice of the people to pay or not, since the command is, "This they shall give [the half shekel] every one." There were dissentients among the Israelites, but no idle plea of "conscience" or "oppression," would relieve such from the obligation, as may be seen in the New Testament. The sanctuary was kept up by half-shekel tribute, from that early period, down to the time of our Saviour: the temple of Solomon was kept up by this Church Rate, and, although the king, with the princes and great men, voluntarily

* In the present Book, the Doxology is used here.

† From an "address on Church Rates" by the Editor of the Exeter and Plymouth Flying Post.

gave munificent offerings of silver and gold and costly stones, for the beauty and ornament of the house of God, the timber and hewn stone was purchased, by the "command" of Solomon, and paid for out of his royal revenues, or the public property, contributed by the whole nation; so were the thousands of workmen, "levied" by the command of Solomon, paid out of the national revenue. We admit that Solomon's temple was built for the whole Jewish nation; but there were those among the Jews who were compelled to pay the tribute, who refused to receive the benefit of the temple worship. So was the church of England built for the whole English people; but, although there are those among the people who think proper to depart from its worship, that is no excuse for their withholding the rate which belongs to the church alone. Solomon's temple was the temple of the Jewish constitution—so is the church of England the temple of the English constitution; and, therefore, as all the subjects who lived under the Jewish constitution were called upon to contribute to the national temple, so are all English subjects, who live under, and enjoy the benefits indirectly or directly, of our constitution, called upon to contribute towards the national temple of the land. This important part of the question is just what our opponents always take care to pass over: they always represent the church of England as a mere sect in this country, whereas they know that it is not a sect, but the *national church*, an integral part of the constitution, and, as such, claiming, upon the ground of constitutional right, the respect and support of every subject of the crown. That the tribute which our Saviour wrought a miracle to pay was the half-shekel for the reparation and service of the temple is affirmed, not by churchmen only, but by four eminent dissenting commentators Dr. Gill, Dr. Doddridge, Matthew Henry, and Dr. Adam Clarke: they all agree, (in the language of the latter,) that this tribute was "not a tax to be paid to the Roman government, but a tax for the support of the temple; the law (Exodus xxx, 15), obliged every male amongst the Jews to pay half a shekel yearly for the support of the temple." The apostle Paul strongly enjoins the payment of this tribute, as well as other customs, "for conscience-sake;" and St. Peter gives similar instructions.

SIN A REPROACH AND HINDERANCE:

A Sermon,

BY THE REV. W. BATTERSBY, M.A.

Curate of St. Laurence, Evesham.

JOSHUA vii. 13.

"There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you."

THE writer of the epistle to the Hebrews, in consideration of believers being surrounded by innumerable ministering spirits, and in consideration of their conduct being observed by them, says: "Wherefore, seeing we also are compassed about with so great a cloud of

witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

It is, undoubtedly, for want of complying with this exhortation, that many Christian believers complain of being barren and unfruitful in the knowledge of their Lord and Saviour Jesus Christ, and of making such little progress in the ways of virtue and godliness. If they do not improve in divine knowledge, spirituality of mind, and practical holiness, it is because there is some sin lurking within them which they do not strive against and mortify, but which they maintain and cherish with a certain degree of fondness and affection. It, therefore, behoves all who complain of not growing in grace and in the knowledge of their Redeemer, to examine well into their own hearts, and to see whether they cannot discover the latent evil; and, having discovered it, to put it away from them as the accursed thing which is hateful, in the highest degree, to a God of infinite holiness and purity.

In the chapter from whence the text is taken, we see that there was an accursed thing among the people of Israel, and that this was the reason why they were smitten by their enemies with whom they engaged in conflict.

No sooner were this people conducted over Jordan into the land which the Lord God of their fathers had promised them for an everlasting possession, than they were encouraged to go up against Jericho, a great and fenced city, and take it. They were instructed as to the manner in which this was to be effected. They were to encompass the city, and go round about it once a day, for six days, and on the seventh day they were to encompass it seven times. They proceeded exactly in the manner they had been told; and the walls of Jericho fell down flat, and they gained an easy possession of all that was found therein. The people, however, were not allowed to appropriate the spoil of this city to themselves, but they were to devote it to the Lord, as the first-fruits of the land which he had promised them for an inheritance. The sole advantages which were to accrue to them from this most wonderful conquest, were the extirpation and slaughter of their enemies, the dominion of the land, and the enriching of the treasury belonging to the house of the Lord.

The instructions that were given the people of Israel, relative to the disposal of the spoil of Jericho, are recorded in the 17th, 18th, and 19th verses of the chapter preceding the one from which my text is taken, and are as follows: "The city shall be accursed, even it, and all that are therein, to the

Lord; only Rahab the harlot shall live, she, and all that are with her in the house, because she hid the messengers that we sent. And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it. But all the silver, and gold, and vessels of brass, and iron, are consecrated unto the Lord; they shall come into the treasury of the Lord."

Thus plain, then, were the instructions that Israel received, relative to the disposal of the spoil of Jericho; and well had it been, had there not been found a man who acted contrary to them. There was, however, one individual, actuated with the desire of sordid gain, who took of the accursed thing, and thus brought a reproach on Israel, and caused them to be sorely punished. This individual was Achan. He had ventured, contrary to the express command that had been given, to appropriate to himself part of the spoil of the city, and his single act of iniquity was viewed as a national crime, and, as such, it was signally punished; for the very next city after Jericho that the Israelites attempted to take, they were foiled in the attempt, and about six and thirty men of them smitten. Being thus discomfited, the hearts of the people melted, and became as water. And Joshua, also, their leader, and their captain, rent his clothes, and fell upon his face to the ground, until the eventide, he and all the elders of Israel, and put dust upon their heads. Prostrate and overwhelmed with grief, Joshua made his complaint unto the Lord, and inquired wherefore he had so afflicted and disgraced them in the sight of their enemies? And the answer that was returned unto him from the Lord was this: "Israel hath sinned, and they have also transgressed my covenant, which I commanded them, for they have even taken of the accursed thing, and have also stolen and dissembled, and they have put it even among their own stuff; therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed; neither will I be with you any more except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against to-morrow, for thus saith the Lord God of Israel, there is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you. In the morning, therefore, ye shall be brought, according to your tribes, and it shall be that the tribe, which the Lord taketh, shall come according to the families thereof; and the family, which the Lord shall

take, shall come by households; and the household, which the Lord shall take, shall come man by man. And it shall be that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath, because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel."

Such was the answer which Joshua received from the Lord, when he made his complaint before him; and such were the means he was to adopt, in order to detect the guilty individual who had wrought such wickedness in Israel. Joshua acted according to these instructions, and succeeded in finding out the man who had sinned, and who was the cause of their sufferings. He detected Achan as the one that had troubled Israel, to whom he addressed himself and said: "Give, I pray thee, my son, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done, hide it not from me." Achan instantly acknowledged his sin, and told Joshua the whole matter. "When I saw," said he, "among the spoils, a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and took them; and behold they are hid in the earth in the midst of my tent, and the silver under it." Upon hearing this, Joshua immediately despatched messengers to the man's tent, who found the things deposited there as he had said. When the spoil was brought unto Joshua, he and all Israel with him took the person who had stolen it, together with the spoil itself, his sons, his daughters, his oxen, his asses, and all that appertained unto him, and they brought them to the valley of Achor. And Joshua said, "Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones."

After this the Lord turned away from Israel the fierceness of his anger, and encouraged them to go up and fight against Ai, the place where they had formerly been vanquished, on account of the accursed thing that was among them. They went up, according to the commandment of the Lord, and took this city so easily that it was as evident as it was at Jericho, that the Lord was on their side, and that he it was who fought for them.

From this very interesting narrative we, ourselves, may derive much important instruction and admonition.

Our text says, "There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away

the accursed thing from among you." In the farther consideration of these words, we shall endeavour to show that sin, that accursed thing, which God hates, is a hinderance and a reproach to any people, viewed either as a nation or as individuals.

Let us look at the sin of the Jews, as a nation, in persisting to despise and reject Jesus of Nazareth. They to this very day are as inimical to him as the true Messiah sent from God, as their fathers were, when they persecuted him with cruel hatred, and put him to a painful and ignominious death; and if they had lived in the days of their fathers, they would have acted towards him with as much barbarity and cruelty as they did.

Now, what a shame and reproach are the Jews exposed to for their sin in rejecting Christ, the anointed of God! They are at this moment, as it was predicted concerning them, scattered over all the face of the earth, and are as a proverb and a bye-word among the people in whose land they dwell.

From what rich blessings also are they excluded in consequence of their not admitting Jesus Christ to be the Son of God and the Saviour of the world! The blessings promised to the spiritual seed of Abraham are not theirs; they, though descended from him according to the flesh, are "aliens from the commonwealth of Israel, and strangers to the covenant of promise; they are without hope, and atheists in the world." As they reject the only name given under heaven whereby a sinner can be saved, they are destitute of any true spiritual consolation, and have no right to expect admission into the heavenly Canaan; for this is a rest which can only be enjoyed by the real servants of God—by them who are made his children by spiritual regeneration and by the renewal of the Holy Ghost. Such is the present situation of God's ancient people, the Jews; but may he, in his infinite mercy, grant that the vail may be speedily taken away from their hearts, and that they may be brought to acknowledge that Jesus is the Christ, of whom Moses in the law, and the prophets did write. May they be shortly gathered out of all nations into which the Lord their God has driven them, and brought again into their own land, and worship, in his holy temple, on Mount Zion, the God of Abraham, Isaac, and Jacob, through Jesus Christ, the true Messiah, and the Saviour of the world. For that the reproach will be taken away from God's ancient people Israel, and that they will ultimately be thus honoured and thus blest, we have every reason to believe from the prophetic declarations of holy scripture respecting them. A time will come when they shall put away from them the accursed thing, viz., the sin in re-

jecting the Saviour; and when the Lord God of their fathers shall reign in the midst of them on Mount Zion, and before his ancients gloriously. Let us, then, pray that such blessedness may be shortly theirs.

What an accursed thing, too, is the sin of idolatry to any nation!

The dark places of the earth, says the psalmist, are full of the habitations of cruelty. This is, indeed, literally the case. Those people who are ignorant of the one living and true God, through Jesus Christ whom he hath sent, and who are bowing down to stocks and to stones, are in the lowest state of misery and degradation. Idolatry teaches its deluded votaries to practise the grossest abominations and the greatest cruelties; it teaches them to sacrifice their sons and their daughters, and to degrade themselves lower than the very beasts that perish; and idolatry excludes men from any "inheritance in the kingdom of Christ and of God." O, then, if idolatry be such a reproach and hinderance, let us daily beseech the God of all the families of the earth, to send forth the light of his truth to those who are guilty of it, and to incline their hearts to put away from them the accursed thing.

But farther. Those nations which are professedly Christian nations, and on which the pure, sacred, and benignant light of the gospel shines, are frequently seen to encourage some great evil, which operates against their prosperity, and which is a reproach to them.

In no country which is called a Christian country, should any laws be enacted which are likely to be detrimental to the religion of Christ. Frequently, however, this is done; sometimes laws are made which encourage papists, schismatics, and infidels, to spread abroad their pernicious errors, and to deceive the hearts of the simple. Now, whenever this is the case, it is a reproach to any people, and a great hinderance to their prosperity and comfort. When a national crime of this nature and magnitude is committed, it is often visibly seen to be an accursed thing; for the land that is thus guilty is sometimes disturbed and weakened by internal and domestic broils, sometimes it is smitten with the pestilence, and sometimes with the sword of foreign invaders, and all as a just punishment from the Almighty on account of sin, the accursed thing, which it has committed. If, then, a country would prosper, and enjoy the protection and the blessing of its God, it must take care and not encourage any gross and palpable sin; and if it is guilty of such sin, it must at once, and for ever, put it away as the accursed thing.

May God grant that "peace and happiness, truth and justice, religion and piety, may be

established amongst us for all generations;" and that we may be ever found a people fearing the Lord and working righteousness!

We come now, in the second place, to a closer application of our subject, and to consider it in reference to individuals.

"There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you." You, my brethren, are all Christians by profession; you have been baptized in the faith of Christ, and call yourselves members of his visible church. But remember, "He is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." If you have not received the inward and spiritual grace of baptism; that is to say, if the Saviour's blood has not been applied to your sin-polluted souls, it matters not that you have been baptized with water, and that you were signed on your foreheads with the sign of the cross; for you are yet in the "gall of bitterness, and in the bond of iniquity;" sin, the accursed thing, the monster of iniquity, is still lurking in your breasts, and will, if not put away from you, prove your destruction for ever. Are ye, O ye "baptized infidels," living in the commission of gross sins and scandalous vices, while ye claim, in virtue of your baptism, to be the children of God, and heirs according to the promise? Ye are a reproach to the Lord's people, and a cause to them of much sorrow and anguish of heart. The church, of which you are professed members, owns you not as her obedient children; and were she to exercise over you the wholesome discipline with which she is entrusted, she would put you out from her as an accursed thing, and not receive you again into her bosom till you had made a public confession of your guilt. It is, undoubtedly, for not enforcing this discipline that the church has to mourn over so many ungodly members, and that so much occasion is given for the adversaries of the Lord to blaspheme.

But though the ungodly members of the church may be suffered to continue within her pale, yet are they constantly being reminded of their wickedness, and exhorted to come to repentance, in order that iniquity might not be their ruin. They are reminded that a dreadful day of reckoning will arrive, and that then, if sin, the accursed thing, be found upon them, it will be the cause of their being for ever excluded from the presence of the Lord, and from the felicity of his chosen.

Sinner, thou hast frequently been put in mind of this; thou art reminded of it now. Remember that a day is coming, when he, who is at present waiting, on thy true repentance, to be gracious unto thee and to save thee, will appear as thy terrible adversary to destroy thee. Yes; the Lord Jesus Christ will, at the dreadful day of judgment, unless thou quickly be reconciled to God through him, appear as thy powerful enemy. And thinkest thou that thou wilt be able to stand before his righteous bar undismayed, or elude that terrible sentence, which will then be pronounced upon all the workers of iniquity? Alas! thou wilt be covered with shame and confusion of face; thou wilt call aloud for the "mountains to fall on thee, and the hills to cover thee, and to hide thee from the face of him that sitteth upon the throne, and from the wrath of the Lamb." This call, however, will be to no purpose; for thou wilt be forced to hear thy terrible sentence pronounced upon thee, which will be, eternal exclusion from God and from heaven, and to have thy portion in the lake that burneth with brimstone and fire for ever.

Such will be the awful punishment of the ungodly and profane; of those who, at the last great day, shall be found with the accursed thing upon them. Oh, then, that men would be wise, and, while they have opportunity afforded them, heartily repent of sin, and put it away from them!

Sinner, let me beseech thee to betake thyself to the cross of Christ, weary and heavy laden with thy sins, feeling the remembrance of them grievous unto thee, and the burden of them intolerable. Behold there the fountain opened for sin and for uncleanness, and at once plunge thy guilty and polluted soul therein, and thus put away the accursed thing from thee. Act thus, I entreat thee, lest thou be consumed with the ungodly at that dreadful period when the wrath of the Almighty shall come upon them even to the uttermost.

But farther. May not sin, the accursed thing, in some degree be found among the real servants of God as well as among his enemies? If we believe the statement of the apostle Paul on the subject, we may certainly conclude that it may. No one can doubt that he was a man of God, and yet, said he, in reference to himself and all true believers, to the end of time—"I know that in me, that is, in my flesh, dwelleth no good thing." And again, "O wretched man that I am, who shall deliver me from the body of this death?" The holy apostle, John, too, was of the same sentiment; for, said he, "If we say that we have no sin, we deceive ourselves,

and the truth is not in us." But though sin dwells in believers, it does not reign in them; they lament its existence, and labour to mortify and subdue it, according to the power that worketh in them mightily. They watch and pray against it in reliance on the gracious promise—"The God of peace shall bruise Satan under your feet shortly." Sometimes, however, they are negligent in their duty, and do not maintain such continual watchfulness and holy intercourse with God as they should; and then it is that sin, the accursed thing, gets an advantage over them. They have then less of joy and peace in believing, and their spiritual strength, instead of increasing, diminishes; and, in consequence, they are tossed too and fro with every wind of doctrine, and made the sport of their spiritual adversaries, until it pleases God to bring them again unto repentance, and the enjoyment of his protection and blessing.

How important, then, and necessary is it that believers should be continually aiming to mortify the remains of inbred corruption, and to be fortifying themselves against the inroads of sin by following after righteousness and holiness of life.

My Christian brethren, do you complain of your spiritual strength being small, and of not being able, in consequence, to stand before your spiritual enemies? Do you say, that, instead of being able to have victory, and to triumph over the many adversaries with which you have to contend in your Christian warfare, you are often being vanquished by them? What, now, let me ask, is the reason of this? Our text supplies the answer: "There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies until ye take away the accursed thing from among you." There is some sin which ye fondly cherish and cling to, instead of casting it away from you as a deadly serpent, and as utterly to be abhorred.

This is the reason why you are making such little progress in the divine life, and why your spiritual foes are continually insulting you, and triumphing over you. Oh, then, my Christian hearers, look well to your own hearts, and to the general tenor of your lives; and whatever you discover to be your besetting sin, instantly repent of it, and cast it away from you as the accursed thing; and then, as the Israelites succeeded in taking Ai, after they had destroyed the wicked persons from among them, so shall ye drive your spiritual foes before your face, and in the end, be enabled to come off more than conquerors through Christ the great captain of your salvation, who loved you and gave himself for you.

The sin which troubles you may be either a sin of omission or commission. You are, perhaps, living in the neglect of some positive duty, such as self-examination and prayer; or the world may have partially entwined itself around your hearts and affections, and you may be following after its contemptible vanities, and engaging in its forbidden pleasures. Some one or other of these sins may be the accursed thing which hinders you in your spiritual warfare; but, whatever it may be, be assured that you cannot stand before your enemies, until you put it away from you.

And now, my beloved brethren, I shall conclude this discourse, as I began it, with the exhortation of the apostle, in the twelfth chapter of his epistle to the Hebrews: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us."

MEDITATIONS FOR LENT.

The Condemnation of Man's Surety.

BY THE REV. J. H. A. WALSH, M.A.,

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No. I.

THE APPREHENSION OF JESUS.

"THE cup that my Father has given me, shall I not drink it?" "Rise up, let us go, lo! he is at hand that doth betray me," was the language of our afflicted Surety, as he went forth to meet his enemies: "while he yet spake, the traitor and his company appeared, Judas before the rest, came to him and said 'hail, Master,' and kissed him." He had braced up his mind to the work, had studied his part, and his almost mechanical determination comes into collision with the fearless and lofty energy of his Lord. Jesus replied "Friend wherefore art thou come?" "Judas, betrayest thou the Son of man with a kiss?"

What a question! how firm! how calculated to cut the very heart of a very Judas! Each word tells; so that we hardly know where the greatest stress was laid. "Judas," (it seemed to say,) "I know you, once 'my companion, and my own familiar friend;' betrayest thou? What, am I to be the victim of treachery like this? 'Betrayest thou?' could no other guide, no other lips be found, than thine to betray 'the Son of man;' You at least know my claims to Messiahship; if I am not the 'Son of Man' to others, yet doubtless I am to thee? And 'with a kiss' too! wearing the mask of affection to the very end."

It would seem as if a pause had now ensued, and Jesus had gained time to step forward and say, "whom seek ye?" "Jesus of Nazareth," is the reply. "I am he," said Jesus, again, when a divine impulse overpowering them, "they went backward, and fell to the ground." As soon as they had recovered, he again told them that he was the person of whom they were in quest, and pleaded, or rather demanded (for he was evidently in a condition to make his own terms), "If ye seek me, let these then go their way."

How beautiful the tenderness of Jesus; amid the hurry of the present scene, and the dark prospect of

to-morrow, he remembers his friends, and stipulates for their freedom, as he surrenders his own. St. John evidently felt this kindness, for he subjoins a comment which, though it says little, implies a great deal, and gives a clue by which to discover his own reflections on that interesting occasion. His words are "that the saying of Jesus might be fulfilled which he spake, 'of them which thou gavest me have I lost none.'" If the meaning I attach to these words is correct, perhaps their full force may have escaped some of my readers. I suppose St. John to hint—"Oh if our beloved Lord had not interceded, the rough soldiery would have made us their prisoners, and who knows but their severity might have proved too much for our constancy? Peter, Thomas, James, and I were then young in the faith—our fidelity was tender, and could not bear exposure. We were little accustomed to bear a slight rebuke, without flying back to him, whose ready reply was our ample shield. Had we been brought, at that early period, before the high priest, and the council, and Pilate, I cannot answer for the consequences; we might have forsworn our inestimable master, and never more returned to comfort and to him. But he, our kind Lord, knew, and considered our weakness. He proportioned our trial to it, not suffering the bruised reed to be trodden down, nor the little spark of our faith to be too roughly handled, nor his unconfirmed disciples to 'be tempted above that we were able to bear.' He interceded with his foes in our behalf. Relentless as they were, this one request they granted. Secure of him what cared they that each of us, like frightened 'doves returning to their windows' 'went our way.' We were permitted to escape severe trial, and the saying was accomplished 'of them that thou gavest me, I lost none.'" Here then, is comfort for humble but affectionate followers, they serve a compassionate master, intimately acquainted with our weaknesses and wants. Only let us take means to "work out our salvation," and not lead ourselves into temptation, and he will feel for us, and consider for us, and proportion either our strength to our day, or our day to our strength; either he will screen from temptation, or amid temptation "stretch forth his right hand, to help and defend us." Let us go forward and fear not.

While the soldiers were securing their prisoner, an interesting incident occurred. One at least of his follower was discovered to wear arms. "Lord," he exclaims "shall we smite with the sword?" and forthwith inflicted a severe wound on "a servant of the high priest." How careful should the professed followers of Jesus be, to cultivate "that charity which hopeth all things" good, rather than put a malicious or hasty construction upon every "appearance of evil!" At this moment, even our Master's character was open to misinterpretation. His prompt interference did, indeed, speedily quell the suspicion. He healed the wound, he rebuked the disciple, but, for the moment, the suspicion of his enemies might seem to have been confirmed. "We were right, then; his followers meditated force," might have passed through many a mind. Let us, then, beware of rapidly "judging according to the appearance; let us judge righteous judgment." Otherwise there is scarcely any limit to the misinterpretations into which we may fall.

Having mildly reproved the undue zeal of St. Peter, Jesus then put him in possession of the key—"this cup that my Father has given me, shall I not drink it?" It is meek submission to his Father's will, that detains him captive. He, at whose voice the band "went backward, and fell to the ground," might have held them helpless there. The arm that was stretched out to heal, might have been lifted to destroy. The prophet best described his demeanour when he foresaw the Saviour, "led as a lamb to the slaughter," so resigned was he to his lot. Yet, though resigned, he is not insensible. His generous mind could feel this unworthy

degradation, as keenly as his person could feel the unworthy stripes that followed. Once only he gave utterance to his just indignation; "are ye come out as against a thief with swords and with staves to take me?" Obviously he was at once alive to every indignity, and able to escape it, yet cheerfully submissive, and this was the sentiment which bore him patiently on to the very worst, "the cup that my Father has given me, shall I not drink it?"

And is not the reader and the writer of these few meditations, in the same world in which Jesus suffered, and in which he is certain of griefs and trials, though to what amount, he knows not? May he not have frequent need of such a sentiment as nerved his Saviour to endurance? These questions admit of *only one reply*. Let us then take the course which St. Paul took; who deliberately came to a settled conviction that the sufferings of this present time (the bitterest cup our heavenly Father ever mixes for the children of Adam) are not worthy to be compared with the glory that shall be revealed in those who endure it aright. Such a conviction, deeply settled in the mind, will be of incalculable value, both towards our perseverance and our comfort. Let us then count the cost, soberly and steadily, before trial or affliction comes, that it may find us prepared to "drink the cup which a Father mixes." When we come to the task of comparing the present suffering, and the future glory, we are struck with the fact, that our afflictions seem *near*, the glory *distant*; we see, we feel, we taste the one; the latter "only by report is known." In this single point of view, afflictions appear to have the preponderance. Yet, let me even here suggest a doubt. Who tells us that affliction is so near, the glory so distant? We fear affliction for *to-morrow*; he it so; but *before to-morrow comes*, "we may rest from our labours."

But, granting that affliction is the nearer of the two (as to our Lord unquestionably it was), yet, in all other respects the afflictions and rewards of a Christian will scarcely admit of a comparison.

Try to compare their *design*. I own that our Lord's sufferings were expiatory; but our sufferings are not properly the due punishment of sin. In hell God will reward men according to their deserts; but on earth, affliction is rather purifying than vindictive, designed to chasten, to try, and to purify, to *work for our good*. It never reaches the full desert of sin. On the contrary, the Christian's heavenly reward will be real; it will be designed to shew to the full, how "blessed is the man whom" the Lord "delighteth to honour." We do indignity therefore to heaven, if our view of its transcendent delights do not lead us to say of the bitterest cup, "the cup that my Father has given me, shall I not drink it?"

Look again at these respective *degrees*. Our Redeemer's agony was almost unmixed, yet some hope at least shed a ray upon it. Most of our sorrows have their alleviations also. But in heaven there will be bliss without alloy; Eden, without its trial; health, and no plague spots to threaten; power, vigour, hope, without disappointment, will be there. So far does the happiness of the blessed outweigh the greatest misery on earth, so fully should it reconcile us to the bitterest "cup!"

But let us add to this, that the bitter cup is but for *a while*, the bliss *eternal*! From the sound of all that now distresses, the reach of all that now annoys, we must ere long remove. Well, then, may we consent to any cup, as Jesus did to his. His was most bitter, but it lasted but a day. How far more than compensating the 1,800 years of bliss that have followed; yet what are eighteen centuries to eternity? But O remember our eternity will be as long as *his*!

Joint-heirs with Christ in everlasting glory, take we patiently our few days' sorrow, in the spirit of our submissive Master; and say we to our soul "Put up thy sword into its sheath; restrain thy complaints within

thy bosom, allay thy rebellious struggles; the cup that is 'given me,' and by a Father's hand, shall I not drink it?"

THOUGHTS IN SOLITUDE.

BY JOSEPH FEARN.

No. III.

Blind Bartimeus.

How beautifully accurate is the language which describes the benevolent career of our Lord Jesus Christ during his sojourn in this world of ours, "He went about doing good." His whole life on earth was spent in acts of mercy, and in deeds of love, and the close of it was marked with the most unparalleled instance of goodness that the wide universe ever witnessed.

During his abode below he healed the sick, restored the leper, cast out the demon, gave sight to the blind, and life to the dead. I was just now reading the account of Blind Bartimeus, as furnished by the evangelist St. Mark, and the brief, yet touching narrative, hath, I trust, not been unproductive of instruction to my own mind, as alone in my quiet apartment I perused its details.

"And they came to Jericho; and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timæus, sat by the highway side begging."

How immensely followed was the Saviour; how often do the sacred historians speak of the multitudes who thronged around him as he went through their cities and villages! We are most of us in full recollection of that large congregation who listened to the Redeemer's sermon on the mount; "great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." We are also familiar with the circumstance of his feeding "four thousand" that had assembled to hear his word. On one occasion, we are told that "Jesus was without in desert places;" yet notwithstanding this "they came to him from every quarter." So in the verse before me, as he went out of Jericho a great number of people followed him, and is there aught that is marvellous in this? Is it strange that the Son of God should have been followed by the multitudes? I trow not; rather is it marvellous that such numbers should have disbelieved in him, and that, at length, the multitude cried out vehemently, "Crucify him, crucify him."

But to return to the blind beggar Bartimeus. "And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou Son of David, have mercy on me." How urgent, how anxious, how importunate, is the entreaty of the poor suppliant! "Many charged him that he should hold his peace, but he cried the more a great deal, thou Son of David, have mercy upon me." "And Jesus stood still." Methinks had the poor Bartimeus been conscious at that moment of this circumstance, that the Saviour paused in his journeyings, there would have sprung up in his breast the feeling of a hope, "perhaps he will send for me, peradventure he will hear my cry and will save me;" and he would have been warranted in indulging the emotion, for "Jesus commanded him to be called;" and they call the blind man, saying unto him, rise, he calleth thee, be of good comfort." Oh! what music to the ears of Bartimeus! Well might he be bidden to be of good comfort. With what earnest speed he goes to Jesus, "and he, casting away his garment, rose and came to Jesus." He is regardless of the poor tattered robe which covered him, and, disencumbering himself of it, he ran to the Saviour. "And Jesus said, what wilt thou that I should do unto thee?" Our Lord well knew what the desire was which struggled in the

bosom of Bartimeus, yet he was disposed to put the blind man's faith to the test, and therefore uttered the above language. The blind man said unto him, "Lord, that I might receive my sight." He addresses the Saviour as the object of divine worship; he calls him Lord; in his former addresses he had styled him the Son of David, thus recognising the prediction of ancient prophecy as relating to the descent of the Messiah from the patriarch David. Having called him Lord, he entreats that he may receive his sight; "and Jesus said unto him, go thy way, thy faith hath made thee whole." What an act of mercy! What a distinguished proof of the compassion of the Saviour! Well might the man, "after he had received his sight, follow Jesus in the way;" neither need it cause much surprise that those once sightless orbs should now be fixed on the divine and glorious Being who stood before them; who had just, by a single word, poured a flood of light upon the darkened organs, and thus proved himself to be the Son of God with power—the ever blessed God.

If it is asked, "Can material be fetched from this little narrative for profitable reflection? I answer, much every way. The limits of my paper will not, however, allow me to enlarge; the reader will do well to examine the incident for himself, and he will, I doubt not, draw therefrom much valuable instruction. One truth is certainly obvious from the perusal of this account, the necessity of imploring *divine illumination*. This is an important point to be borne in mind; we are naturally dark; our eyes have been blinded by the god of this world; and, in a spiritual sense, we are in the condition of Bartimeus, having the eyes of our understanding unenlightened. May he who commanded the light to shine out of darkness, shine into our hearts to give us the light of the knowledge of the glory of God, in the face of Jesus Christ; but let us recollect that for this he will be enquired of. Oh! let us therefore pray with all the earnestness, the importunity, and the faith, of the way-side beggar of Jericho, "Lord, that I might receive my sight."

The Cabinet.

INFLUENCE.—Since influence is so important in its consequences, so awful in its effects, how does it behove us all to make that which we each possess subservient to the cause of religion, that others may not hereafter trace their faults in awful condemnation to our own. But should any answer, that, individually, they can have no influence in the world, that their conduct cannot effect the welfare of another, their precepts have no power to reform; let me ask such, however humble, or poor, or ignorant, they may be, if, in their own little circle, they are not linked to some chain of kindred or of social interests; for so does every human being cling to those who love him, and hang on the will of another. Thus, when we have done our best to reach the goal of salvation, the others too may find it; on those who stray, and not on us, will fall the penalty of their disobedience.

THE CROSS.—That which will be essentially dear to the faithful pastor is the all-commanding doctrine of Christ crucified. His motto will be—We preach Christ crucified. All the perfections of the divine character are concentrated in the cross. All the dispensations of divine mercy converge to the cross. All preceding time looked forward, all succeeding time will look backward to the cross. Here the spiritual diseases of man find a remedy; the contrite heart a balm; the trembling penitent a promise, and the conflicting believer a pledge of final victory. Here the feeblest understanding may find something it can

* From "Influence." By the author of "Miriam." Third Edition. London, Hatchard, 1839. A tale which may advantageously be read by young people, for whom it is intended.

seize, and the loftiest intellect a sphere in which it may for ever expatiate. He who "takes heed to the flock" will determine with St. Paul "not to know any thing among them save Jesus Christ, and him crucified." We may declaim incessantly on mere morality, and no spiritual results will follow; but let the cross, and the love of him who died upon it, be faithfully and affectionately exhibited to them, as at the lifting up of the serpent by Moses, dying sinners will be restored to health, and Christ will be magnified in their eternal salvation. By this weapon the early preachers of Christianity won their splendid triumphs. It is still the power of God unto salvation. Cast your eyes around the church in the present day, and observe who, as instruments in the divine hand, are most honoured in accomplishing the chief end for which the Christian ministry was instituted—the conversion of sinners to God. It is undeniable that those ministers are the most successful, who most fully preach Christ crucified; this is in accordance with our Saviour's declaration, "and I, if I be lifted up from the earth, will draw all men unto me."*

FALSE LIBERALITY.†—If by mingling truth and error in one indiscriminate heap of mis-called charity, we could glorify our God, and save our fellow-men, with what joy should we yield to the complacent sympathies of our fallen nature, and ourselves become liberals! But it may not be. The danger abides in full force, though we cease to mention it; and therefore silence on our part is transferred from the region of charity into the region of the most barbarous cruelty. Instead of wearing the mild and winning features of forbearance and tender love, it would assume the revolting aspect of either hypocrisy or infidelity. It is recorded concerning the celebrated eastern bird, whose name is a proverb for folly, that when she has succeeded in hiding her own head, so that she cannot see the approaching danger, she reposes, as if in perfect security, unconscious of the exposure of her entire body. The advocates of charity, who would blot out the damnable clauses from our creeds and bibles, seem to partake of this ostrich folly; as if when they had blinded themselves to the danger, and succeeded in procuring repose by getting rid of these troublesome remembrances, they had also succeeded in annihilating the danger itself—in blotting out hell from the storehouse of the righteous judgments of God, and securing an eternity of plausible liberalism. When essential truth is concerned, it is impossible to speak too plainly, or too strongly, or too frequently; it is the grand design of Satan, with all his varied forms of temptation and delusion, adapted to the varying temper of men's minds, and the fashionable tone of the various ages of the world and grades of society, to lull mankind into a slumber of indifference about eternity, until it is too late for them to be in earnest about salvation. And it is the grand business of the ministers and messengers of Christ to rouse the slumberers, and tell them of salvation, "now while it is called to-day." If we may not speak thus, let us speak no more at all. If, while the fire rages and thousands are falling into it, we may not sound an alarm, and cry, "Awake, awake! flee from the wrath to come," then are we watchmen no longer; our occupation, in all that rendered it effective, is at an end. If we must confine our ministrations to soft lullabys, which do not disturb the slumberers, or which, when they are in some degree disturbed by conscience, allay the incipient alarm, and soothe them again to repose; then are we transformed from being ambassadors for Christ, into being no better than cradle-rockers of Beelzebub.

* From the preface to an admirable Sermon, by the Rev. Hugh M'Kello, Incumbent of St. Jude's, Liverpool—"The proper Duty of our Lord the only ground of consistency in the work of redemption." One of the Liverpool series already adverted to.

† From Visitation Sermon, by the late Rev. J. G. Bray, Prob. Bishop, and Minister of Christ Church, Birmingham.

Poetry.

THE CHURCH.*

England!—most truly do men call thee blest!—
Through every field of thine the village bell,
To prayer inviting, pours its magic spell:
A relic sure thou hast when most distressed,
In these the choicest monuments and best
Our fathers left us of their wisdom. Hold
Fast by thy church! Better than gems or gold
That holy mother at whose kind behest
From worldliness and sin these safeguards rose;
And though the storm of pride around her blows,
And strives to gain the mastery for earth,
Veiling its dire intent in Reason's dress,
Believe not Virtue's death is Reason's birth,
And O believe not prayer is idleness.

Veiled by the moveless shade of dark green boughs,
Hallowed by time, behold the sacred pile,
Remnant of olden days' best, lowliest style:
Around its hoary walls the evening throws
A holy light; its lengthening shadow grows
Amid the waving lines and rising heaps
Of green sepulchral grass that waves and weeps,
Not for the dead, but for the livings' woes.
How quiet soars it, mid the thickening gloom,
Among the tombs around—itsself a tomb
Of worldly thoughts and worldly adorations,
Where Pride bows down to earth her haughtiest
plume,
And strives to rise with loftier aspirations,
There where peace dwells, and flowers for ever bloom.

THE LAMENT OF THE PATRIARCH.

(For the Church of England Magazine.)

By MISS A. BEALE.

How constant is the ever-flowing stream
Of a fond parent's love! so pure—so bright!
Gentle and calm beneath the summer beam,
Bursting anew beneath the tempest's night:
Purest of earthly streams, it doth not flow
To lose itself in Time's unending sea;
But, when its course is finished here below,
Would fain flow onward to eternity.
How mourned the patriarch of old his child!
"My son is not," he cried. His robes he tore;
Bitter his tears—his grief was loud and wild;
He thought upon his boy, and o'er and o'er
Rejected comfort; for the young, the fair,
The beautiful was gone—he could but grieve;—
As when the green branch from the oak we tear
Slow heal the wounds that on the trunk we leave.
"My child is not! Alas! I am alone!
Nay, come not near—my soul to death is grieved;
He of my old age, whom I loved, is gone:
Bereave me of my child, I am bereaved.
The sweetest flower of Canaan's pleasant land—
The hope of Israel's age—now sleeps in gloom:
Flow faster now my life's remaining sand,—
I will go down, lamenting, to the tomb."

* From "Göethe's Faust, Part II., with other Poems, Original and Translated." By Leopold J. Bernays, Scholar of St. John's College, Oxford. London. S. Low. 1889.

Thus mourned the patriarch;—thus too oft may
mourn

The Christian parent in his hour of woe;
But oft the rosebud blossoms by the thorn,
And heaven is bright when all is dark below:—
For grief, tho' bitter and most hard to bear,
The trial of patience and of faith may prove,—
Tending the heart from earthly joys to tear,
And pointing to a heaven of rest above.

Miscellaneous.

SMALL PARISHES.—In considering the general character of my diocese, I am struck by the smallness of the population in the great majority of the parishes. The first reflection which this suggests is one of satisfaction at the absence of the overwhelming evils and difficulties which attach to the state of the church in some other parts of this country, in which the increase of the population has altogether outgrown the provision made for the spiritual wants of the people. And doubtless the minister of the little rural pariah, who may know the temporal and spiritual state of each individual of his flock, and is thus qualified to be an adviser in all difficulties, and a friend in all troubles, should be thankful to be spared the anxieties which beset those who have multitudes committed to their charge, of whose wants, and characters, and feelings they must remain in ignorance—who see their people straying away, and have no means of gathering them into the fold; and are obliged to be content to snatch as brands from the burning, here one and there another, of those for whose souls, nevertheless, they watch as they that must give account. But still very small and poor parishes have also their peculiar difficulties, to which it behoves those who are concerned with them to give heed. In the first place, they hardly supply sufficient professional occupation for the minister. It is a trial and a temptation, especially to young men at their first entrance into the ministry, to be placed in a sphere of ministerial labour, in which the duties strictly incumbent upon them do not occupy the principal part of their time. Hours, which are not necessarily filled up by more sacred engagements, appear to be left open for secular business, or for amusement, which, though not blameworthy in themselves, are little suited to the clerical character. Very small and humble congregations may be thought to require less careful preparation for the pulpit. It is a great sign of the improvement which is everywhere taking place in the habits of the clergy, that such temptations appear now to be comparatively little yielded to. I do not, therefore, advert to them from the belief that it is necessary for me to do so, but merely as a friendly caution to my younger hearers against dangers which, in former days, have caused much scandal and offence in the church. I would venture to point out to those who are placed in small spheres of duty, that they have an opportunity for mental improvement in the pursuit of those studies which the ministers of populous parishes lament in vain their inability to follow up. Next to fulness of professional occupation, a taste for professional study will be the best safeguard against habits of any kind which may either leave the mind to stagnate in indolence, or may bring any reproach on the character of the ministers of Christ: while others, again, whose danger in a similar sphere would rather be that of excitement from the mind giving way to overstrained feeling, owing to a want of necessary occupation, would find in study that sobering influence which would guide to the glory of God those energies which might otherwise lead them astray. Another evil connected with very small parishes, less capable of remedy, is that of the great difficulty of supporting schools or any other charitable institutions, for the success of which the co-operation of a certain

number seems almost necessary. I have not, therefore, been surprised to find, that, ~~as to~~ ^{as to} ~~the~~ ^{the} ~~education~~ ^{education} under the immediate superintendence of the clergy has increased of late years, there is still a very large number of parishes in which there is not any regular daily school. Funds for this purpose are not to be obtained without the greatest difficulty: and the necessities of parents, which call for the labour of their children at a very early age, almost prevent their receiving any education, deserving of the name, even where schools do exist. The best remedy under such circumstances appears to be in schools which, whether with the name or not, must practically have much of the character of infant schools. These, since they require only a mistress, are capable of being supported at a much smaller expense than others; and may, under good management, carry on the children to such a point as will enable them sufficiently to profit by the instruction of the Sunday school. And this then becomes the pastor's main instrument for training the young in the nurture and admonition of the Lord. He will then endeavour, by every means in his power, to gather in here as large a number as possible of the lambs of his flock, and to retain them here as long as he may be able. I am glad, therefore, to find, that there are very few instances indeed of parishes which have not Sunday schools: but I believe that there is room for much improvement as to the length of time that young persons are thus retained under instruction, and as to the light in which their attendance is regarded by them. And, therefore, your best endeavours will not be thrown away if they be directed both to lead parents to clearer views of their duty in co-operating with yourselves to secure the continued attendance of their children, and also to give a character to the Sunday school (especially with respect to the elder pupils) which may teach them to separate it in their minds from that compulsory attendance at daily school which they are apt to regard as irksome.*

THE SAME PRAYERS.—We come not to the church, as to a theatre, for recreation: we have old, constant, daily, wants; and if we bring daily a new sense of them, our old prayers will serve.—Public wants, which are the subject of public prayers, are much the same, and why need we vary the phrase? It is wantonness, not devotion, makes that necessary. The poor labourious, healthful man, hath a fresh appetite daily to the same dish, and 'tis sickly and luxurious men that need sauce and variety; the carnal Jews loathed manna with long use, though it was the bread of heaven, and suited itself to every good man's taste.—*Dr. Comber.*

MEMORY.—A poor woman in the country went to hear a sermon, wherein, among other evil practices the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day when the minister, according his custom, went among his hearers, and called upon the woman, he took occasion to ask her, what she recollected of his sermon? The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered; '*But one thing*,' said she, '*I remembered—I remembered to burn my bushel.*'

INWARD SIN.—Inward sin is so wicked, that our very repentance needs to be repented of, and the very tears of our contrition must be washed over again in a Saviour's blood.—*Bingham's Sermons.*

* From the recently published Charge of the Lord Bishop of Salisbury, delivered at his primary visitation last Autumn.—Salisbury: Brodie and Co.; London: Cochrane, Strand; Oxford: Talboys.

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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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GROWTH IN GRACE.

BY THE REV. HENRY S. RICHMOND, M.A.

Curate of Denton, Kent.

THE spiritual life of godliness, in all who are through grace partakers of it, is, or should ever be, an advancing and increasing life. "Giving all diligence," says the apostle Peter, to them that have obtained precious faith "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity: for if these things be in you, and *abound*, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." (2. Pet. i. 5—9).

The several graces which the apostle names will always, in some measure, accompany faith, in whomsoever true faith is; but the additions of those graces, which are to be made to faith, must be progressively and *constantly* made. The formation of spiritual character, speaking generally, is the work of time, of gradual knowledge, of trial, of experience, of watchfulness, of patience, of persevering prayer, and other means which the believer must unceasingly use, and by which the Holy Spirit worketh in the renewing of the new man, created after the image of God (Col. iii. 10). Nor can there be any point in the life-time of any Christian on earth, at which he can be able to say, "Now have I attained, and am already perfect." From the very time indeed of his "obtaining that precious faith" by which "Christ dwelleth in his heart," he has been made meet to

be a partaker of the inheritance of saints: he is justified by faith, and entitled to rejoice in hope of the glory of God. But faith has introduced him to spiritual employments which claim the attention and diligence of all his after life. In every stage of his progress—in his holiest state—he has much more to learn, much evil in himself to mortify, much that lies before him to attain, much more of God's will to fulfill. To add to his faith "virtue" and "knowledge," and the other graces; and also to add, to those graces which he has in a degree obtained, new measures and attainments of the same—this is that work of the Lord in which he is called to abound evermore, and to persevere to the end. And "his labour is not in vain in the Lord;" it yields precious fruits of glory to God, and of increasing peace and joy to himself. But if he remits his spiritual diligence, he does not remain where he was, "he loses the things that he had wrought" (2 John. 28). If he does not go onward, he goes back; and he has to retrace with more difficulty, and with repentance, the steps which he has lost.

The advancement of the Christian in the spiritual life, is illustrated by the growth and progress of things in nature. The resemblance is pointed out often in the word of God. "As new born babes desire the sincere milk of the word, that ye may *grow* thereby; if so be ye have tasted that the Lord is gracious," (1 Pet. ii. 2). "*Grow* in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18). The tree springs from the seed sown in the ground, and grows up from year to year, and in some measure from day to day, and adds new branches to the stock, and strengthens its branches, and yields, as it grows, its appointed fruits. The child grows and strengthens into youth, by

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constant and gradual progress. The scholar, in like manner, acquires knowledge and wisdom, as his understanding is gradually enlarged, and is cultivated and exercised, by learning and study. Now, as a tree which does not advance towards its due size and strength, while, in the same soil and situation, others of its kind are thriving, must be unsound, and can give little fruit; as the child cannot be in health, who does not increase in stature and strength; and as that scholar must needs be ignorant and backward who is making little progress in knowledge, and forgets what he has been taught; so the Christian who does not grow in grace, and advance in the spiritual life, is, in a spiritual manner, unhealthy and unlearned—weak in grace—unfruitful and barren in the knowledge of the Lord Jesus." St. Paul speaks of such in his first epistle to the Corinthians (ch. iii. 1. 2), and again to the Hebrews (ch. v. 12. 13. 14).

If the causes of such an unprogressive and barren state be sought for, they may easily be found; slothfulness, remissness in the use of prayer and meditation and other means of our growth; the omission of self-examination, and watchfulness over ourselves; conscious neglect of duties; entanglement in the affairs of this life; restless occupation with the things of time and sense, which withdraw our eyes from the objects of faith, and intercept the rays of light and warmth which beam from Jesus, the Sun of righteousness; but, as the origin of all, the "evil heart"—"the flesh," too little mortified in its "lustings against the Spirit," the "infection of nature which doth remain, yea, in them that are regenerated."

Now, the healthy and vigorous Christian, receiving evermore the supplies which he seeks of life and strength from Christ, (especially he, who enjoying the public ordinances of the Christian church, in the communion with saints, is able also in private to "attend on the Lord without distraction," and without neglect of duty, to live much in seclusion from the tumult and bustle of the world, in contemplation and prayer, and the study of God's truth) grows in faith, knowledge, obedience, and peace. He is "as a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also doth not wither." He may not—nay rather, he *will* not—be very conscious of his growth; he will mourn over the slowness of his advancement; he will appear to himself to increase more in desires to be holy and to be perfect, than in actual attainments of holiness. A very part, and part most essential, of his growth, is growth in humbleness of mind, and the lowly knowledge of his own deficiencies, sins, negligences, and

ignorances. But inasmuch as he is humbly unconscious of his growth, he is advancing the more safely, the more surely. His faith is growing stronger by exercise and trial; more simple, and clear, and holy, by the steadfast beholding of Christ. And as his faith is strengthened and purified, the fruits of faith increase. His hope becomes more full of immortality; his charity rejoiceth more in the will and precepts of God; sin is more abhorred; self is more humbled, denied, and renounced; Christ Jesus is exalted more and more in his sight and in his trust.

This is that perseverance and growth in the spiritual life for which God hath made provision for his people in Christ. It is that unto which they all are called. It is, alas, interrupted in its course, often, and in most instances. But it is that which is realized and enjoyed, though not perfectly, by many blessed children of God. And only in such proportion as it is realized in us are we made to be "neither barren nor unfaithful in the knowledge of our Lord and Saviour."

What has been stated is the rule of the spiritual life. But to the fulfilment of the spiritual rule there are—not only interruptions, many and frequent, through the infirmity of the flesh but also—cases even of real Christians which have the appearance of exceptions. We do not say total and final exceptions, for the Lord doth not forget his own work; and "every branch in Christ that beareth fruit he purgeth that it may bring forth more fruit," but exceptions in great part and for a length of time. Hindered and beguiled by such causes as have been before mentioned, some who have been even born of God, and have grown, in a measure, by the sincere milk of the word, attain but to the stature and strength of babes. They settle down in a feeble customary piety. They retain their profession, which is not, in the main, insincere. Hypocrisy is not their character. They have enough of faith to be dissatisfied with the things of time and sense; enough of the love of God to escape the worst pollutions of the world; enough of spiritual light to distinguish the path of life from the path of death. They do not live and walk as the worldly do. They would not, to gain the whole world, deliberately forsake Christ. Yet they do not forget the things that are behind to press forward to those that are before. They do not "leave the principles of the doctrine of Christ to go on to perfection" (i. e., completeness of Christian character). They are "unskilful (inexperienced) in the word of righteousness, not having their senses exercised by reason of use" (Heb. v. 7). They have little fellowship of soul and heart with God and with Christ

through the Spirit. In their private prayers, and their public worship, and all their religious habits, there is far less of the spirit than of custom and form. The life of godliness may even be manifested in them with so little power as to afford very doubtful evidence to others, and to give no encouraging conviction to themselves, that they "are of God." Consequently, they live from day to day—sometimes from year to year—in slothful doubtings and gloomy fears concerning their safety, which are only better than a carnal confidence and a false peace. They are unable to "rejoice in hope of the glory of God;" they know not that peace in Christ which passeth the understanding either of a worldly man or of a slothful Christian. They do not adorn—they rather, by such unfruitfulness, do discredit to—the doctrine of God their Saviour.

It may probably be said with truth that those children of God, who are in such a state, are generally conscious of being so. They are sensible that it is not as it should be with them—that their heart is not wholly right with God. They are dissatisfied with their state; but the dissatisfaction they feel is not like to that of the diligent and healthy Christian who grows more humble and self-abased as he grows in grace. It is not that dissatisfaction in self which leads the believer to find satisfaction in Christ, and which makes him press forward to things before with the greater earnestness and love. It is like the uneasy sense of shame; it disturbs, but does not quicken, the soul; it is allied with indolence; it genders a spirit of fear and bondage which has a tendency to detain them from the throne of grace where help is to be found (1 John iii. 21, 22); sometimes also to keep them back from that holy sacrament ordained by Christ for "the strengthening and refreshing of their souls"—and *they grow accustomed to it.*

Now, from that "barren and unfruitful" state, God's children must be aroused and quickened (Ephes. v. 14; Rom. xiii. 11). To this end God often employs painful, but requisite, means. He chastens his children for their profit, that they may be made more fruitful partakers of his holiness. He sends affliction to correct the evils, and to deliver from the snares of misused prosperity. He takes away the possession or the enjoyment which has been the occasion of barrenness, and the hinderance to spiritual growth. By his warning, or his threatening; he alarms the slumberers who have become disregarding of the encouragements of promise, and inattentive to the voice of his love. Sometimes they are permitted to fall, from their unfruitfulness, into actual transgression, that he may restore them by grace, through godly sorrow

and earnest repentance, to a better and healthier state—a newness of mind and newness of life. Blessed, in its issue, is that bereavement, affliction, or temptation, by which, as the instrument of his power, God quickeneth the soul which cleaveth to the dust! Gracious and blessed the process (grievous in itself, let it be) by which the heavenly husbandman "purgeth" the branch that beareth little fruit, "that it may bring forth more abundantly the fruits of the Spirit!"

Let the writer and the readers of these remarks, and all who are in earnest following Christ, "cease not to pray and to desire," for themselves and for their brethren, "that they may be filled with the knowledge of his will in all wisdom and spiritual understanding; that they may walk worthy of the Lord unto all pleasing, being *fruitful* in every good work, and *increasing* in the knowledge of God."

NATIONAL EDUCATION.

BY THE REV. JOHN SINCLAIR, M. A.,

Secretary of the National Society.

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CHRISTIAN EDUCATION THROUGHOUT ENGLAND
AND WALES.

[We gladly comply with the request to insert the above appeal, which merits the serious attention of all who are interested in the temporal and spiritual welfare of the rising generation.]

THE National Society has now for upwards of twenty-seven years carried on unobtrusively, but laboriously, and, it is believed, effectually, the great work of promoting the education of the poor in the principles of the established church. By its charter of incorporation, the society includes in its committee of management, besides a stated number of temporal peers and privy councillors, the whole of the right reverend bench, and has thus been enabled to exercise a beneficial influence over every diocese and district in the kingdom. For many years, the resources of the Society arose entirely from the voluntary contributions of individuals, who had at heart the instruction of the young in the principles and practice of genuine Protestant Christianity. The contributions to its funds were by no means in proportion to the magnitude of the object to be effected; but so judiciously were they husbanded and expended, that in the year 1833 nearly half a million of children were receiving education under the superintendence of our parochial clergy, in schools connected with this truly Christian and patriotic association. In that year the Society for the first time received assistance in its benevolent labours from the public treasury. The sum of 20,000*l.* was voted by parliament for purposes of education, no part of which was ever appropriated to the National Society itself, though a considerable portion was set apart for schools recommended by the Society to the Lords of the Treasury. The conditions required by their lordships were, that the tenure of

the site should be secure; that the edifice should be suitable, as well as substantial; and that reports upon the state of education should, on being called for, be presented to government. Their lordships confined themselves to these equitable and well-advised requirements, because they gave no aid to the maintenance of the school, but only assisted in its first erection; and assisted only at the rate of ten shillings per head for every space of six square feet allotted to each child. Their lordships acted upon the principle, that the managers of the school, by whom four-fifths of the cost of the building were paid, and the entire maintenance of the school was defrayed, were entitled to the privilege of deciding as to the qualifications of the teachers, and the system of instruction to be pursued. Their zeal in the cause of popular education; their rank in society, as belonging to the middle and more educated classes; and, in some instances, their station in the Church, entitled them, it was conceived, to this moderate exercise of confidence on the part of the public. Any inspection of the school, to ascertain how the parochial clergyman was discharging his duty to the younger members of his flock, was left to his ecclesiastical superiors.

The foregoing arrangement for the distribution of the national bounty continued in operation for the space of five years. The amount was not large, or rather, indeed, was trivial, in comparison with the magnitude and importance of the national object to be attained; and, indeed, the method of distribution was not free from serious objections; yet the plan encountered no resistance from the Church, and was acquiesced in by the community at large. A new impulse was given to the progress of education, and an expectation raised, and gradually confirmed, in the minds of its supporters, that the parliamentary bounty would continue to flow—and, perhaps, even more copiously—in its accustomed channel. No suspicion arose, or could in candour be expected to arise, that the ordinary annual gift would be all at once encumbered with new conditions.

The year 1839, however, has brought an unforeseen change. During the last session the sum of 30,000*l.* has been voted for educational purposes; not, as before, with the full concurrence of both houses of parliament, but by the lower house alone, contrary to the declared wishes and solemn remonstrances of the upper. A central board, consisting of four privy councillors, all of them laymen, to the marked exclusion of the spiritual members, has been for the first time established, and to their discretion has been committed the distribution of the grant. In exercising this discretionary power, the board thus constituted were unhappily persuaded to betray suspicions as to the zeal and judgment, not only of the originators and promoters of schools throughout the country, but even of the National Church itself. They required the inspection of all schools which should hereafter be aided by public money, and would not be satisfied with an inspection carried on under the authorities of the Church, but insisted upon appointing an inspector of their own, who, without inquiring into what had hitherto been considered the most important point for examination, namely, religious knowledge, should ascertain merely the state and progress of what is now

termed secular instruction. In this new condition annexed to public grants for educational purposes, the managers of schools, and especially the clergy, to whom professionally the superintendence of education is confided, could not be expected to concur. An inspection by Church authority, so far from resisting, they would have courted; but not only had they reason to apprehend that this interference of a government functionary would lead to further and very perilous encroachments on their pastoral influence, but they considered the measure as in itself objectionable on various grounds; and more especially from its tendency to make religion be regarded as a secondary instead of primary and paramount consideration. The clergy, therefore, were precluded by conscientious scruples from accepting the aid so ungenerously and cruelly restricted.

Meanwhile many friends of practical education, trusting to the wonted assistance of parliament, and to the hitherto unflinching co-operation of the National Society, not only projected plans of new schools, but proceeded to carry them into execution. In several instances the minister of the parish, foremost as became his holy office in the good work, made himself personally responsible for the whole of the deficiencies which the public grant was expected to supply. But suddenly this resource fails him, unless, as has been stated, he consents to conditions which he considers dangerous and degrading.

To form any adequate conception of the difficulty and embarrassment to which the clergy were reduced by their zeal for popular education, joined with their high-minded resolution, rather to suffer for conscience' sake than do violence to their principles, it would be necessary for the public to read a large proportion of the voluminous correspondence, amounting to above a thousand letters, which, during the last three months, it has been my painful task to peruse. In many instances, the applicant, who had accepted offers from the committee of council, informs me that he has done so with great reluctance, only because "his resources were utterly insufficient for the work;" or because "the parish would otherwise remain in its usual destitution in point of education, and it would be totally out of his power to risk the undertaking upon his own responsibility;" or because "his funds were quite inadequate to pay his contractor;" or because he was "obliged to take the money much against his will, in utter despair of ever obtaining a grant from any other source;" or because, "to his great regret, the managers, from the kindest intentions, would not suffer him to incur the responsibility of raising the requisite funds."

In other cases the applicant, after accepting the offer of the committee of council, has opened his eyes to the danger lurking under the plausible pretence of unauthoritative government-inspection; has heard of the acknowledgment by the committee of council, that Regulation A is only "for the present year," and will be afterwards succeeded by more stringent measures; has ascertained what is the ultimate object of the philosophical educationists by whom government-inspection was first proposed, has begun to look upon it as the first step towards transferring the superintendence of education from the Church to the State,

and thereby either introducing into schools a generalised Christianity, or banishing Christianity from them altogether; and has written to me earnestly soliciting assistance from the Society, that he may rid himself of the offensive bond, and return the money.

When the applicant has from the first considered himself precluded from accepting the grant, he has the Christian firmness to decline it, although he is almost driven to accept it "by urgent necessity; or thereby "brings himself into a strait;" or must "make himself responsible for the deficiency;" or "fears he must abandon his present project;" or "from the poverty of his parish, must take upon himself the whole expense;" or "will be involved in great embarrassment;" or "is called upon to pay a large sum which he has only the means of meeting to a limited extent;" or "is subjected to great inconvenience, having, on the faith of the government-grant, made preparations the cost of which he will be obliged to defray;" or "finds himself at a stand-still, with the future all dark, and at a loss what to do."

Sometimes my correspondence has afforded me the gratifying intelligence that the applicant will not call for assistance from the National Society, because it is "not to the Society, but to parliament," that he looks for redress of the wrong he has sustained; or because "the promoters of the school, who strongly objected to the proposed inspection, had supplied all his wants;" or because "he was enabled to carry on his buildings through the very great munificence of a neighbouring landowner;" or "because he will endeavour to procure the sum required from other quarters, and trusts that his parishioners will not ultimately suffer from his performance of a duty which he owes no less to them than to himself;" or because "he can afford to complete the school-buildings from his own resources, and considers it the duty of every individual to strain every nerve at this crisis to render himself rather a help than a burden to others."

A painful contrast to these gratifying communications is afforded by the many letters I have received from every quarter of the kingdom, in which the parties inform me, that as they cannot, under present circumstances, conscientiously accept public money, and consider the whole cause of sound Christian education in the greatest jeopardy, they have either for the present abandoned their whole design of building schools, or have contracted the dimensions of the buildings, or will be satisfied with one school instead of two, or with Sunday-schools instead of week-day schools, or will not now provide accommodation for the master and mistresses. To show how effectually the committee of council have succeeded in discouraging the chief patrons of popular education upon right principles, I shall conclude these quotations with one more remarkable example. "The promoters of the schools here are resolved not to lay one stone of a building which may by any probability, at any future time, be diverted from the object for which it is now to be erected, namely, the education of the poor in sound Church of England principles."

It is to obviate these circumstances of unprecedented and unlooked-for embarrassment; to reanimate the promoters of popular instruction; to meet new

claims upon the National Society, from parishes in a state of spiritual destitution, which on some future occasion I may describe, but of which the public has at present no conception—that the Subscription Committee, formed in aid of the National Society, are now endeavouring to call forth the generosity of the English nation. It is at the request of that committee that I have written the above explanatory statements; and I shall only add, that an appeal such as theirs, in behalf of the Church of England, has never yet been made in vain. All parties are agreed that no object whatever is more important than the education of the people; and no party can deny, that religion in a Christian country must form the basis of Christian instruction. Upon this basis the National Society has been formed and incorporated; and it remains with the English public to decide, whether this long-tried and useful edifice shall continue to be the bulwark of sound popular education, or be suffered to crumble into ruin; whether the clergy shall be supported in their legitimate endeavours to preserve inviolate the supervision of their flocks, feeding without restraint the lambs committed to their charge by the great Shepherd of the sheep, or be subjected to invidious interference; whether the great mass of the population of England shall be instructed and catechised in Christian truth, as it was promulgated by its divine founder and his apostles, unmutated and entire, or shall receive a partial and imperfect instruction, incapable of training them to moral virtue here or to happiness hereafter.

MEDITATIONS FOR LENT.

The Condemnation of Man's Surety.

BY THE REV. J. H. A. WALSH, M.A.,
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NO. II.

THE TRIAL OF JESUS BEFORE THE JEWISH AUTHORITIES.

THE procession, with Jesus as a prisoner, moved to the house of Annas, father-in-law to Caiaphas, who owed to him his present dignity; he is thought to have been a known and zealous instigator of the measures now in operation; not improbably he was one of those subtle characters which are content that another bear the insignia of office, provided himself possess the influence to carry at pleasure a favourite scheme. At all events it was not for him to take an open step in the matter, he therefore passes Jesus on to the tribunal of his son-in-law.

The office of High Priest was, at this time, held by a most unworthy heir to the honours of holy Aaron. St. John does not introduce him afresh to our notice, without referring to one memorable expression of his, with which he closed, rather summarily, an earnest discussion, respecting Jesus. "Ye know nothing at all, nor consider that it is expedient that one man die for the people, and the whole nation perish not."

What! *expedient* to put an unoffending man to death? *Expedient*, in order to escape a barely possible evil, to venture on a known and deliberate crime! dreadful *expediency*! And yet it was "*expedient*" in a sense which Caiaphas little suspected. It was most "*expedient*" that "one man" should be found whose death should be the ransom of a ruined race. Though sufficiently distant from the design of Caiaphas,

phas, this was was God's meaning, and in uttering these words Caiaphas "spoke not of himself, but, being High Priest, he prophesied." The destined man is come. Heroic love has brought him hither to die for the Jewish "nation; and not that nation only"—all the "children of God" shall trace to his meritorious death the blessedness of being united into one happy colony, in the realms of glory.

Let us now see to what crimes worldly "expediency" and worldly passion may urge a man, when substituted for religious principle. Caiaphas, being High-Priest, presides as judge. He has already prejudged that, guilty or not guilty, the prisoner must die! Yet, filling up the scene from the well-known persecutions of Popery, (which, however, formed only too true a counterpart) we may almost fancy we hear him opening the proceedings by the pompous speech that tells his dread of heresy, his reluctance to punish, his sense of duty. But leaving fancy for fact, we find that he "asked Jesus of his disciples and of his doctrines;" why he gathered disciples, and what he taught them. There was something most unfair in examining a prisoner before a direct accusation was laid to his charge. Such general questions admitted only of a general defence. "I spake openly to the world, in secret have I said nothing;" nothing contrary to the tenor of my public discourses. "Why askest thou me? ask them that heard me."

Next let us learn what the Redeemer meant when he said, "if any man smite thee on the one cheek, turn to him the other also." Literally we cannot take his words—for from his lips there never dropped an unreasonable sentence; yet his words had a meaning, and his own amiable conduct is a sufficient comment upon them.

A dastardly officer hearing the reply of Jesus, struck the beleaguered prisoner "with the palm of his hand, saying, 'answerest thou the High Priest so?'" The blow was as vexatious as it was painful. A blow similarly inflicted on St. Paul drew from him the momentary expression, "God shall smite thee, thou whited wall;" so spake Paul. But not such the reply of Paul's blameless Lord; with astonishing meekness and firmness he rejoined, "If I have spoken evil, bear witness of the evil," depose against me, "but if well, why smitest thou me?"

The Saviour's conduct thus illustrated his words, "Smitten on the one cheek he turned the other also." Here is a difficult lesson to learn, viz., how to bear exasperating treatment; it teaches us that we ought to lean to the extreme of turning the other cheek to the smiter, rather than be vindictive. If my neighbour threatens, reviles, calumniates, and traduces, this does not authorise me to threaten, revile, and calumniate in return; if I requite good with evil, I shall be following Satan's evil example; if I return evil for evil, I shall only act according to the general maxims of a godless world. To copy Jesus I must return nothing but good under the most trying exasperations. Thus only shall I "walk as he walked," fulfil his desire, that his servant "be blameless and harmless, and live like lights in the world."

But the main object of our Lord's enemies was not to insult, but to destroy him. Their point might be carried could they but procure a well substantiated charge, which in the eyes of the populace should give (though it were but transient), a semblance of guilt. Witnesses, therefore, were searched for and summoned. Among other things, his prophecy on destroying the temple and raising it in three days, was brought against him; "many false witnesses came, but their witness agreed not together" sufficiently for the purpose. You wonder at this, perhaps, and think it would have been easy to concert a story, to which a succession of instructed witnesses might contribute each his part, and give it the air of truth; but the fact proved otherwise. Perhaps there were recollections of what he had said

and of his mighty works, that made the most hardened shrink from confronting him with unmixed perjury. At all events no sufficient evidence was found. The morning advanced and nothing was done. With apparent indignation, therefore, (as if the joint testimony of so many deponents must have amounted to something) Caiaphas arose from his seat, and asked, "Answerest thou nothing? What is it which these witness against thee?" Throughout his trial Jesus had observed the rule to be "silent under mere taunts, but ready to explain when any one honestly asked an explanation;" and now still he answered nothing. At length the High Priest put him on his oath, "I adjure thee by the living God, whether thou be the Christ the Son of God?" To be silent after this would resemble a recantation, Jesus, therefore, readily witnessed the good confession, "I am; hereafter ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." Then the High Priest rent his clothes, saying, "He has spoken blasphemy."

"He rent his clothes!" vile hypocrite! to rend the clothes is the rightful token of indignation and of grief. But what grief dost thou feel? *thou*, that with more than bloodhound's fury, art thirsting for the blood of the innocent, and wilt soon shed it! *thou*, whom the murder of the absolutely guiltless will soon brand, (more guilty than thy prototype Cain) the most wretched of all the human race; ARCH PERSECUTOR! rend not thy robes, nor bare a breast, where fell malice lurk behind the veil of sanctity! rend not thy robes, or rend them for the people whom thou art leading on to sin and ruin; rend them for shame, that "the light which is in thee is darkness!" rend them for sorrow, that thou art "treasuring up wrath against the day of wrath!" Yes, son of Aaron, rend thy robes! we too will share thy sorrow and thy shame, if haply our guilt too much resembles thine; if really, though more indirectly, our sins have helped to procure the condemnation of thy spotless holy victim!

If I rightly arrange the histories of the four evangelists, St. Luke's account (xxii. 66 & 71) is not another version of the same trial, but another examination which, for form's sake, or to satisfy the remaining scruples of some of their body, or to put them in possession of the facts of the case, was held in their council "as soon as it was day." In this, the trial proper, there was little delay. What reason have we to be thankful that, in our favoured land, justice is no such mere mockery, and that we have so many safeguards for the protection of our liberty and lives! The enemies of Jesus knew to what point they must turn in order to elicit an expression which they were pleased to designate *blasphemy*, and so ended his trial before the Jewish authorities.

The essence of that assertion, on the ground of which Jesus was condemned, is contained in Luke xxii. 69. There we hear him applying to himself Daniel's title of THE SON OF MAN. There we hear him, with an emphasis at which Felix would have trembled, declare "I am the Son of the Blessed, and ye shall see THE SON OF MAN sitting at the right hand of Power, and coming in the clouds of heaven." This attestation the Jewish governors called blasphemy (Lev. xxiv.), a capital offence. But we know that it was sober, substantial, truth, a martyr to which Jesus died, and in which we are heard every Sunday professing our belief. What a contrast then does this attested truth set before us? Hitherto Caiaphas has been judge, and Jesus prisoner; but we "shall see" Jesus on the throne which he claims, and Caiaphas at the bar, to answer for his unbelief and guilt; no false witnesses will be sought; no base "expediency" will guide the decisions of that tribunal; there will be no appearance of the hasty, the cruel, the unjust. "In righteousness shall Jesus judge!" How then shall Caiaphas (unless unknown to history he repented) the forewarned, the

murderous, Caiaphas appear? But why dwell on his fate alone? Shall he alone stand before the Son of man, when from the silent patient prisoner Jesus has become the Sovereign Judge? No. All nations, all ranks, all ages, all characters shall stand before him—you, reader—I shall be there, happy only if we have lived with that great day in view.

It is not indeed improbable that, with guilty Caiaphas, all the world shall be brought in guilty before God. Unquestionably we shall own ourselves to be saved, if saved at all, by mercy, and not by merit; we shall all feel ourselves self-ruined. But this will matter little if we are able to plead that our sins are washed away in the blood of Jesus. A martyr cannot wash his robes white in his own blood; the weakest believer's robes shall be "white in the blood of the lamb." If then you can plead that Jesus stood before Caiaphas, and was condemned, and died for you, that by faith, as by a hand, you took hold of the mercy offered you in him; if from your conduct, which shall then be open to universal inspection, it appears that your faith was real, and fruitful because it was real, then it will be well with you. Each sin, each negligence, each infirmity and obstinacy, made no mention of for ever for your Redeemer's sake; every weak effort which you made for his blessed sake, indulgently rewarded, with all a father's tenderness, with all a Saviour's love. Each evil maxim and fashion, which for his dear sake you shunned, each prayer that in his name you offered, each unseen struggle, each good, though perhaps unsuccessful, intention, all, all of these shall be accepted, and for the sake of your surety, rewarded of him who has "seen them in secret." May this be the result of our meeting with "THE SON OF MAN!"

GAMBLING, AND ITS CONCOMITANT VICIES.

No. IV.

The Gaming-house continued.

In a former paper the loss of principle and the loss of time were considered in connection with a love of gambling; another loss now presents itself, which is that of property. Is it not notorious that vast estates have passed from their proprietors by addiction to this vice? that thousands of respectable tenants and labourers have had occasion deeply to bewail the profligacy of the lord of the soil and his inordinate love of play? Many is the splendid mansion now mouldering to decay, the ruin of which may be referred to a gambling spirit. Many a family, now an alien from the land of its fathers, plunged in the deepest destitution, has to look back with deep regret that those who ought to have acted a different part should have entailed poverty and its concomitant evils on those whom they should have sought to benefit. But there seems to be an infatuation in gambling; all the kindlier feelings appear to be lost; money is wanted, and money must be obtained to any sacrifice. The rage for play is the predominant passion, and the wretched selfishness of the human heart will not suffer it to consider the claims and requirements of others. Can there be a more despicable being, then, than the man, who, to

indulge an unhallowed passion, scruples not to sacrifice the comforts of those allied to him by the nearest ties? I have seldom seen human nature at a lower ebb than when I witnessed the return of a young man, born to a splendid fortune, to take one last look of a beautiful property, previous to its being exposed to sale by the auctioneer's hammer, to defray debts incurred amidst the moral pollutions of a gambling house, situated in one of the most fashionable and *recherché* streets of the metropolis. There was a levity and flippancy in the advertisement announcing the sale which quite went to the heart. And yet the young man was amiable, honourable, and well-educated. He was entrapped by a swindler in an evil hour; his mother died of a broken heart; his sisters, reduced to poverty, toiled hard as dress-makers for a subsistence. He was deeply and fondly attached to one, who was compelled to give him up. She acted wisely, though she thought not so at the time; but misery and sin would have been her portion had she not done so. As the wife of a truly pious clergyman, she was enabled in his last dying moments to administer some comfort to the unhappy youth. In connection with this part of the subject, is it not painful to read such a statement as the following extract from a most respectable newspaper?

"The season at Baden-Baden, though drawing to a close, is not yet quite ended. There are still several English fashionables there. It is a thoroughly English place, and in the Grand Salon, or the promenade near it, one might easily fancy oneself in the Regent's Park, or at the Opera crush-room. The Saturday evening balls are diminishing their numbers, but still present considerable assemblages. Saturday is the only *soirée de danse*. Every other evening in the week, and every morning, the gaming-tables only are to be seen. The main curiosity as regards them is the Elector, or rather ex-Elector, of Hesse. One can seldom enter without beholding him scattering Napoleons, or double Napoleons, as if they were so many pebbles. I have seen him literally painting the roulette table with gold; and at the rouge-et-noir he frequently stakes a whole rouleau of fifty pieces on a single coup. His revenue is very great—somewhere about a million of florins—whereof he is calculated to lose eighty or ninety thousand a-year at the Baden gaming-tables. He is the great support of the bank—first, from the quantity of cash with which he supplies it; secondly, from the influence of his example."

Loss of life is another too frequent result of a love for gambling. Reference need not now be made to the loss of health by the late hours and other mental excitements kept up at the gaming-table, which must necessarily have a most pernicious effect on the constitution, undermining its health and strength; and thousands of young men, to speak within ordinary bounds, have been brought to an early grave by the dissipation connected with gambling. The writer well recollects the old guard of a night-coach pointing to him several haggard beings walking along Piccadilly, on a bright June morning, with this remark: "Well, we guards and coachmen have sad rough nights' work, but it is nothing like them there gents." There goes poor Lord —, he wont be long here." And truly he was not, but the rough nights' work of the guard has left him hitherto unscathed. There are two points, however, deserving of especial notice in connection with the subject, *duelling* and *suicide*. That duelling, the utter disgrace of a professedly-Christian nation, should in any one instance have been the result of attendance at the gaming-table must at once testify to every right-thinking mind the dangers likely to proceed from such attendance; and yet the fact is notorious, that duelling is very frequently the result of gambling. A periodical at the present moment, is on the table of the writer, in which three duels—and two fatal in their conse-

* The following extract from a late newspaper may tend to prove the frauds constantly practised on the young and inexperienced gambler:—"We have seen the dice and roulette table seized by the police at the gaming-house in the Regent's Quadrant. One case of dice contains eight pair; of which six pair are falsely numbered, and so contrived as to exclude altogether particular chances or results; the remaining two pair, though rightly numbered, are 'loaded.' The roulette-table is also constructed for robbery. These are facts which we feel it our duty to state thus openly to the public, in order that every man entering a gaming-house may be assured that he is not merely indulging in the ruinous excitement of play, but that he is wilfully handing himself over to a gang of professional robbers."

quences—are mentioned as arising from a mis-understanding in a gaming-house. Both parties had partaken freely of wine, as had their seconds, and a wretched medical man, himself addicted to play, and half intoxicated, agreed to be present. It is needless to specify names, it is enough to state facts, and many readers may, doubtless, recollect the circumstances referred to. Perhaps nothing has led to duelling more fearfully than the love for gambling. Delicacy, lest the feelings of relatives should be wounded, prevents allusion to a case of this very awful character, not many years since, at Chalk Farm.

Driven to madness by his inability to pay his debts, the gambler not unfrequently terminates his own earthly existence by his own hand, and finishes a life of dissipation by rushing into the presence of God. With such melancholy results the annals of gambling teem. The loss of reason and the loss of life thus emanate from the same baneful source.

"The reckless sporting with fortune as well as lives on the great rivers of the West," says an American newspaper, "has become alarmingly important, and too often leads to assassination and murder. The *Grafton Backwoodsman* has an article on the prevalence of gambling on board of the steamers on the western river. It records the deaths of several individuals in an unaccountable manner, and the following extract shows a state of morals almost too degraded for belief:—'Numbers have come to the west, taken passage on board a boat, and never been heard of again. In repeated instances, within the last few years, letters have been addressed to us from a distance, with anxious inquiries for a friend from whom no tidings had come since he was on the point of embarking on board of a boat. It was feared that he had fallen overboard or died on the passage, and we were implored in the most affecting terms to seek intelligence of his fate. Our earnest endeavours in most instances have proved unavailing. Could the deep and torrid waters of our rivers reveal their secrets, they would explain but too often the long silence of those absent friends. The midnight gambling, the fierce quarrel, the dirk, and the sudden plunge of the ghastly corpse, with heavy weights attached, all follow each other in quick succession, and with the unerring certainty with which effect follows cause.'"

The loss of the soul cannot fail to be the result of attendance at the gaming-house. Can any sense of religion exist in the mind of the man who desecrates God's sabbaths, wasting his time amidst company the most licentious, and is too frequently guilty of dishonourable acts? A gambler's dying bed is indeed an awful scene; and, could the wretched being who madly suffers the love of play to be the moving principle of all his actions, be but impressed with the solemn truth that he must answer for hours, nay years mispent, talents wasted, and for the sad career of vice he has led, there might be some hope of his eternal welfare; but the absorbing passion perverts the reason and debars serious and solemn reflections as to the future; and the unhappy profligate is too often hurried into his Maker's presence with loads of guilt upon his head, there to render a strict and solemn account for all the deeds done in the body. The death-bed of such an one was described to the writer, and he can avowedly declare that the description of his blasphemy almost surpassed belief. Enervated by late hours and dissipated habits, at an age when most men are hale and hearty, his mind seemed wholly absorbed in play. Surrounded by a crowd of persons of almost equal profligacy, his last hours were such as might have been expected. The symptoms of death approached, the last struggle commenced, amidst its paroxysms the only words he uttered were curses, and blaspheming he expired. "The wages of sin is death."

JOSEPH CARRIED DOWN TO EGYPT.

A Sermon,

By the REV. W. BLACKLEY, B.A.

GENESIS xxxix. 1.

"And Joseph was brought down to Egypt."

No one, who has read his bible with the least degree of attention, can be so uninformed as not to know who Joseph was, inasmuch as the history of him which it contains is so interesting a portion of the sacred page. The chapter, which forms the first lesson of this morning's service,* gives some interesting particulars of his eventful life. All these, however, we shall not now notice, but rather direct our attention to the one with which the chapter opens, and which I have read to you as my text. The words at first sight, perhaps, may appear to present a subject devoid of profit or interest. When, however, we look more attentively into them, we shall not find them so barren as at the first glance they appear to be. To this end therefore let us first contemplate the circumstances under which Joseph went down to Egypt; and then inquire what lessons we may learn from them.

I. First then we will contemplate the circumstances under which Joseph went down to Egypt, and

1. It was not by his own choice.

This is intimated by the emphatic expression "he was brought down." It appears that his brethren became envious of him; and they so indulged this bad feeling of the heart, that, on his one day going to the place where they were pasturing their flocks, "they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh: come now, therefore, and let us slay him, and cast him into some pit, and we will say some evil beast hath devoured him" (Gen. xxxvii. 18—20). Such was their wicked proposal. At the instance, however, of Reuben, they were prevailed on not to put their deadly purpose into execution. When, therefore, he came to them, having taken him and stripped him, instead of first killing him, and secreting his body, they only cast him into a pit, appearing undetermined what further course to adopt respecting him. When in doubt what they should do with him, a company of Midianitish merchantmen passed by. This afforded an opportunity of sending him into a far country; of, at once, getting rid of him and saving themselves from the crime of shedding a brother's blood; they, therefore, drew him up out of the pit, or old well, and sold him to these merchantmen for a mere trifle—receiving for him twenty pieces of silver, amounting in English money to about five or six and forty shillings. Now here we behold

* Third Sunday in Lent.

Joseph taken from his father's home, sent to a foreign country of which he had no knowledge, deprived of all power of choice of profession or employment, left completely at the mercy of strangers who felt no interest in him, in any way, except so far, perhaps, as that he might retain his health till they could re-sell him and make a profit by their purchase. As these merchantmen were on their way to Egypt thither they took him, where they "sold him to one Potiphar, an officer of Pharaoh's, a captain of the guard" (Gen. xxxvii. 36). Joseph became the absolute property of this man, and thus had his present position fixed without any will of his own; and this is both similar and contrary to the case of some other men. In saying that it is similar to the case of some persons, I do not mean that the same treatment is experienced by them, though unhappily this is the case with many who are torn from their native shores and sold into captivity and bondage against their will; but what I mean is, that their position in life is often fixed for a time without any power on their part to shape their own course. They are governed by the force of circumstances, and find themselves fixed in situations, not because they have chosen it so to be, but because things have tended to that particular position in which they find themselves placed—without their own choice, and without their own controul. On the other hand there is a dissimilarity between the case of Joseph and some others. Time, circumstances, means, are all such that they can, apparently, make their own election, and direct their own pursuits. In the general, however, it may be said, that the providence of God chooses our inheritance for us, and fixes the bounds of our habitation; that while the lot is cast into the lap the whole disposing thereof is of the Lord. In whatever way however, and wherever our lot may be fixed, and whether we are led to it by adverse, or favouring, circumstances, it should never be forgotten by us that there are duties and principles to be attended to and followed in these stations, of which we cannot admit the neglect without incurring the displeasure of him with whom we have to do; and, as we proceed with our subject, we shall find that this apparently, for the time, unprotected and uncared for man hath set us an example in this respect. But in farther contemplating the circumstances under which Joseph went down to Egypt, we would remark that,

2. It was with the prospect of servitude before him.

The Midianites bought him to sell him as a slave; and accordingly we find, in the first verse of the chapter from which I have selected my text, that, "Potiphar, an officer of

Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, or Midianites, who had brought him down thither;" and in becoming the property of Potiphar we find that his first employment in Egypt was that of a household servant. This is stated in the second verse: "He was in the house of his master, the Egyptian." Now who was Joseph? He was a grandson of Isaac, who was the son of "Abraham the father of the faithful," and emphatically termed in scripture "the friend of God" (Is. xli. 8, James ii. 23, and 2 Chron. 7). And what may we gather from this fact? That Joseph's being a servant, distinguished as he was by only being removed two descents from Abraham, and honoured as he was also—as we shall afterwards find—by God himself, has sanctified, as it were, the employment of servitude and made it honourable. It can never be a disgrace to us to be employed as he was, especially if we pursue our calling in the way that he pursued his. And how was that? perhaps some may ask. We answer that he pursued it faithfully. We are told that "the Lord was with Joseph, that the Lord made all that he did to prosper in his hand." And since the Lord cannot look upon sin with the least degree of allowance we may be sure that, if Joseph had been unfaithful in his situation, if he had evinced a want of integrity and honesty, if he had pursued a spirit of purloining and private theft, or a wanton and careless waste of his master's property or goods, the special blessing of God would not have been upon him as it was, neither would he have been mentioned in the scriptures with such special marks of commendation as he is. No, he acted in the very spirit of the exhortation which St. Paul directed Titus to give to servants, "exhort servants to be obedient to their own masters (Tit. ii. 9 & 10), and to please them well in all things, not answering again, not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things." Some servants are dishonest servants, are unfaithful servants, are careless servants, they appropriate secretly to themselves that which does not belong to them, and very much, perhaps, for this reason, because they think their master has enough and to spare, and can never miss that which they take, and that it will do them more good than it ever will do him, and that they really want it, while he does not. But what is this—whatever their wants and his abundance—but a violation of the eighth commandment, "thou shalt not steal?" This was not, however, the character of Joseph. While he served his master he was faithful to the confidence reposed in him. He was an honest man, and this

conduct led to his services being viewed by his master with acceptance. Hence it is said, in the fourth verse, "Joseph found grace in his sight." His fidelity and his attention to his duties gained his master's approbation and friendship; he perceived that he was faithful, and diligent, and obedient; that he served him not with eye-service as a man-pleaser, but that he did the will of God from the heart (Eph. vi. 6 & 7), that the service which he did was with good-will, as to the Lord, and not to man. And this steady, obedient, upright conduct, led his master to look upon him with feelings of good will and kindness; and when he had been tried and proved for a time he was promoted in his master's service. His master saw that the Lord was with him and that the Lord made all that he did to prosper in his hand, and his master made him overseer over his house, and all that he had he put into his hand. And he left all that he had in Joseph's hand, and he knew not ought that he had, save the bread which he did eat. Thus this faithful servant was raised to much honour and influence. But it does not follow that, because Joseph was thus promoted, every faithful servant can look for it: for, in the first place, all are not exactly adapted for being raised, and in the second place circumstances do not always admit of it; all faithful servants, however, may be assured of this, that if they conduct themselves with propriety, act upon principles of integrity, and pursue their duties as servants of Christ, doing the will of God from the heart, every considerate master and mistress will ever possess a kindly feeling towards them, and will not be wanting in favouring them in every possible and proper manner. But even if, in any instance, such a feeling should not be displayed, but a disposition the very contrary be exhibited, it would be no cause for rendering servants less diligent or less faithful. Hence St. Peter commands (Peter ii. 18 & 20): "Servants be subject to your masters with all fear, not only to the good but to the froward; for this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully; for what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, and take it patiently, this is acceptable to God." But we mark another trait in the character of Joseph, he was attentive to his duties. It is not only stated that he was in the house of his master, but that he "served him." Of what use is an idler, or one who either neglects or slurs over what he is called to attend to—whether of in-door or out-door work? Such an one, to use a common adage, is "more plague than profit" both to his employer and to those whom he

is employed to assist. But it was not so with Joseph. No; he served his master; he fulfilled the duties he was called on to perform, and he fulfilled them to his master's entire satisfaction.

But there was a principle in Joseph's conduct that we must not omit to notice—

He feared God. In this was the secret of his prosperity. His character was literally that which is ascribed to Hananiah, as mentioned in Nehemiah vii. 2—"He was a faithful man, and feared God above many." Hence it was that God blessed him, and prospered him, and was with him, and made him a blessing to others. Now, had his character been one of an opposite kind—had he been unfaithful and dishonest—a purloiner of what was not his, and a neglecter of his duties,—though he might possibly have gone on for a time, without anything particular, perhaps, being discovered respecting him, yet he would not have had the blessing of God to rest upon him as he had; God would not have been with him as he was. And instead of his being raised to honour, and being in favour as he was both with God and man, he would probably have been cast out with disgrace, and had dishonour stamped upon his brow. One remark more on this part of our subject, and we will pass on to another point: it is this, that we may rest assured that the unfaithful, dishonest servant is an individual who has not the fear of God before him, whatever his profession or pretence may be, and that he is not a child or servant of God.

But in further contemplating the circumstances under which Joseph went down to Egypt, we observe that,—

3. He was brought down thither really, though not apparently at the time, by God. This Joseph himself acknowledged to his brethren in an interview with them some few years afterwards (Gen. xli. 7, 8), "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." If, then, it was God who really thus sent Joseph down to Egypt, perhaps you will ask, "Was it God, then, who excited in Joseph's brethren that feeling of envy which existed in their breasts—the feeling which led them first to resolve on his murder, and then to agree to report to his father that some evil beast had slain him?—and when, too, they had sold him into slavery, to dip his coat in the blood of a kid of the goats, in order to deceive his father, while they them-

selves knew the contrary was the fact? No; it was not God who was the author of this conduct. The whole of it was sinful; and God is not the author of sin. "God cannot be tempted with evil; neither tempteth he any man. But every man is tempted when he is drawn away of his own lust (or desire), and enticed. Then when lust (or desire) hath conceived, it bringeth forth sin" (James i. 13—15). And so it was with Joseph's brethren. It appeared to them desirable that Joseph should be out of their way. This object cherished by them, they resolved, if possible, to effect; and as soon as an opportunity was afforded them, they proceeded to put it into execution. But their purpose, and the growth of that purpose, sprang from their own "lust" or desire. That desire was a fruit of the natural or corrupt heart. It was not implanted there by God to effect a purpose of his. He cannot persuade or induce, much less constrain any one to commit sin by any means whatever. He is incapable, from his infinitely perfect nature, either of being tempted or seduced to sin by evil things, or of seducing others to sin. And, in the case of Joseph's brethren, God did not seduce them to plan evil against him. It may nevertheless be true, and I have no doubt it is true, that when the desire of getting rid of him had sprung up in their breasts, and God saw that that desire was fostered and formed into a settled plan by them, he permitted Joseph to come into their way; and at a time when there was an opportunity, by easy human means, of sending him down to Egypt, and in sufficient time, too, for everything to be prepared by him, against the settlement of his father and his descendants in Goshen, when the famine should come grievously upon the land of Canaan. But God did not incline or raise up the evil disposition of their hearts against Joseph, in order that these things should be accomplished. When, however, it had arisen; when they were drawn aside of their own lust, or desire, and became enticed, and when their lust, or desire, had conceived and brought forth sin, then God made use of them to effect a purpose of his own, and, through them, sent Joseph down to Egypt, "to preserve them a posterity in the earth, and to save their lives by a great deliverance." It is perfect folly, and very wickedness itself to suppose that God tempted or inclined Joseph's brethren to sin, in order that Joseph might be sent down to Egypt. God had ten thousand and ten thousand times ten thousand means of sending him down into that country, without influencing any one to commit sin, whenever he should purpose to do so; but he availed

himself, in the instance of Joseph's brethren, as he has done, and still does, in innumerable instances, of causing the bad passions of men to effect his own glory.

Thus, then, in respect of Joseph, though he had cause to grieve at his brethren's conduct towards him, he had cause, also, though not then manifest to him, for rejoicing, inasmuch as, in his going down to Egypt, he was under the watchful and protecting care and guidance of him, who ever keepeth his people, and who neither slumbereth nor sleepeth (Ps. cxxi. 4).

Now in the second place,—

II. What are the lessons we learn from the circumstances we have been contemplating?

1. To acknowledge God in all our ways. That Joseph acknowledged God; that he both feared him and loved him, we cannot have a more direct proof, independent of what I have already stated, than an instance which the chapter affords us, from which I have selected my text. We are informed that his mistress tempted him to commit sin with her. What was his answer to her? That the act which she solicited him to commit, would be a breach of the confidence reposed in him by his master, a mark of ingratitude to him for the favours which he had received at his hands, and a violation of the law of his God, which he could never think of committing. He said to her "Behold my master wotteth not what is with me in the house, and he hath committed all that he hath into my hands, there is none greater in this house than I; neither hath he kept any thing from me but thee, because thou art his wife: how then can I do this great wickedness and sin against God?" As much as if he had said—"The sin may be secret to man; no earthly mortal may discover it: no whisper of it may ever be heard. Thou mayest think that stolen waters are sweet, and that bread eaten in secret is pleasant (Prov. ix. 17); but I cannot forget that the piercing, all-seeing eye of my God is upon me: that I cannot go from his spirit, nor flee from his presence; and, therefore (Ps. cxxxix. 7), though it is possible the sin may be hidden from man, yet it cannot be hidden from him with whom I have to do. But besides this, he is my faithful, unchangeable friend, and he has commanded me to avoid sin, to flee from it, and I love his favour better than life. I would not sin against him, lest he cast me away from his presence, and take his Holy Spirit from me (Ps. li. 11). I cannot do this wickedness, this great wickedness and sin against him." In this particular in Joseph's history, we have not only a professed, but a practical acknowledgement of God. In it we see that he not only

served God with his lip, but with his heart. And this practical acknowledgement of God followed this eminent man through all his course. What he said to his brethren on an after occasion, "I fear God," (Gen. xlii. 18), seems to have been the guiding, the regulating, principle of his life. Now this bright pattern, my brethren, we are called upon to follow. But, in attempting to follow it, let us never forget, that, if we really acknowledge God, it will have an influence on our hearts as well as our lips. We shall not merely avoid open transgression, but also that which is secret; and not only avoid transgressing, but also escape, as much as possible, from treading on dangerous ground. Like Joseph, who not only resisted temptation, when presented to him, but when it was repeated, refused even to be with the person who thus tempted him—I say, like Joseph, we, if in truth we acknowledge God, shall avoid coming into contact with scenes which are unhallowed, and with persons who have no fear of God before their eyes. The man who acknowledges God is beautifully described, in this respect, in the two first verses of the first psalm: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night." It is only such that know what that "peace of God is which passeth all understanding," who have "their hearts and minds kept through Christ Jesus" (Phil. iv. 7).

But another lesson that we learn from this subject is—

2. To confide in God under all circumstances: We can scarcely conceive, humanly speaking, of any circumstances being more dark and mysterious than those in which Joseph was placed. Stolen away from the land of his nativity—torn from the embraces (Gen. xl. 15) of a fond father, without a word of farewell, or permission to see him: hated by his own brethren, and sold by those very brethren to merchants, who trafficked in the flesh and blood of their fellow-creatures, and re-sold by these men into captivity in Egypt, as a slave, without the least idea, perhaps, of ever again seeing the land of his birth, or the face of his father, his case presented almost as gloomy a picture of wretchedness, as to outward circumstances, as we can well conceive of. Amidst the whole, however, he seems to have been supported by the conviction that, though clouds and darkness might be round about the Lord (Ps. xevii., 2), righteousness and truth were the habitation of his throne; and that, as not

a sparrow could fall to the ground without the notice of his heavenly Father, he himself could be placed in no circumstances in which God would not protect, and guide, and bless him. This confidence in God cheered him under the pressure of his trials, and no doubt many, yes, many a time, led him, as St. Paul exhorts, to "be careful for nothing: but in everything by prayer and supplication, even with thanksgiving to make known his requests unto God" (Phil. iv. 6). And so, my brethren, should it be with us. In the day of darkness—in the moment of doubt—in the hour of temptation—when our path is beset with difficulties, yea, even strewn with thorns—when our heart is surcharged with grief—when affliction weighs upon our spirits—when the enemy comes in like a flood,—then, as well as when celestial breezes speed our course to our delight and satisfaction, should our confidence be in God for light on our path, for guidance in our way—for sustaining grace under our sorrows—for strength to resist evil; that God would perfect strength in our weakness, and make our path plain before us; yea, that it might shine more and more unto the perfect day. Well would it be for us always to exercise the confidence and faith of David where he says: "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God: for I shall yet praise him, who is the health of my countenance and my God." And this, my brethren, is always the result of a patient, humble, believing confidence in God. If difficulties and trials are not at once removed, yet, if, when our heart is overwhelmed by them, we cry unto God, the rock that is higher than we, they will always be sanctified to our good (Ps. lxi. 2),—will work in us the peaceable fruits of righteousness, and enable us to declare with David, "It was good for me that I was afflicted." And, eventually, our light afflictions, which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory (2 Cor. iv. 17). On this point, then, I will conclude in the words of the prophet Isaiah (l. 10), "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God."

Another lesson that we learn from the subject is,—

3. To repress every bad feeling of the heart. Evil feelings are to be guarded against on their first rising in the soul. It is not when they have gained strength and growth that they can be so easily resisted as when they are in their comparative weakness. By being indulged and cherished they gain a

giant's strength over us, and lay us prostrate before them. See how jealousy, by not being resisted, led to murder in the case of Cain. Mark again how the rise of the lust of concupiscence in David, by his not resisting the first motions to sin, led to adultery and secret murder. Behold, also, how a spirit of covetousness and hypocrisy, led Ananias and Sapphira to lie unto the Holy Ghost, and what fearful punishment followed it! And see, in the case of Joseph's brethren, also, how a spirit of envy indulged in, led to hatred of their brother, cruelty to his person, deceit to their father, grief to his mind, lies against their own consciences, and after misery to themselves. If we would, therefore, successfully resist those feelings, those enemies, "which war against the soul," we must combat with them on their first approach, and give them no quarter. We must not permit them to gain strength by any indulgence of them in the heart, since that would be like conspiring with them to our own destruction. But, then, have we power to resist sin? power to resist envy, jealousy, evil concupiscence, and a whole train of other evils? "Of ourselves we have no power to help ourselves," since "the heart" within us "is deceitful above all things and desperately wicked" (Collect for second Sunday in Lent). Nevertheless, there is a source whence every one of us may derive power to have victory over the world, the flesh, and the devil—a source whence spiritual strength may be obtained to repress the feelings of envy; to deaden the workings of jealousy; to calm down the raging of evil concupiscence, and to bring over the whole soul the influence of "that wisdom which is from above and which is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good purity" (James iii. 17). To that source we should ever apply, "praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance," that we may have grace according to our day, and be made "more than conquerors through him that hath loved us." And in thus supplicating at the throne of heavenly grace for spiritual power and influence to overcome everything that rises up against us, we should "not walk after the flesh" to fulfil the desires of the flesh and the mind (Eph. ii. 3), but be enabled to "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ" (2 Cor. x. 5). Had Cain, had David, had Ananias and Sapphira; and had Joseph's brethren fled to the strong for strength on those objects first being suggested to them, which led to their

transgressions and brought upon them a flood of misery, instead of fostering them into desire, and letting them conceive and bring forth sin, they would not have known that guilt of which they were the subjects, nor had the disapproval of heaven to rest upon them as they had. From their example, then, let us learn wisdom, and, in every hour of temptation, lift up our hearts to heaven through Christ, and cry, "I am thine; save me." "Lead me not into temptation, but deliver me from evil."

But, lastly, we learn from the subject,—

4. That the providence of God attends those that love him. An inspired apostle declares that, "the eyes of the Lord are over the righteous, and that his ears are open unto their prayers" (1 Pet. ii. 13). How exemplified was this delightful assertion in the case of Joseph! Through every step of his way the eye of God was upon him; at every winding and intricacy in his path he was present with him to order and direct for him. Being a follower of that which was good none could really harm him (1 Pet. iii. 13), though for a time they might try him, and cause him anguish of spirit. But even this, God would take care, should afterward yield to him the peaceable fruit of righteousness (Heb. xii. 11). Not only was he protected on his way down to Egypt, but, even when he had arrived there, his way was opened before him; he was "led in paths that he had not known; darkness was made light before him, and crooked things straight" (Is. xlii. 16). And when trouble arose—when "for righteousness' sake" he was cast into prison, even those circumstances transpired that tended ultimately to bring forth his righteousness as the light, and his judgment as the noon-day (Ps. xxxvii. 6); so that his hard fate of being cast into prison for cleaving to God, and resisting temptation to evil, was a link in the chain of divine Providence, that led him from his situation in the house of Potiphar to the becoming a father to Pharaoh, king of Egypt, and lord of all his house, and a ruler throughout all the land, and to his being placed in a position to be an instrument, in God's hand, of providing sustenance for his father and for his brethren, and of preserving them a posterity in the earth, and of saving their lives by a great deliverance," (Gen. xlv. 8).

But God does not lead all his children to degrees of honour and usefulness equal to those of Joseph. Among his people there are those who may be compared to "vessels of gold, and of silver, of wood, and of earth; some to honour and some to dishonour" (2 Tim. ii. 20); that is, some who are designed and qualified for, and used in, more honour-

able posts and offices than others. Take, as instances, Moses, the lawgiver of Israel, and Lazarus the beggar, full of sores, at the rich man's gate. Moses in this life might be termed a vessel of honour, and Lazarus a vessel to dishonour, though both are now lodged in Abraham's bosom. Though we cannot tell why God setteth up one of his children among princes, and places another on the dunghill (1 Sam. ii. 7); why he gives to this man five talents, and to that two, and to another only one, we may be assured that he, as Judge of all the earth, doeth right in all that he does. Whether his children are placed in positions of honour, or of dishonour, they may rest satisfied, if children, and led by God's providence to the particular positions they occupy, that those positions are the very ones which are the most suitable for them—those which are the most conducive to God's glory and their own individual good. It is not the post we occupy that should trouble us, whether it be of high or of low degree; but we should rather be concerned to use the talents that God has committed to our trust to his glory, and whether we are used as vessels of gold or of silver, of wood or of earth, to be sanctified and made meet for the master's use (2 Tim. ii. 21). And if this is our care—if this is our object—if we seek first the kingdom of God and his righteousness, become reconciled unto him by faith that is in Christ Jesus, then his eyes will be as assuredly over us as they ever were over Joseph. His mercy will be upon us, and he will cause, by his watchful providence, all things to work together for our good in this life, and then at last cause to be ministered unto us an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

CHURCH SCENES IN OHIO.*

CAMP-MEETINGS, as such, are never held by Episcopalians. Yet occasionally, for want of a church, our services are performed in the open air, and I recollect with pleasure an interesting occasion of this kind in Delaware county, Ohio. The place of worship was a beautiful orchard, and the time was the month of May, when the abundant blossoms of the apple and the peach filled the air with their delicious odour. A table for the communion was placed on the green grass and covered with a cloth of snowy whiteness. Adjoining the rustic altar a little stand was erected for the clergyman, and a number of benches were provided for the congregation. A large number of persons attended, who behaved with the strictest decorum and propriety. Besides the service for the day, baptism was administered by the missionary to three or four adults, a

stirring extempore sermon was delivered, and the Lord's Supper completed the solemnities.

It happened to be witness of a curious scene in a similar place of worship near Kenyon College. It was the time of the annual convention of the diocese of Ohio, and the clerical and lay delegates assembled at Gambier. It was also the period appointed for the annual commencement of the college, and a great gathering of the neighbouring population was expected. Roscoe chapel being incomplete, there was no room in Gambier sufficiently capacious for the occasion, and accordingly a large arbour was erected for temporary service. It was formed of a number of poles fixed in the earth, united at the top by cross pieces, and covered with a profusion of green boughs. The sides were protected in a similar manner, and thus a complete chapel was formed about sixty feet square. On a platform, at one extremity, was a pulpit and a communion table, and the rest of the area was occupied by benches. The convention assembled and was duly organized, after which morning service was performed, and Bishop Chase proceeded to read his episcopal address in the presence of a numerous congregation. In the course of this address, he inadvertently severely on the conduct of the Rev. Mr. West, in respect to his agency in England in behalf of Kenyon College. Just as the condemnatory expressions were about to issue from his lips, a tall figure in black was seen gliding behind the boughs, and Mr. West himself, who was supposed to be at least a thousand miles distant, quietly entered the arbour, and, unobserved by most of the assembly, seated himself in front of the bishop. Bishop Chase not perceiving him continued his address, and at the conclusion was about to give out a hymn, when, to the surprise of all, Mr. West stood up, and requested that a copy should be furnished him of that part of the address relating to himself. The bishop complied with his request, and on the following day Mr. West was heard in his defence. It will be recollected that the same Mr. West afterwards asserted his Episcopal character on the ground of an alleged consecration by Bishop Chase, and made some ineffectual attempts, near Liverpool, to produce a schism in the Church of England. He has since been suspended from the performance of the clerical office.

Places of worship like those mentioned above are certainly very agreeable during the warm days of an American summer. But it is obvious, that, even in the most sequestered regions, all who have any relish for the regular service of the sanctuary will desire something more permanent and better adapted to the great varieties of weather. Accordingly the erection of a log-church is often one of the first efforts of the well-disposed settlers of the western forests. Such a church was that at Perry in the vicinity of Gambier. It was the work of a few Irish Episcopalians who had been educated in the established religion, and who in this distant land remained faithful to the Church of their fathers. Their pious undertaking was quickly accomplished. They sallied forth into the woods with their axes, and, having chosen a spot, felled the tall trees, hewed them square, cut them into regular lengths, and with

* Rev. H. Carwall's "America and the American Church."

their united efforts heaved up the great logs and constructed the walls of their sylvan temple. The floor was soon formed of planks, and the roof was easily superadded. Benches supplied the place of pews, and the same stand answered for both the reading-desk and pulpit. In a building of this kind, of course, both tower and bell are out of the question, and nothing can be expected in the way of decoration.

The Cabinet.

LENT.—We are now in the midst of that hallowed season; when the Church, by the voice of all her holy services, calleth the world to repentance, from the rising of the sun to the going down thereof. And if ever there was an institution calculated to promote the glory of God, by forwarding the salvation of man, it is this appointment of a certain set time for all persons to consider their ways, to break off their sins, and to return from whence they have fallen, through the infirmities of the flesh and the prevalence of temptation. For though most certain it is, that sorrow should be the constant attendant upon sin, and daily transgressions call for daily penitence, yet fatal experience convinces us of another truth no less certain, that in a body so frail, and a world so corrupt, cares and pleasures soon oppress the heart, and, insensibly, bring on the slumbers of listlessness and negligence as to its spiritual concerns, which, unless dissipated and dispersed by frequently repeated admonitions, will at length seal it up in the deep sleep of a final impenitence. It was wisely foreseen, that should the sinner be permitted to reserve to himself the choice of a *convenient season* wherein to turn from sin to righteousness, that *convenient season* would never come; and that the specious plea of keeping every day holy alike would often be found to cover a design of keeping none holy at all. It seemed good, therefore, to the Church, to fix a stated time, in which men might enter upon the great work of their repentance. And what time could have been selected with greater propriety than this *Lenten* or *Spring season*, when universal nature, awaking from her wintry sleep, and coming out of a state of deformity, and course of penance, imposed for the transgression of man, her lord and master, is about to rise from the dead, and, putting on her garments of glory and beauty, to give us a kind of prelude to the renovation of all things? So that the whole creation most harmoniously accompanieth the voice of the Church, as that sweetly accordeth to the call of the apostle, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."—*Horne's Discourses.*

THE DAY OF JUDGMENT.—All the senates that ever were convened, and all the assemblies that ever met upon business or pleasure; all the armies that were ever conducted into the field, and all the generals who conducted them; in a word, all the men and women that shall have lived, from the first pair to their last born son and daughter, are to appear together, and to take their respective trials at the day of the great assize. High and low, rich and poor, learned and unlearned, will then be distinguished only by their virtues and their vices; so that the whole world shall perceive and acknowledge that "God is no respecter of persons." The injured virgin, the afflicted widow, and the oppressed orphan, shall then see those, face to face, who have spoiled them of their innocence, their reputation or their substance. There men shall meet all those who seduced them, or whom they have seduced into the ways of sin; and all those who have directed and encouraged

them, or whom they have directed and encouraged, to proceed in the paths of righteousness. From the former they shall turn away with shame and fear; the latter they shall behold with joy and rejoicing. There they shall view the wisdom of religion in the persons of the righteous, and wonder why they did not see it before, and give themselves up to the study of it; there they shall clearly behold the folly of irreligion in the persons of the wicked, and be astonished at their insensibility in following so hard after it. Amidst all this unimaginable multitude, there shall not be one idle and unconcerned spectator; not one that shall have leisure to trouble himself with the affairs of his neighbour. Every man will have a cause to be heard, and how will he be straitened until it be determined!—*Bishop Horne.*

Poetry.

"SWEET ARE THE USES OF ADVERSITY."

(For the Church of England Magazine)

BY THE REV. CHARLES S. BIRD.

'Twas a bright summer's day;
The sun rode gloriously on high,
Mid clouds that flitted o'er the sky
To soften, not obscure his ray.

Long suffering had been mine;
And tho' I owned my Father's will
I felt not as beseeemed me, still
How gracious was the hand divine!

Stretched in the shade, pursuing
I know not what sad train of thought,
I suddenly instruction caught
From what an idle bird was doing.

Hour after hour this bird,
Hopping, twittering, peering round
A small, dark spot of withered ground,
'Neath a thick tree, my wonder stirred.

Why abun the gladsome day?
What could so long content him there?
Had he not wings and fields of air
To bear to sunnier spots away?

The grove on yon hill-side—
Hark! from his fellow-warblers' throats
What bursts it sends of joyous notes!
Why thus his own sweet treasure hide?

So ran my thoughts of wonder,
When lo! a hand I could not see
Discharg'd a missile 'gainst the tree,
And roused my little friend like thunder.

Instant, with airy bound,
Up to the nearest bough he flew;
Anon—his fluttering o'er—he threw
A hesitating glance around:

Shall he descend below?
Yes! stood implied in every look;
When lo! another stroke, that shook
The wood, sent fearful answer, No!

Up to a higher bough,
And so to higher still he rose,
As blows successive followed blows—
Till on the very topmost now,

Conscious, at length, of wings,
He spreads them forth with glad surprise;
Then launches on the clear, blue skies,
And, as he launches, sweetly sings.

Behold! I cried, and see,
My drooping soul! how man is driven
To change this wretched earth for heaven,
And bless the Hand that spares not thee.
Burghfield.

THE SINNER CALLED.

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—(Ephesians v. 14.)

WAKE, sinner, wake!

The stork hath known her stated time,*
The swallow watch'd the change of clime,
The ant hath felt the morning ray,
The bee begun the work of day.
Wake, sinner, wake!

Wake, sinner, wake!

The spring hath broke the wintry spell,
The earth hath wak'd in hill and dell,
The corn hath rear'd its verdant leaf,
The blossom burst its tender sheath.
Wake, sinner, wake!

Wake, sinner, wake!

The Lenten call hath gone abroad,
The Christian wakes to seek his Lord,
The Spirit lends his holy might,
And Christ hath risen to give thee light.
Wake, sinner, wake!

ANON.

Miscellaneous.

PRESENT POSITION OF THE CHURCH OF ENGLAND.†
—The divisions promoted by many of our Protestant brethren on the one side, and the ambitious advances of the advocates of Romanism on the other, render this confessedly an age of trial to our church. It was considered in former times, a sufficient reason for the strenuous exertion of its energies, when only one of these classes of adversaries came to the assault. Surely, then, when we are attacked by the united forces of two parties, whose enmity to each other has, till now, been only exceeded by their hostility to us, we are bound to leave nothing undone which may contribute to the safety of our church. The plans of the enemy embrace every art and stratagem which might be expected to result from such a conjunction of forces. While the one proclaims loudly that there is, properly speaking, no church at all, and that we are but one sect among many, the other insidiously whispers that we are worthy of a thousand curses, because we deny that Rome is a church universal. The means of supporting the church, the value of her liturgy, the fair authority of her clergy; the rights attached to their parochial appointments; these are questioned by the former party with degrees of boldness, varying according to circumstances, but always intimating a hope that the nation may at length be persuaded to forget both its

interests and its duties, and to leave the people to the chance of having no teachers at all, and to the certain evil, if they have, of being subject to many systems instead of one. An age of busy excitement, and stimulated to every species of inquiry by political circumstances, will necessarily afford a party of this kind many opportunities of promoting its interests. They have been carefully seized upon and employed; and however willing churchmen may have hitherto felt to trust themselves simply to the goodness of their cause, they cannot fail to see that whatever be their station, they ought now to declare openly that they are fully and deeply sensible of the sacred authority of their church; of its claims to the nation's fidelity; of the inestimable value of its evangelical ordinances. When we look, on the other hand, to those who assail us, in the name and spirit of another and a foreign church, we find new reasons for caution, and for mingling our caution with sorrow. The members of the Church of Rome, if aware of the nature of their own principles, must know that it is a high and fearful sin to do aught that might tend, even remotely, to the dismemberment of a church. They have solemnly promised, and openly, and plainly, that they will refrain from any such attempt; and the genius of their faith, the tenor of their religious education, as well as their promises, would, if fairly followed up, bind them to this course of forbearance. How can they, without involving themselves in deadly guilt, without committing a crime of the nature of which they are fully aware, promote schism in a church and nation? How can they favour a state of things which tends to separate the people from their pastors; to set aside the due laws of long-established ecclesiastical government; to introduce novelties, and leave every thing to the hazard of untried experiments? Let it be said that they cannot be expected to promote the interests of our church, we will allow it; but let it be further said, that it is their duty to oppose those interests, and supplant that church; and our answer must be, that their justification then is a solemn call to the whole Protestant world never to cease from a vigilant and active circumspection. Our forefathers denied the supremacy of the Pope, and separated, like others, from joint communion with the Roman church, because they regarded the former as a usurpation, and believed the latter to have embraced and propagated doctrines unsupported by Scripture. In the progress of their advance towards a more perfect emancipation, they had ample proofs of the sanguinary and persecuting spirit which animated the hierarchy of that church. Now, is independence less sweet to us than it was to them? Or has the Pope made more manifest the righteousness of his claims to universal domination? Or have we have we changed our opinion as to the unscriptural character of some of the doctrines of Rome? Or is there any clear and definite promise at present in existence? Is it in the nature of things that any promise should be made, that a church so constituted should afford an assurance that though endowed with the power, it would never again light the fires of persecution? never again allow inquisitions to exist; never think itself justified in sacrificing on its altars the helpless opponents of its creed?

If you quit the world, the world will soon quit you
—*Thomas à Kempis.*

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* "The stork in the heaven knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord."—(Jeremiah viii. 7).

† From a sermon preached Nov. 5, 1832, at St. James's Chapel, Hampstead-road, by Henry Stebbing, D.D.—London, Cadell.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE PIETY OF JESUS CHRIST.

HISTORICAL and external evidences of the most varied and satisfactory character attest the divine original of the gospel of the Son of God, and Christians may employ a portion of their time most profitably in the perusal of those volumes in which learned men have collected the interesting particulars of this part of the sacred fabric of Christianity. But the wisdom and goodness of God are most signally displayed in the fact, that the simple character of Jesus Christ, as it is recorded in the four gospels, furnishes complete and unanswerable demonstration of the divinity of his mission; so that those individuals who have neither the time nor the talent to investigate and comprehend the historical evidences of their religion, are yet able to arrive at a conviction of its veracity not less complete (to their minds at least) than the most minute exhibition of details could produce. One of those features in the character of our blessed Saviour, which cannot fail to attract our highest veneration, is the heartfelt and devoted piety with which he evermore mentioned the name of the Deity, and the unbounded submission with which he yielded to his appointments, however great might be the sufferings which were thereby entailed upon himself. A brief consideration of the principles upon which his piety appears to have been founded, may be of great service in assisting us to improve and strengthen a similar disposition in ourselves.

I. It was based upon a perfect knowledge of the purposes to be answered and accomplished by all these sufferings, and a conviction of the inestimable importance of the fulfilment of the divine intentions. Our Lord was not sent into this world upon a doubtful

or misunderstood mission; the nature of his work, and the bitterness of his agonies, had all been seen by him in prospective, and he had concurred in the determination of his Father, that upon no other terms could pardon be offered to a guilty and ruined world consistently with the moral dignity of the divine administration. When, therefore, the hour of trial came, and when the terrific and unknown weight of the burden seemed at times to make his human nature tremble beneath its load, he appears to have invariably recurred to the original views which had been taken on the subject, and to have banished all rising emotion by the recollection that the glory of his Father imperatively demanded the endurance of every pang. On one occasion the expressions he employed are deeply affecting, and will serve as a powerful illustration of these remarks. The prospect of the accumulated miseries of his last hours appears to have awakened some of those intense agonies of mind which formed, no doubt, a part of the great work of the atonement, and he is recorded to have asked aloud, in what form of prayer he should give utterance to the troubled emotions of his soul. And as the apostacy of all his chosen friends, the fiendish cruelty of one of them, the malice of his persecutors, the injustice of his sentence, the malignity of Satan, the cross, and the mysterious withdrawal of the divine protection, all rose up to his imagination, he is stated to have said, Shall I say, save me from this hour? But the very utterance of such words, even in the form of a question, confirmed all his unparalleled magnanimity, and he triumphantly exclaimed, No, I will not do that. This hour, this dreadful hour, this hour, the like of which neither has been nor

ever can be seen, was the object for which I came into the world. "Father, glorify thy name!" To the truly Christian mind—the mind which is able to distinguish what true greatness is—it will at once be apparent, that such conduct could only proceed from the unbounded piety of a divine Being, who possessed a perfect knowledge of the wisdom and propriety of the sufferings he was about to encounter.

II. The piety of our Lord was sustained by a constant sense of the presence and protection of the great Being to whom it was rendered. He seems to have been troubled by no doubts or misgivings as to the certainty of his Father's approbation and support, although we know that he was often placed in circumstances which would have shaken a less devoted faith, and although Satan employed every artifice to weaken his reliance on the divine assistance. Yet in all the observations made by the Saviour respecting his union with the Father, and the approbation with which he looked down on his conduct, we cannot trace the most remote indication of enthusiasm. This is a very observable feature in his amazing character, and may be scrutinized with the utmost accuracy by the most suspicious. On one occasion he exhibited this feeling in a manner the most sublime that can be conceived. It was on the night before his crucifixion, when taking leave of his best and only friends, and when his own mind was engaged in the anticipation of all that was to come. He looked round upon them—eleven in number—affectionate, devoted, but ignorant fishermen, his only friends, and he said, "All of you will be scattered, every one to his own, and will leave me *alone*." ALONE! oh what a word! The Saviour of mankind alone in a world which he had created, and for the salvation of which he was prepared to die! But he would not allow that word to remain on record without adding a sentence of the most exalted piety, "I am not alone, for the Father is with me."

III. The piety of our Lord engrossed his whole soul. He saw nothing, desired nothing, sought nothing, but the glory of his Father. The infatuated multitude were at liberty to ridicule and buffet his sacred body, and all their violence and cruelty were insufficient to wring from him one expression of repining or indignation. But when the glory of his Father demanded that threatenings and denunciations should be proclaimed, he knew how to raise a voice more awful and impressive than ever the voice of prophets or messengers had been in the days old. He never thought of himself. Suffering, toil, sorrow, insult, ignominy, and death itself,

were welcome if they contributed to the promotion of the cause he had undertaken; and as for personal ease or comfort, he never gave them a moment's consideration. Oh! when the mind is cleared of the prejudices and sins by which its vision is obscured, and can appreciate the dignity of the principle by which the Son of God was actuated, it will cease to wonder that for him apostles were willing to lay down their lives; for him Christians of every age and nation have entertained and expressed the most ardent attachment and veneration; for him the angels and principalities in heavenly places are raising their loudest notes of praise, and that for him creation is yet destined to wear its highest and most glorious ornaments in honour of his kingdom and his triumphs.

It would not be difficult to discover many other particulars in regard to our Lord's piety, but the foregoing remarks will furnish an ample foundation for the two practical directions which I am anxious to impress on the minds of our readers.

1. Christians, like their divine Master, are called upon to undergo many sorrows, and if, like him, they would endure them with unshaken constancy, they must take the pains to acquaint themselves with the design which they are intended to accomplish. It is expressly stated in the word of God, that "he doth not afflict *willingly*"—that is to say, that he never requires any of his people to suffer a single pang which is not indispensably necessary for the promotion of their highest welfare. There is indeed an indisposition on the part of Christians to dispute or deny this doctrine in express terms, but it is lamentable to observe how low and unsatisfactory their views are as to its practical and immutable veracity. They seem to think that there is some mysterious and unintelligible necessity for them to groan beneath a certain weight of anxiety and pain, and that *some* spiritual benefit accrues from this appointment, but as to the *precise end* proposed to be accomplished, they are not so much as conscious that a knowledge of it can be attained. Yet let it not be thought that such is really the state of the case. Let me rather urge you to believe that long grief and sorrow is aimed at *some specific habit or disposition*, and is calculated to rectify and reform it. The wise and heavenly physician knows intimately the moral malady under which each one of his people is suffering, and adapts his remedial chastisement to the necessities of each case. Let, then, the tried and dejected servant of God shake off his gloom and despondency. Let him apply his mind to the serious investigation of his own character and habits, and he will soon discover

that mercy and faithfulness are concerned in the infliction of the pang which he is too apt to regard as alike incurable and unintelligible.

Ye trembling saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

2. Christians are also entitled to the encouragement and consolation which arise from a constant sense of the presence and protection of their heavenly Father. It might seem almost presumptuous to affirm that the eternal Father did not watch the progress of his well-beloved Son through this wilderness of sorrow with more intense interest and anxiety than that with which he regards the course of the meanest of his servants, and yet we have the express declaration of the Saviour himself to assure us that this is not an exaggerated view of the case. "Thou hast loved them as thou hast loved me!" Nor is this all; in addition to the consolation which arises from the assurance of our Father's tenderness, we have the still more endearing and delightful guardianship of that Man of sorrows who cannot fail to sympathise with every affliction through which his brethren are called to pass, and in whom the wisdom and power of the Godhead are joined to his personal experience of the trials of human nature. It is not because our sources of comfort are few, but because we do not avail ourselves of them, that life appears at times to be so very burdensome. Surely if affliction could justify repining and discontent, the Son of God had cause enough to be weary of his life, and yet we never find an expression of murmuring escape his lips. Let us follow his divine example. The cup of sorrow is bitter, but it is salutary; it is mixed by the wisest Being in the universe; administered by the gentlest and most affectionate of friends; its progress and efficacy is watched by the most skilful of physicians, and he is provided with a thousand unexpected comforts to beguile the bitterness of grief, and to turn our mourning into rejoicing. Oh trust him! Murmur not at his appointment. Labour to render them effectual in the cure and correction of your moral maladies, and you will soon find that the sting of sorrow is gone, and nothing left behind but its advantages.

Judge not the Lord by feeble sense,
But trust him for his grace:
Behind a frowning Providence
He hides a smiling face.

A. U. G.

MEDITATIONS FOR LENT.

The Condemnation of Man's Surety.

BY THE REV. J. H. A. WALSH, M.A.,
Of Balliol College, Oxford, and Minister of Christ Church, Warminster.

No. III.

THE TRIAL OF JESUS BEFORE THE ROMAN GOVERNOR.

The well instructed reader of his bible will find, as he passes along its pages, many a collateral question starting up before his mind, and inviting him to fields of interesting and profitable enquiry. A question of this nature meets us at the very outset of the history we now enter upon. We have seen that the Jewish authorities had declared Jesus guilty of blasphemy, and by turning to the history of Shelomith's son in Leviticus (xxiv. 10—18), we find a general enactment; "he that blasphemeth the name of the Lord shall surely be put to death; all the congregation shall stone him;" and yet, when "the whole multitude of them arose, they led him away"—not to Golgotha, or any other place of summary punishment—but to "Pontius Pilate the governor," and from that time they strained every nerve to prevail on Pilate to pass sentence on him. Now, why was this? History replies, "because Judea was at this time subject to Roman sway." True, but had the Jews the power of inflicting capital punishment? if they had not, why did Jewish law take its course in the case of the protomartyr Stephen? if they had, why tell Pilate, "it is not lawful for us to put any man to death?" or, did they mean that it was "not lawful" during the paschal ceremonies? Here are questions which have been discussed at considerable length, and might be so discussed again, though perhaps without arriving at any certain conclusion. I dwell on the inquiry less for its own sake than as a specimen of a large tribe of like inquiries which court the attention of the educated reader of his bible. The pursuit of many of them will richly compensate the time and labour they occupy, and make us feel it a privilege to live in an age when scriptural elucidation lies within general reach; and when the essence of the rare, expensive, and ponderous folio is presented to us in a shape more accessible and more inviting.*

Let us use, let us value this privilege of our age and nation; at the same time let us shun its *abuses*. Hasty, copious, and superficial reading is one abuse; but there is another far more injurious—that of substituting knowledge on religious subjects for religion—*theology for piety*. For believe me, *theology and religion* are very different. Theology is a valuable help and handmaid to religion; it is a useful mean towards religion, which is the grand and all-important end. Theology can compose a book, and store the mind, but religion saves the soul. Without vital religion, theology is but a tinsel, a mere varnish; religion is a substance, the gem itself, a gem "more precious than rubies." "Faith, hope, and charity," the three component parts of religion, are beyond all price. Theology without them is at best only an amusement or an accomplishment, but "godliness has the promise of the life that now is, and of that which is to come." Though I may "understand all mysteries and all knowledge," yet am I poor indeed without "the faith that worketh by love!" Oh how much poorer than the Christian, who

"Just knows, and knows no more, his bible true,
And in its charter reads with sparkling eyes
His title to a treasure in the skies:

Whether it was necessary or only expedient to obtain

* The writer of this essay considers it one of the subordinate, yet important, services which this periodical renders to the public, that it has helped to bring so much elucidatory information, within the reach of so many an intelligent, though less learned reader.

Pilate's direct sanction for the death of Jesus, they are resolved to procure it; "What accusation bring ye against this man?" was Pilate's first and obvious inquiry. "If he were not a malefactor" (they reply) "we would not have delivered him unto thee." This, however, was too vague a charge upon which to issue the death-warrant; he therefore gave them leave to judge him themselves, and punish him according to their own law; they replied, "it is not lawful for us to put any man to death." St. John, whose comments are always worthy of consideration, adds by way of note, "that the saying of Jesus might be fulfilled which he spake, signifying what death he should die." Had the Jews inflicted their sentence, he would have been *stoned*. His death being the consequence of Pilate's sentence, was the death of the cross; and so, by the beloved attractions of his cross, he "draws all men unto him." He has been "lifted up, that whosoever believeth in him might not perish." May we look and live!

Since they are determined to prosecute at Pilate's tribunal, what accusation shall they bring? Pilate cared nothing about the crime which the Jews called *blasphemy*; they therefore change their accusation to suit circumstances. His crime had been blasphemy, now he is a "perverter of the nation, forbidding to give tribute to Cæsar, saying that he himself is Christ a king." How base, how false, how cunning! It is most evident that they could not plead Paul's excuse; "I verily thought with myself, that I *ought* to do many things contrary to the name of Jesus of Nazareth:" Paul *ought* to have known better, they *did* know better; his was blind and honest, though culpable bigotry; theirs was known and wilful sin! Add, to the consideration that they were varying their accusation to suit circumstances, the fact that their own accomplice, Judas, had, by this time, most forcibly attested the innocence of the prisoner, and you will perceive their guilt to have been known, wilful, and, therefore, deeply aggravated. Is the reader conscious of any known and wilful sin? Is he persisting in any such course? If he is, let this very page prevail on him to renounce it! In vain he reads a religious book, unless either by the terrors or the mercies of the Lord he is induced to "cease to do evil." Think you that these wretched priests had no conventional religion of their own by which to keep their conscience quiet? Why then are they standing without the palace? why must Pilate condescend, when he wishes to confer with them, to cross the threshold of his judgment-hall? They will not enter "lest they should be defiled," and rendered ceremonially unfit for the celebration of their festival. While they thirst for the blood of the innocent, they plume themselves on their punctilious observance of the feast! Reader, beware! Remember these "whited sepulchres!" Beware of resembling them!

The scene changes. A more quiet and calm interview succeeds. Pilate has entered the judgment-hall; and, after what we have witnessed, even Pilate's character appears in an amiable light. We see in him a man who is not wishing to do wrong, except as he is urged to it by the danger of perishing in the right. But oh! with him is One whom neither fear nor favour ever swayed. The conference, rightly understood, cannot fail to interest you; for in it, the representative of Cæsar, the emperor of the world, is in audience with a prisoner, who, though mean, despised, and solitary, is in reality "the Word who was with God, and was God." You will hear the prisoner mildly yet firmly inquire whether Pilate knew anything to his discredit, or was only allowing himself to be swayed by an indefinite clamour. You will hear him explicitly assert his title to the name, and to the honour of king; not however, in terms that need to make Cæsar or Pilate jealous for their thrones. You will almost wish to pause and meditate upon the kingdom which is in the world, but not of the world; that kingdom

which owed neither its origin, nor its support, to worldly skill or power, but whose subjects are citizens of heaven. You will hear Jesus maintain that it was for him to speak, and Pilate to listen. Calm collectiveness will dignify the prisoner; the judge will be the sport of conflicting feelings; asking a question, but not waiting for a reply. With this short introduction let me refer you to St. John's own narrative (xviii. 34—38). St. Paul, alluding to this very conference, commends Jesus for having "before Pontius Pilate witnessed a good confession." The expression implies that he made a confession which called into exercise *no little firmness*. The words he himself uttered imply the same: "I am a king," replied the prisoner, "and whatever it may cost me I shall avow the truth; to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Wherein then consisted the *firmness* evinced by this avowal? Partly, perhaps, in a fearless disregard of consequences. His claiming the title of king might be misconstrued into an act of treason against Cæsar. But his explanation must have satisfied Pilate that Jesus was no rebel. His firmness, therefore, is not, I think, to be discovered chiefly here. His firmness lay in his superiority to contempt. It was with a feeling of pity that Pilate would ask his poor prisoner "art thou a king then?" It was with a forced superiority to the pity which Pilate would feel, that the reply was given; "thou sayest that I am a king."

Now, here is a pattern for us. This example bids us never be ashamed, as circumstances require, to avow by word and by deed, our conviction of the truth, however it may be despised. For, in religious matters, much that man despises is *truth*, important truth; and our loyalty to our heavenly King will occasionally require us to state, to maintain, and to act upon, as sober truth, what to a neighbour will appear strange, extravagant, or even ridiculous. What could be more strange to Pilate's ear than his persecuted prisoner's avowal, "I am a king?" Yet, though despised, it was sober *truth*. Thus firm and staunch be our superiority to unjust contempt! Let it be our aim to act and speak as becomes consistent believers in redemption through Christ, and in the life everlasting. If, in consequence of this our aim, our course diverge from "the course of this world," let us not falter. If the reason of our conduct be honestly inquired, let us honestly avow it. We owe it to our Lord not to dissemble our principles.

When we come to reason on the point, we feel the folly of wishing to cloak and conceal our religious convictions. For, after all, who is this man whose contempt or pity we are so anxious to escape? Take the common-place despiser of religion; the every-day character that deems religion a *weakness*, if he does not employ some severer name. Is there any very great weight and dignity in his character? Possessed of a soul, whose nature, capacity, actual state, and prospects for eternity, are fit subjects for intense anxiety, perhaps he has little more consciousness of this, than have "the beasts that perish." Is *this* the man before whom our eye must quail? before whom we fear to avow the truth, because to him it is "foolishness?" Wise he may or may not be in things that pertain to this life, but what pretence has he to wisdom as respects those scenes which lie beyond the present? Has he weighed eternal things in the right balance? has he tested them with serious consideration? has he sought the truth with an earnest prayer and unfeigned desire to know and to practise it? How then is he qualified to pass a just sentence on religion, or any part of it? In what manner the writer and reader of these thoughts will conduct themselves when brought into contact with such characters I know not. But, how we ought to deport ourselves is sufficiently clear: namely, in the spirit of him who said, "for this cause came I into the world, that I should bear witness to the truth."

Biography.

THE RIGHT HONOURABLE SIR ROBERT GRANT,
GOVERNOR OF BOMBAY.

THE vast responsibility upon Great Britain, as a professedly Christian nation, to extend, as far as her territories may reach, the knowledge of that only name whereby sinners are to be saved, has been frequently referred to in the pages of this work, and the attention of its readers have been in a peculiar manner directed to the religious condition of India. Each succeeding year leads us to contemplate with astonishment the breaking down of the great barriers which opposed the dissemination of divine truth. Our own church seems at length to have gained, in the vast possessions in the east, a firm footing; and, considering the prejudices of the human heart, attachment to old habits, and, above all, the natural tendency of man to idolatry, and his repugnance to embrace the faith as it is in Jesus, as much has been accomplished could have been within the time expected. It is almost needless to say that the great object of those devoted ministers of God, who labour in foreign parts, must necessarily be materially furthered by the co-operation of laymen, more especially persons of influence; and it was the privilege of those called on to labour in the presidency of Bombay, to have in their late governor, an individual deeply anxious for the salvation of the millions of benighted heathens around him.

Sir Robert Grant was the second son of Charles Grant Esq., of whom a memoir has appeared in this Magazine, and who was long distinguished for his thorough practical acquaintance with the affairs of India; and—what was of more consequence—his deep spirituality of religious feeling. After the usual course of preparatory study, Robert became a member of Emmanuel College, Cambridge, with his brother Charles (now Lord Glenelg). In 1799 he was appointed Craven scholar, and his name appears in the tripos of 1801, third wrangler, his brother being the fourth. He was also second medallist, Charles being first; such honours—truly no paltry ones—testify that his acquirements could have been of no ordinary grade, and the circumstance that he took such honours added very considerably to his influence. It is very true that, of ourselves, academical distinctions are, in reality, valueless, if not accompanied by sound religious principle; but they are not, on that account, to be regarded as unworthy the aim of the Christian student. Perhaps there has been no little error on this point. If a man's heart is really dedicated to God he will feel it an incumbent duty to bring to the service of God talent, industry, and assiduity; and it may be well for those who prize academical pre-eminence, under the plea that there is a tendency to foster pride, to nourish vanity, to withdraw the affections from things above, to consider whether, in many cases, it may not be the influence of idle habits and an unwillingness to undergo patient labour and unwearied toil, which has proved the stumbling block in the way of their aiming at distinction.

Having graduated as M.A. in 1806, Mr. Grant was called to the bar by the Hon. Society of Lincoln's Inn, in 1807. He ultimately became King's sergeant in

the Duchy Court of Lancaster, a Commissioner of Bankrupts, and a Member of the Privy Council in 1831. He was appointed Judge-Advocate in 1832; he was returned as member of the House of Commons, for the Inverness Burghs, in 1826, for Norwich in 1830, and for Finsbury in 1834. It would be entirely foreign from the design of this memoir to make any allusion to Mr. Grant's parliamentary conduct, or any comment on his political views; my object is to bring him under the reader's notice in a still higher character—that of a Christian, and the various institutions which he supported and zealously advocated, the object of which was the advancement of religion, are proofs that his mind was occupied with a deep concern for the best interests of his fellow creatures.

Mr. Grant having been appointed governor of Bombay, in 1834, and received the honour of knighthood, proceeded to that presidency. He was not destined, however, to long retain the reins of government. In the summer of 1838, having left the presidency for the hills, he rode out in heavy rains, and in consequence was seized with fever. The disorder abated, and recovery was expected, but a relapse taking place, the brain became affected, and he sank in July, in his 58th year.

The efficiency of Sir Robert's government—the immense load of business he was compelled to transact, are so fully set forth in the appendix to the last charge of the Bishop of Calcutta, that it may be well to extract the whole passage referring to them, as much more valuable than any that the writer of this memoir could give.

"One instance has just taken place, and thrown all India, and especially the heart of my dear brother of Bombay, into the deepest dejection—the sudden death of his and my mutual friend, the late governor of that presidency. You must forgive me if I pause for a moment on the loss of so distinguished a person. I had hardly given utterance to those expressions which you will find in the commencement of the charge, on occasion of the death of two of the leading personages in my own diocese, when the tidings of the fall of Sir Robert Grant struck a coldness to my very heart. I had passed, as the Lord Bishop of Bombay will well remember, a fortnight under his hospitable roof, when on my primary visitation in the winter of 1835. There I had learned something of his devotion to India, his indefatigable application to business, his attention to moral and religious character in his promotions, his love to the native population, his high conception of the capabilities, in almost every respect, of that fine country, in the government of which he had been called to share, his zeal to raise its position amongst the nations of the world, his ceaseless activity in diffusing that information, and exciting that spirit of inquiry and enterprise in commercial pursuits, on which national greatness so materially depends.

"I had witnessed also the transcendent importance which he attached to Christianity, as the most stupendous benefit ever vouchsafed by Almighty God to a lost world, and for the promotion of which, in every safe and discreet method, he fully believed India was intrusted, almost miraculously, to the sceptre of the greatest, and freest, and most enlightened of the Western nations. Nor had I omitted to notice his family

happiness, his personal and domestic piety, his prayers daily with his household, his attendance twice on the Lord's Day on the public worship of God, and the honour he always put on religion in his most ordinary converse.

"It is soothing to my feelings to dwell on such Christian excellencies—gratitude demands it of me. The ebullition of grief and sympathy which your Lordship witnessed at the public meeting (the most numerous ever recollected at Bombay) at which you presided after his death, did not so much surprise me; but I confess I read with no little emotion the simple but affecting testimony borne by different persons to the efforts he had made to serve India. A whole life seems to have been crowded into his very few years of government (only three and a half—March 1835 to July 1838). The enumeration of 'public measures, which he either originated or carried into effect,' to use the terms of one of the resolutions, 'for improving the agricultural resources of the country, facilitating communication with Europe, and also between the different towns and provinces of the presidency, and advancing its commercial and general prosperity,' had scarcely been made by one public functionary, when a similar series of proceedings was detailed by another distinguished person for his putting himself in communication with individuals of all classes, and eliciting information on the subject of education; for establishing schools and promoting the interests of science; for founding medical colleges and native dispensaries, and for encouraging, by public employment and private munificence, the rising native youth.

"Nor was it the least affecting to me to read the declaration of the Archdeacon of Bombay (the Rev. H. Jeffrey,) towards the close of the meeting:—'For my own part, I should be very ungrateful indeed if I did not bear testimony to his personal kindness and courtesy to myself; and not only to myself, but to the whole body of the clergy of our church establishment, in whose name I now speak, and whose unanimous feeling and opinion I am certain that I faithfully represent. But his praise stood on far higher ground than this—on the ground of genuine piety and love to God. The general interests of religion, and of our own church establishment in particular, occupied a large share of his attention; and when I consider the vast amount of correspondence which passed under his own eye, as stated by the secretary, all of which he examined for himself, I am quite astonished at the readiness with which all correspondence was answered which passed through my department; and I cannot but feel bound to acknowledge that, amidst his various and extensive engagements, the church occupied even more than its share of his attention.'

"The allusion to which this statement refers, as made by one of the secretaries of government, to the sources of his premature disease and death, is indeed most touching. Yes, our noble-minded and lamented friend fell a sacrifice to his exertions, somewhat increased perhaps beyond the strictest necessity, by a scrupulous, an over-scrupulous anxiety we must say, to examine every thing for himself, to save the feelings of every individual with whom he had concern, and to wait till he had the time and materials for a rigid and impartial investigation into the merits of each

case, which carried him far beyond his strength though it inspired such unlimited love and confidence in those placed under his authority. The proceedings of the Bombay government, in only one or two departments, occupied 24,000 folios in the year 1835. Embarrassing circumstances may possibly have occurred to harass his mind. The arrangements of the government with the Supreme Council at Calcutta, consequence of the Charter Act of 1833, are supposed to have created, from their novelty, continual impediments to his exertions. If he incurred any unpopularity on this score, either at home or with the government of India, it adds at least to the proof of his zeal for his own presidency. The secret of all this distinguished reputation and success was not so much his fine talents, nor his diligent habits of public business, nor his zeal and perseverance, as his thorough knowledge of India, and the high and elevated principles which directed his whole conduct. He had not to acquire as other governors; he brought to his chair of acquaintance with the most minute affairs of his Presidency. He inherited from his eminent father (the late Charles Grant, Esq., whose life and character are far too little known—what he accomplished for the religious interests of India during a period of fifty years will only be fully disclosed at the last great day), an inextinguishable love for the country which he left the age of nine, to return to it as governor after a lapse of forty-seven years; having not wholly lost the language of Hindostan during the long interval, while he had been collecting the most copious and valuable stores of information.

"Such a governor soon becomes known, especially in our Eastern empire. When it is once understood that there is a zeal and promptitude in the head of the state equal to the most ardent wishes of every applicant—a passion for India—a determination to promote, not private objects, nor the aggrandizement of a family, nor the accumulation of wealth, nor even the ordinary ends of government only, but the good of the prostrate millions committed to its care—especially when this is seen to be connected with thorough understanding of what Christianity really is, and what it demands of man, it operates like a charm. It penetrates the remotest ramifications of the administration. It elicits and rewards individual enterprise of every kind. Sir Robert Grant's years in Bombay, few as they were, are the brightest spot in his life. The period of peace during which his government fell, afforded him the fairest field for his beneficent labours. Unlike some of his most eminent predecessors, his attention and resources were not diverted from the grand object of his heart.

"For myself I can only say, that a friendship, nearly thirty years thus suddenly snapped asunder, leaves me desolate indeed. I feel as if I had lost a brother. His private tokens of affection I dare not and ought not to particularize. It may, however, interest his friends to know that his able pen may be traced in the large aid he afforded me in the two sermons on Habit, in my first volume of sermons of 1811; in my Defence of the Church Missionary Society of 1818; and in the Funeral discourse for his honoured father in 1823. It is known, however, that I owe his honoured father's friendship, continued in the present generation, the appointment which Lord Glenelg

his eldest son, when President of the India Board, was pleased to intrust to me in this country. I may add in this connexion, that it fell under my own notice to witness, before I left England in 1832, Sir Robert's zeal in preparing a bill for the erection of two bishoprics, now so happily filled by my right reverend brethren, and which was incorporated into the New Charter Act the following year. What share he took in the general enactments of that charter, as well as of the preceding one of 1813, and in the provisions more especially for the freest diffusion of Christianity, all acquainted with the detail of those great measures well know. The two large and valuable volumes on the subject, which he published in 1813, testify his powers of mind, his elegance and force in composition, and the vast fund of information on which he could draw.

"It has pleased, however, the Almighty to remove him from us. Happy for himself the transition from an earthly to a heavenly kingdom! He has 'served his generation according to the will of God.' Nor did his humble, holy, pious death, his poignant confessions of sin, his fear of himself, his delight in hearing holy scripture, his firm but trembling reliance alone on the merits of his Saviour, leave any thing to desire to his family and friends in the way of alleviation for his irreparable loss. Irreparable to them it undoubtedly is; nor can it be soon even partially supplied as to his public station; for it is the confession of all who can best judge of the case, that for capacity and variety of talent, for sincerity and singleness of purpose, for purity of private life, for bright example as a husband and parent, for deep religious principle, for calmness and impartiality in his decisions, for unasssembled and active philanthropy, and for a statesmanlike knowledge of India, no governor has surpassed, and few have equalled, Sir Robert Grant."

This testimony is the more valuable, as coming from the pen of one who had, for a long series of years, had constant opportunities of being intimately conversant with the feelings and views, as well as the conduct of Sir Robert; who from personal observation could give candid statement of his mode of conducting the affairs of the presidency; and his own zeal for the stability of the church, of which he is himself so valuable an overseer, and his willingness to make personal sacrifice for its welfare, is now more than ever displayed, by his munificent donation to the cathedral now erecting in his diocese.*

T.

BAPTISM.†

It is impossible not to pause here to observe the essential benevolence of Christianity propagated by such a system of gentle, never-ceasing instructions: this; beginning with the first training of the earner, and carrying him on, and all that appertain to him, till this world of conflict is exchanged for one of rest and joy. And surely no part of this system more evidently compassionate and divine, than that which comprehends the helpless and unconscious infant within the arms of the divine mercy, when he is of age to understand and act for himself—

* We take the opportunity of cordially recommending to our readers "Sacred Poems, by the late Right Hon. Sir R. Grant. London. Saunders and Odey. 1839." Lately edited by Lord Brougham.

† From Bishop Wilson's Sermons in India.

this is entirely agreeable to the order of things in providence, as to all matters affecting the state and happiness of children. The parent represents them, acts for them, claims all advantages for them which may accrue, enters into beneficial engagements and obligations, signs contracts, takes possession of titles, dignities, inheritances, in their name—on the supposition that the child when of age will confirm by his own acts, when necessary, what the benevolence and forethought of his parent and guardians did and undertook by anticipation for him.

I make the remark, because it is possible that some may have doubts thrown into their minds on the subject of the reception of infants into the church by baptism. But the commission of our Lord could be understood in no other sense than that which, from the time of Abraham, had marked the divine proceedings with respect to children. It was addressed to Jews, who knew that long before the Mosaic law, infants had been expressly and by name ordered by Almighty God to be admitted, at the eighth day after birth, into the covenant of grace by circumcision. There had never been any doubt upon the question. The command, therefore, for the promulgation of the gospel with the corresponding initiatory sacrament of baptism, could never have been understood by them in any other light.

Had the commission been to extend the Jewish religion all over the earth, and had the command run thus, "Go ye therefore and teach" (make disciples, or Jews, of) "all nations; circumcising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;" no one of the apostles would or could have hesitated for an instant—it would have excited no surprise, it would have been merely the continuance of a principle expressly enjoined in preceding dispensations. There would have wanted no new command under the gospel, for the admission of infants into God's merciful covenant, any more than there wanted any new commands for the various matters of natural religion, or for the observation of one day's rest after every six days of labour, or for a variety of other things, the principles of which the church of God had been acting upon for thousands of years. A new command would have seemed, indeed, to call in doubt the merciful will of God in the preceding institution and observance of circumcision.

The apostles, accordingly, long hesitated about admitting the Gentiles at all into the Christian covenant without the observance of the Mosaic law; but they never doubted whether, on receiving them, they should admit also with them the children and households which formed a part of themselves. That the mercy of God should be enlarged to the utmost comprehension under the gospel was natural, and in the course of things; but that it should be narrowed and contracted all at once with respect to the objects of the divine compassion, and that the infants of the Jewish believers should be thrust out of the covenant of grace, on their parents receiving Christ, when they were in that covenant the moment before they received him, would have been wholly contrary to the genius of the gospel, and the order of the divine mercy in the last and most gracious dispensation.

The apostles had already heard their Master say, "Suffer the little children to come unto me and forbid them not." They had seen him "take them up in his arms and lay his hands upon them and bless them." They had heard him declare, "of such is the kingdom of heaven." No doubt therefore upon this subject seems ever to have crossed their minds. The baptism of "Lydia and her house;" and of "the jailor and all his," is mentioned as a matter of course, and is perfectly intelligible to every reader of the Old Testament. St. Paul, in the same unartificial manner, alluding to the well-known extent of

the administration of baptism, says, "the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they holy."

Accordingly, though we have inspired epistles written to churches during a series of sixty or seventy years after the first promulgation of the Gospel, no one allusion is found to any class of unbaptised youth, which must have been numerous in every land within a few years after its being founded, had the infants of the converts not been admitted with them into the covenant of mercy.

The universal practice of the apostolic and early Christian church confirms this view of the case as it lies in scripture. The heretics of the first four centuries, when they wished to evade the confession of their sentiments, as to the fall of man, still avowed their faith in the baptism of infants, as a point never questioned. Nor was it till the sixteenth century that any body of Christians arose to deny the validity and extent of baptism, as applicable to the children of the faithful. And even now, after eighteen ages, the whole universal church, including all the Lutheran and protestant communities, and the smallest subdivisions of persons separated from national churches, with the single exception of the small body who are known by the name of Baptists, hold the primitive doctrine of infant baptism.

The subordinate question of the mode of administering the rite, I pass over as of little consequence. Our own church baptizes by immersion, except when the parents can plead the inability of the infant by reason of health. But baptism by sprinkling, especially in the colder regions of Christendom, where necessity dictates it, is agreeable to the general goodness of that God, who "will have mercy and not sacrifice." The import of the original word is allowed to be capable of either interpretation. And the greater or less quantity of the emblematical element is, under a spiritual dispensation, surely of subordinate moment.

It is important further to observe, that all the supposed advantages of baptism in adult years are secured by the primitive and edifying rite of confirmation, which is retained, after the example of the apostles, in all the branches of Christ's holy church; when the parents and sponsors resign their charge, and the catechumen, ratifying and confirming his vows, is solemnly admitted, after due examination, by prayer and the imposition of hands, to the profession of his faith in his own name, and all the personal blessings and privileges of the covenant of grace.*

* The minds of the young and unstable are sometimes disturbed by persons misinterpreting or misapplying our Lord's command, "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptised shall be saved, and he that believeth not shall be damned." This passage, say they, is clearly against the baptising of infants; for if believing be a requisite qualification for baptism, as children cannot believe, so ought they not to be baptised. It is surprising that those who reason thus, do not advance a step further, and contend that as believing is here represented as necessary to salvation, it follows also that, as infants cannot believe, so neither can they be saved. Arguments that involve such glaring contradictions must necessarily be false. The truth is, the objectors here introduce into their conclusion an entire class of individuals who were never thought of in their premises. For to whom amongst the heathen and Jews was the gospel preached at the promulgation of the Gospel? Was it not to adults? And to whom amongst the heathen, Jews and Mohammedans now, is it still preached? Is it not to adults, i. e., to persons capable of faith or unbelief? And of them every one "that believeth and is baptised shall be saved, but he that believeth not shall be damned." The error of applying such passages to infants, is seen at once when other passages of a similar construction are considered. As an instance, let us try to apply the argument to the apostolic rule, "If any will not work, neither shall they eat;" Infants cannot work; therefore neither shall they eat. And yet, absurd as such an argument is, it is the only one at all plausible which is advanced by those who object to the baptism of infants. Let it be well noted, once more, that there is not one single instance, in the whole New Testament, of any person born of Christian parents, ever having been baptised when grown up.

Poetry.

THE CHRISTIAN AND THE WORLDLING COMPARED.

(For the Church of England Magazine.)

"Godliness, with contentment, is great gain."—1 Tim. vi. 6.

Why calm the Christian's brow appears,
The worldling's worn with anxious cares,

We know not to explain,—

Save we the Scripture truth confess—
Contentment, built on godliness,
Is great and lasting gain.

When on the Christian troubles come,
His mind is ne'er disposed to roam—

So fixed his hopes on God;
Hush'd is the voice of discontent,—
He owns each chastening justly sent,
And bends beneath the rod.

Not so the worldly-minded man,
Who builds his every hope and plan
On what is frail and vain;
Misfortune, disappointment, loss—
All tend his fragile bark to toss
On life's tempestuous main.

And can we wonder that he finds
No shelter from the waves and winds,
But on the rocks is driv'n?

Or that he lacks in life's last hour
Religion's consecrating power,
And dares not hope for heav'n?

Remember, man, thou art but dust;
And how dost thou presume to trust
In thy own strength or power?
Oh, error fatal! folly great!

Too often seen—(alas! too late)—
When Death knocks at the door.

Those who possess the well-poised mind,—
Contented, holily inclined,—

Thrice happy must they be;
'Tis their delight, in all they do,
To keep another world in view,
And live, O God! to thee.

Moretonhampstead.

H. L.

TO CORRESPONDENTS.

The Tithe Tables of Mr. Willich, have been forwarded to the Editors, who recommend them again to the notice of their readers, lay as well as clerical. The Tables are well drawn up, and should be possessed by every tithe payer as well as tithe receiver.

Many excellent works are sent to the Editors for notice, and as they will, at all times, gladly receive; but really many are of character utterly repugnant to the principles of their publication. Will it be believed that a book for the use of *Sunday School Children* has been recommended, more than once, to their notice, in which the following important truths are to be learnt by the young:—"That Jeremy Bentham died June 6th, 1832; William Cobbett, May 7th, 1835; Wm. Godwin, April 7th, 1836! Truly we have need of sound scriptural education.

Pamphlets and letters have reached the Editors on the present distracted state of the Presbyterian Church, as by law established in Scotland, into the merits of which they cannot possibly enter though urged to do so; the subject is quite out of their province, and they presume not to offer an opinion. Perhaps, however, the perusal of the documents forwarded induces them to cling more closely to the "United Church of England and Ireland."

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SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VIII. No. 217.

APRIL 4, 1840.

PRICE 1½d.

POINTS OF RESEMBLANCE BETWEEN JOSEPH AND JESUS CHRIST.

BY THE REV. JOHN CHANDLER, M. A.

Vicar of Witley, Surrey.

THE history of Joseph and his brethren has always been considered as one of the most interesting and improving narratives in the whole bible; it is one that children can understand, and grown up people can enjoy; it affords at once milk for babes and strong meat for men. Accordingly there is no portion of scripture which has been the subject of so many lectures and comments, wherein all its striking features have been pointed out and its lessons practically applied. I do not propose to add to the number of these, but to confine myself to one particular point, namely, to show in how many respects the history of Joseph may remind us of the history of our blessed Saviour—it is quite curious to observe how many points of resemblance there are between them. Not that I think that the one was actually intended to be a type of the other, or that the resemblances are anything more than merely accidental, and curious, many of them, rather than important; still it cannot but be useful to observe them. Anything which fixes upon the mind any thoughts and recollections of our Saviour cannot but be profitable. The great thing to be careful about in such comparisons, is always reverently to bear in mind that we are not comparing two fellow-men, but man and God, a sinful creature and his adorable Saviour. As Jesus indeed took our human nature upon him, and became, for our sakes, very man, it is not surprising that in that nature some resemblances should be found between him and one of his fellow-men: therefore as man, with men we may compare him; but as God,

of course, he remains incomparable. "To whom," as Isaiah says, "will ye liken God, or what likeness will ye compare unto him?" With this caution beforehand, we may proceed to the comparison.

And first we may observe, that the especial love which was shown towards Joseph by his father, may well remind us of that which the Almighty Father entertains towards Jesus Christ—"His beloved Son, in whom he is well pleased."

Joseph had dreams which declared to him beforehand, that he should one day be raised to a high estate, and that his brethren should come and bow down before him. May not this remind us of the prophecies which went before concerning our blessed Saviour, that he also should be crowned with glory and honour; that all things should be put in subjection under his feet; that he should have the "heathen for his inheritance, and the utmost parts of the earth for his possession?"

And yet what could be a more unlikely way for that greatness, that pre-eminence, to be brought about for Joseph, than the way by which God saw fit to bring it to pass—carrying him through the depths of contempt and persecution to the height of worldly prosperity and honour—and, as it appeared afterwards, making his very ill usage the means, the actual means of his advancement. And in like manner, what, to mere human understandings, could be more unaccountable than that the elevation of Christ to his glorious throne, should have to be purchased by such humiliation as that which he passed through to arrive at it? What seemed more unlikely to the Jews, than that that poor despised Nazarene whom they rejected, and abused, and put to death as a malefactor, should be he whom God exalted as a Prince and a Saviour

to give repentance to Israel and forgiveness of sins.

And was Joseph hated by his brethren, so that they could not speak peaceably unto him? This may remind us, not only of the hatred which the Jews—his brethren according to the flesh—bore to Jesus personally, during his abode on earth; but also of that aversion which we all of us naturally feel towards his holy religion—the antipathy of the unconverted heart to the soul-humbling doctrines of his gospel; the contemptuous looks, the scornful words, the spiteful actions wherewith even now his people are assailed, even by those who call themselves Christians, and, as such, brethren in Christ Jesus.

And so when Joseph was sent by his father to see after his brethren—a visit, we may be sure, of nothing but love and kindness and proffer of help—did they receive him gladly and affectionately? No! they sought to slay him; they said, “let us slay him, and cast him into some pit, and we shall see what will become of his dreams.” And what said the Jews of our Saviour? The husbandmen said, “This is the Son, come let us kill him, and the inheritance shall be ours.” As it says in St. John’s gospel, “Then gathered the chief priests and the pharisees a council together, and said, what do we, for this man doeth many miracles? if we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and our nation; then from that day forth they took counsel together for to put him to death.”

Was Joseph sold to the Ishmaelites for twenty pieces of silver, the price of a bond-man? It was for only ten pieces more, likewise the price of a slave, that Jesus was sold into the hands of his enemies—a goodly price that they both were prized, the one by his unnatural brethren, the other by his apostate disciple.

Was Joseph stript of his coat of many colours? Let us think how the garments of the blessed Jesus were also rudely torn off from him by the soldiers, who, as it was foretold, “parted his garments among them, and cast lots for his vesture.”

And then, when Joseph was carried down into Egypt, and acted as a slave to Potiphar, how forcibly does this remind us of the apostle’s words concerning our Lord, “that he took on him the form of a servant, and was made in the likeness of man; and, being found in fashion as a man, he humbled himself and became obedient.”

And was Joseph falsely accused when in this low estate? and was it not so with Jesus? “False witnesses did rise up; they laid to my charge things that I knew not; they rewarded

me evil for good to the great discomfit of my soul.”

But Joseph found favour in the eyes, first of Potiphar, and then of the keeper of the prison, so that even in his low estate they respected him and trusted him, feeling evidently that he was no ordinary person; and so it was with Christ: even in his deepest humiliation people could not help seeing glimpses of something more than human—“never man spake as he spake”—“surely this was the Son of God.”

Even in the prison Joseph declared the sentence of God; he foretold the forgiveness of the chief butler, and the condemnation of the chief baker. And even on the cross Christ exerted his own divine power of binding and loosing; he forgave the penitent malefactor—he left the impenitent one to perish in his sins.

And was Joseph after that left to languish long in the dreary prison, and every body seemed to have forgotten him, and hope waxed faint and low; and did his heart sometimes fail him in that long interval, and his faith threaten to give way? If so, did not his feelings in some measure resemble those of our adorable Saviour, when, with the burden of a whole world’s sins upon him, he too seemed for a moment bending and sinking under it, so as at length to cry out, “My God, my God, why hast thou forsaken me.”

But now, if Joseph did thus resemble our Lord in the likeness of his humiliation, let us see how the resemblance is kept up in the likeness of their exaltation. Of both it may be said, “he was taken from prison and from judgment.” Joseph came forth from the prison, and Jesus from the tomb; the one to stand before an earthly monarch, the other to sit down at the right hand of the great King of heaven and earth. And then let us think of the change in the appearance of both; of Joseph, we are told that he shaved himself, and put off his prison garb, and changed his raiment, and came in to Pharaoh; and that then Pharaoh put a ring on his hand, and arrayed him in a vesture of fine linen, and put a gold chain about his neck, and made him ride in his second chariot, and caused people to bow the knee before him. What is all this but a faint shadow of the glorious change which took place when Jesus finally quitted this lower world—this prison-house of his divinity—and went up on high, and led captivity captive; when a bright cloud received him out of human sight, and the gates of heaven lifted up their heads, and the everlasting doors received the King of glory who came in through them to his appointed seat in majesty; when God highly exalted him and gave him a name which is above

every name, that "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father?"

But we have not yet finished. What was the immediate cause for which Joseph was thus exalted and received into favour? No other than that he was enabled to provide a way by which the nation might be saved from famine, and kept alive through all the years of dearth. And so, too, the immediate occasion of our Lord's exaltation to the right hand of the Father, was his having provided life—salvation for a perishing world. It is as having found and accomplished a way whereby sinners may not die but live, that he now sits on the throne of grace. It is as Prince of life, as Author of salvation, that we are called upon to adore him.

And when Joseph was thus exalted to his high office, was he idle in it? Was his work finished when he had given the advice about the corn? Had he nothing more to do? Was he not constantly and unceasingly employed, first in getting the corn together, and afterwards in dispensing it out? Even so now, we must remember, Jesus has much to do; he is always employed for our good; he is ever carrying out that precious work of redemption which he achieved for us by his death and resurrection; he is pleading for us in heaven; he is labouring for us on earth; he is dispensing out to us that spiritual nourishment, that divine food, that bread of life, of which he has in himself an exhaustless store, and for which he loves to see poor sinners coming before him, feeling and acknowledging that he, alone, can supply them. Yes! there is famine, spiritual famine, in all the world besides. In the granaries of Christ, in the religion of the gospel, in the ordinances of the church, there, there only is food for the soul of man.

How blessed was Joseph's office, thus to be able to deal bread to the hungry and keep their bodies from famishing! But only think of our Saviour, how he is able to "satisfy the empty soul, and fill the hungry soul with goodness; who is able to say, "I am the bread of life, he that cometh to me shall never hunger, and he that believeth in me shall never thirst."

And if Joseph ordered his steward to put the money, which his brethren had brought to pay for their food, back again into the mouth of their sacks, does not this remind us how it is said to us by Christ, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come and buy wine and milk without money

and without price?" Yes, what Christ gives, he gives freely. We must not think that the gift of God can be purchased with money; we must indeed bring all, all, the best that we have; we must keep nothing back. But Christ, as I may say, will not take our money; nay, he will return it to us, so as to make us in every way gainers. As he himself says, "verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

And now, with respect to Joseph's behaviour to his brethren, his long-continued concealment of himself from them, and at length his most affecting reconciliation with them, and their all coming to live along with him and to share his prosperity—how shall we apply all this? We will apply it first to what takes place in every case of real conversion. Jesus first makes himself strange to us—it is not till he has tried us and found us to be in earnest, that he reveals himself to us, and makes discoveries to us of his love; of his relationship to us; of our connection with him, and the interest we have in him. So long as he suspects that we are mere spies, that we come—as to church for instance—not from any sincere desire of getting food, but to "see the nakedness of the land," to mock and to make game; so long will he be distant with us, and his presence will be rather repulsive than agreeable. It is not till our hearts are melted, till we show signs of real repentance, till he hears us saying, "We are verily guilty concerning our Saviour," we are sinners, wretched sinners, in that he hath so long cried to us and we refused to hearken to him; it is not till then that he throws off his disguise, and says, I am Jesus, who died for you. But then, O what a difference! Then what signs of affection he displays; then with what a hearty welcome we are received to his home, to his table; all that he has is ours! "Regard not your stuff," said Joseph, "for the best of all the land of Egypt is yours"—"Fear not, little flock," says our Saviour, "for it is your Father's good pleasure to give you the kingdom."

But I would apply it, secondly, to the present state of the Jews, and to their future reconciliation with Christ at the end of the world. Christ still maketh himself strange to the Jews; his brethren have not yet discovered him; the veil is still on their hearts; he speaks to them; the bible is before them; he afflicts them, not in anger, but in love. His bowels yearn upon them; he supports them, and keeps them together, as a distinct

people, and does not suffer them to perish. And is not all this so much preparation for that predicted time when he will at length reveal himself to them, and they will at length acknowledge him? And may we not believe that the time is actually drawing near when the disclosure will be made—when they shall look on him whom they pierced—when the natural branches shall be grafted in again? “For I would not, brethren, that ye should be ignorant of this mystery—that blindness in part hath happened unto Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved.” As it is written, “there shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins.” But O! what a blessed reconciliation will that be when the wretched Jewish people, which hath so long been a memorial to the world, of God’s wrath against their forefathers for crucifying the Lord of glory, shall come and worship that Saviour, of whom, even yet they are ignorant. Oh, how will they come before him? not like their fathers, in mock respect, bowing the knee, and saying, “hail, king of the Jews;” as much as to say, “let us see what will become of his dreams,” but in heartfelt acknowledgment of their misery and his mercy; of their offence being indeed in itself unpardonable, and yet of his love being large, and wide, and deep enough to take them all in, and receive them into favor.

Finally, we find that Joseph’s administration did not cease until by means of the provision of corn that he had made, he actually brought the whole land of Egypt into entire subjection to Pharaoh—the whole land, the whole people, and all that they had, became the king’s—than was the whole work completed. His brethren in the land of Goshen, —the best of the land—the Egyptians in all the rest of the country, subject to his power, and happy under his dominion, and he the author of their happiness, nay, the means of their very existence, and the ruler over them all. What is this but a faint shadow of the final consummation of all things; “when all the kingdoms of the world shall become the kingdoms of God and of his Christ?” When the Jews shall be restored to favor, and the fulness of the Gentiles shall be come in—“when Christ shall be all and in all.” These glorious times are still future, but they are clearly foretold; they may not be far off: it is our duty to be ever waiting for them, looking onward to them, and above all, preparing for them, that when Jesus does thus come and takes his great power, and reigns over the world, we may be his faithful sub-

jects. Meanwhile we must feed on what he gives us out of his treasures. We must keep on coming to him for spiritual food, in expectation of that time when the famine will be over for ever; when we shall hunger no more, and thirst no more; when the Lamb on the throne shall feed us, and wipe all tears from our eyes.

LECTURES ON THE HISTORY OF THE CHRISTIAN CHURCH.

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(SECOND SERIES.—SECT. I.)

Introduction to the series—View of the Christian Churches at the death of St. John—State of Christianity under Trajan, as exhibited in his correspondence with Pliny—Exemplary fortitude of the Christians of Pontus and Bithynia, and other things deducible from the above-named correspondence—Blessed consequences of the faithfulness of the early saints.

THERE is but one subject with which the preacher of the gospel, properly speaking, has to deal; and it is comprised in that faithful saying, viz., “that Christ Jesus came into the world to save sinners.” But inasmuch as this comprehensive saying must be developed and adapted, as far as may be, to the various capacities of men, in order that it may operate with greater power upon their unruly wills and affections, it is expedient to unfold and elucidate its meaning by every minor subject which may be fairly brought to bear upon its manifold contents. The great apostle of the Gentiles was determined to know nothing amongst his converts, save Jesus Christ, and him crucified; yet he employed a great variety of arguments for the purpose of shutting up his brethren to the faith; and when he stood in the midst of Mars’ hill, with the intent of unfolding the same mystery of redeeming love, he did not disdain to use as a text, an inscription on a Pagan altar, nor thought it derogatory to cite a passage from a heathen poet; but the same apostle exhorts Timothy not to give heed to fables and endless genealogies which minister questions rather than godly edifying which is in faith. The path, therefore to be followed in this case, may, I think, be clearly marked out; it lies between a *formal* system of delivering God’s truth on the one hand, and a constant stirring after some novel mode of recommending it on the other. There is surely no reason, as science and knowledge of all kinds advance in society, why the minister of the gospel should not make them subserve the preaching of the Cross. Now, it is not that I am about to lead my readers to the contemplation of God’s holy mysteries through the medium of philosophy, except the history of Christ’s church teaching us by its example may be so called, but the observations I have now made, will tend to show the utility of our present subject if properly fitted to the source of all truth. We may borrow from the page of history, especially the history of the Christian church, whatever light it is calculated to throw upon the dealings of God with his people; we may go in quest of every ray of light which is scattered around the circle of Christ’s fold, providing we concentrate it upon the source of our salvation: and it is upon this principle that I would now pursue the history of Christian doctrine beyond the records of inspiration.

But because we we must take leave of the scriptures as an historical guide, our interest for the church of Christ is not on that account to cease. We are equally concerned in the lives and sufferings of the true believers who succeeded the apostolic age. The same grace that was effectual in the one wrought also in the other. The same consolations, the same conflicts with the world, the flesh, and devil, were ex-

perienced by both, and in all succeeding time the people of God have, in like manner, been the objects of divine favour. Hence we read, in the words of Christ himself, "Neither pray I for these alone; but for them also, which shall believe in me, through their word;" and if they (the followers and successors of the apostles) were made the special object of the Redeemer's prayer, then it cannot be a matter of indifference to us to ascertain, if we can, their character and their condition whilst on earth: for their union with the Father and with his Son Jesus Christ, their close and spiritual communion, was to be to the unbelieving world at once a sign and a condemnation, "That they all may be one," continues the Redeemer, "as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

I have said that the voice of inspiration ceased with St. John. It was during his exile in an island in the *Egean Sea* that he wrote the book of Revelation which closes the canon of the New Testament. In that book we learn something of the state of the churches in Asia; and we appear, in reading the subsequent pages, to be only reading a history of what has happened in the church since that period. It is said, and with some appearance of truth, that St. John profited by the edict which the emperor Nerva promulgated in favour of the Christians; and went out from his place of exile to Ephesus, where he died. This took place at the very end of the first century; and it is from this period that we are now about to resume the history of the Christian church.

During the last thirty years of the first century we know little or nothing of any of the apostles except St. John. It is very probable they were all taken away from their earthly labours about the time of Nero's persecution; but, inasmuch as St. John remained alive until the very end of the century, it is with propriety called the apostolic age. The succeeding century saw many bishops and martyrs who had been the disciples of St. John and the other apostles; and the writings of some of those have come down to us: the second century is, therefore, sometimes called the age of the apostolic fathers.

In viewing the interesting events connected with Christ's church, we are naturally led to a two-fold inquiry: how it fared with the world into which, as a lamb among wolves, it was sent; and what evils, or remarkable events, arose within itself. These two views may be distinguished by the external and internal history of the church. To the former, the heathens may bear testimony, and their evidence must be the most unsuspected; the latter can only be gathered from the Christian writers, and they must be divested of all passion and party, to adopt their testimony as to the truth of doctrine. The death of St. John was nearly contemporary with the accession of Trajan to the Roman empire, which took place in the year 98. Considering, therefore, the first century as closing with these two events, respectively belonging to the church and the Roman world, we may take our review of Christianity at the beginning of the second century.

From the sacred writings alone, without having recourse to any less authentic records, we learn that the religion of Jesus had gained a footing in fifty different towns and cities of the Roman empire, besides the churches which were spread over about twenty different countries. It will hardly suffice to limit its extent in the East by the great river Euphrates; for the Elamites and the dwellers in Mesopotamia go beyond. We may safely extend the knowledge of the gospel, at the close of the first century, to the Persian Gulph and the Caspian Sea: the whole of Asia Minor, with Syria, Palestine, and Lower Egypt, had shared in a large degree its benign influence; and we shall shortly see, from the most indubitable testimony, how

mightily the word of God prevailed among the nations bordering on the shores of the Euxine Sea. St. Paul tells us that round about, even to Illyricum, he had fully preached the kingdom of God; and he informs Timothy, in his second epistle, that Titus had gone to Dalmatia. These intimations lead us on to follow the footsteps of Christianity almost to the banks of the Danube, comprising a large portion of what is now the Austrian territory, along the Adriatic Sea, without mentioning the islands in the Mediterranean, where we know there were Christians. We may, upon the same infallible authority, pass from the East to the West. The intention which St. Paul announced to the Romans of passing into Spain, induces us to believe that either then, or soon after, there were churches in that country. The faith of the Romans was spoken of throughout all the world; and the saints of Italy is an expression which surely comprises other churches than that at Rome. There is certainly no intimation in scripture that Christianity had penetrated beyond the Alps. We find it there, however, in the churches of Vienne and Lyons about the middle of the second century; and there is no reason to suppose that the converted Jews, which came from Cyrene and other parts of Africa, did not carry the seeds of the new religion even to the shores of Numidia. But if these facts may be gathered from the scriptures, that is to say, if such was the extent of Christianity before the destruction of Jerusalem, we are safe in assigning it no narrower limits at the beginning of the second century.

The banner of the cross is seen to wave over the then known three quarters of the globe; the commission of our Lord, which he gave to the humble fishermen to go into all the world and preach the gospel, was fully accomplished. Their sound went out into all lands. There was neither barbarian nor Scythian, bond nor free, all were invited to come to the waters of life; the most abject of the human race were admitted to the glorious privileges of the gospel. The divine word was suited to the cases of the weary and heavy laden; the exhortations to the worst of sinners were brief but effectual. Wash and be clean; believe in the Lord Jesus Christ, and thou shalt be saved. Thus was the church of God, in its universal character, established upon earth; thus was it left to bear witness to all the world that God had visited mankind, and that the Sun of righteousness had risen upon the benighted race of men, with healing in his wings.

In this condition of the world and the church, Trajan, a native of Spain, and a great warrior, took possession of the empire in the forty-second year of his age. It does not appear at this period that any law remained in force against the Christians. The senate had annulled the cruel edicts of Nero, and the mild administration of Nerva had effaced the inhuman laws of Domitian. We may easily imagine that the faithful followers of Jesus suffered from the occasional ebullitions of popular fury, which the laws were either too feeble or ill adapted to repress; and it was no doubt on some such occasion that Pliny wrote his celebrated letter to the emperor, which, with the answer, we are now about to consider. You will recollect that St. Peter addresses his epistles to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." In this expression we readily discover that a few Christians, taking refuge from persecution in those distant provinces of the empire, where they might serve their God and Saviour in peace, were dispersed, like the seeds which are carried away by the violence of the storm, over the whole of the lesser Asia. It is evident they were then but few in number; but before another half-century expired, they were sufficiently numerous to cause anxiety to the Roman governor. In the year 107, but certainly not later than 111, Pliny the younger, as he is usually called, was appointed by Trajan governor of Pontus and

Bithynia; and, in the course of his administration, he found it necessary to consult the emperor, who was then at Rome, upon the alarming increase of what he termed a superstition. The letter which he wrote, and the answer of Trajan, have both come down to us; and are justly regarded as the most important external evidences of the character and influence of Christianity. The governor of those countries, where, fifty years previous, a few strangers who believed in the Lord Jesus, were scattered, thus writes to the master of the Roman world: "It is my constant custom to consult thee in all matters concerning which I have any doubt: for who can better direct me where I hesitate, or instruct me where I am ignorant? I have never been present at any trials of Christians, so that I know not well what is the subject matter of punishment, or of inquiry; or what strictness ought to be used in either. Nor have I been a little perplexed to determine whether any difference ought to be made upon account of age, or whether the young and tender, and full grown and robust, ought to be treated alike; whether repentance should entitle to pardon, or whether all who have once been Christians ought to be punished, though they are now no longer so; whether the name itself, although no crimes be detected, or crimes only belonging to the name, ought to be punished. Concerning all these things I am in doubt. In the mean time, I have taken this course with all who have been brought before me, and have been accused as Christians. I have put the question to them, whether they were Christians: upon their confessing to me that they were, I repeated the question a second and a third time, threatening also to punish with death; such as still persisted, I ordered away to be punished; for it was no doubt with me, whatever might be the nature of their opinion, that contumacy and inflexible obstinacy ought to be punished. There were others of the same infatuation, whom, because they are Roman citizens, I have noted down to be sent to the city."

"In a short time," continues Pliny, "the crime spreading itself even whilst under persecution, as is usual in such cases, divers sorts of people came in my way; the information was presented to me without mentioning the author, containing the names of many persons, who, upon examination, denied that they were Christians, or had ever been so. They repeated after me an invocation of the Gods, and made supplication with wine and frankincense to thy image, which for that purpose I had caused to be brought and set before them, together with the statues of the deities. Moreover they reviled the name of Christ, none of which things, as is said, they who are really Christians can by any means be compelled to do. These, therefore, I thought proper to discharge. Others were named by an informer, who at first confessed themselves Christians, and afterwards denied it; the rest said they had been Christians but had left them, some three years ago, some longer, and one or two above twenty years; they all worshipped thy image and the statues of the gods; these also reviled Christ. They affirmed that the whole of their fault, or error lay in this, that they were accustomed to meet together on a stated day, before it was light, to join in a set form of words (or, it might also be rendered, to sing a hymn) addressed to Christ as to God; they also entered into a sacred obligation which had no criminal tendency, but only bound them not to steal or commit adultery, or break their word, or refuse to restore anything entrusted to them; when this was over they were in the habit of breaking up until they met again to partake of a common meal at which persons of all ranks attended, but in a harmless manner. But this they had forbore since the publication of my edict, by which, according to thy commands, I prohibited assemblies."

"After receiving this account I judged it the more necessary to examine, and that by torture, two female attendants, which are called deaconesses, but I dis-

covered nothing more except a bad and excessive superstition. Suspending, therefore, all judicial proceedings, I have recourse to thee for advice; for it has appeared unto me a matter highly deserving of consideration, especially upon account of the great number of persons who are in danger of suffering, for many of all ages and every rank, of both sexes, likewise are accused, and will be accused, nor has the contagion of this superstition seized cities only but the lesser towns also, and the open country. Nevertheless it seems to me that it may be restrained and corrected. It is certain that the temples which were almost forsaken begin to be more frequented, and the sacred solemnities after a long intermission are revived; victims likewise are every where bought up, whereas for some time there were few purchasers; whence it is easy to imagine what numbers of men might be reclaimed if pardon were granted to those who shall repent."

To this letter of the pro-prætor the emperor briefly replies:—

"Thou hast done as thou oughtest in thy proceedings with those who have been brought before thee as Christians, for it is impossible to establish any one rule that shall hold universally. They are not to be sought for; if any are brought before thee, and are convicted, they ought to be punished. However, he that denies his being a Christian, and makes it evident in fact, that is by supplicating to our gods, though he be suspected to have been so formerly, let him be pardoned upon repentance, but in no case of any crime whatever may an anonymous information be received, for that would be a dangerous precedent, and unworthy of the age in which I govern."

These documents which, from their importance to our subject, and their undoubted authenticity, I have not scrupled to lay before the reader in full, have, as you may easily imagine, ever excited great interest among the writers of ecclesiastical history; they were first referred to by Tertullian and Eusebius, who wrote in the third and fourth centuries respectively, and they have merited the observation of all subsequent apologists for Christianity; we shall be content with deducing from them a few facts which may serve to elucidate this period of the church. The name of Christian appears to have been well known when Pliny addressed the emperor, for he does not say he had met with a class of persons so called, but mentions them in a manner which shows that such a sect was well known in the Roman world. Besides this intimation of the extent of Christianity at that time, he further affirms that the temples of the gods, in the provinces over which he had rule, were abandoned, and there were scarcely any purchasers of victims to be found. So mightily, as I before observed, had the word of God prevailed within fifty years along the shores of the Euxine Sea. We learn further the firmness and constancy of those believers, such as had really known the love of God in Christ, for even the Pagan witness shows that the apostates had never been properly engrafted into the body of Christ's Church; and that some who professed Christ, afterwards in the time of temptation, reviled him, which was conformable to the prediction of Christ himself; we further learn that even twenty years previous to this period, some in those countries had made profession of Christianity; and look how near this testimony closes with the apostolic writings: their assemblies were held, according to the witness of the apostates, before day-break; this shows how careful they were not to give unnecessary and open offence to the existing laws—for ever since the suppression of certain nightly assemblies at Rome, about 200 years before the Christian era, all private meetings of a religious nature were looked upon with suspicion by the magistrates. It further appears from Pliny's letter, that a certain day of the week, which was, no doubt, the Sunday, was especially consecrated

for these religious purposes among those primitive believers; that is among those whose fathers had seen St. Peter, or at least received his autograph epistles; and we may not omit to observe that the evidence which the apostates gave in to the pro-prætor contains a pointed allusion to the divinity of Christ, to whom they addressed their prayers and praises as to God; nor ought it to escape our notice how the true Christian in every age hath, by well-doing, put to silence the ignorance of foolish men, so that even a heathen is compelled to admire the holiness of the vow by which the Christians of Bithynia were bound, and to suspend his persecutions of a harmless and innocent people.

The rescript of the emperor is not less important in following up the history of the Christians: for, as Tillemont well observes, it was the rule of action to the Romans until the persecution of Severus; so that the whole Christian world was affected by whatever it might allow of or forbid to be done against them. We would not deny that it softened the former rigour with which the saints of God had been treated; but it admitted, at the same time, of persecution, even unto death. The only thing required was the full proof of being a Christian; and this the true believer was ever ready to confess, because it is part of the profession of Christianity to confess Christ before men; and no man, who believes in him, is even justified in concealing the matter; for no man, it is said, lighteth a candle and putteth it under a bushel, but rather on a candlestick, that every one that cometh in may see the light. If, then, the envious priests of the false gods saw their temples deserted; if the venders of victims and incense, and the makers of idols, saw their gains diminish, they might easily avail themselves of the imperial edicts, and bring to trial the true defenders of the faith; and accordingly we find, in pursuing our history, that within a short time after Trajan's answer to his deputy, two distinguished leaders in the church were put to a cruel and ignominious death. The first of these was Simeon, who succeeded the apostle St. James as bishop of the church of Jerusalem. Some writers are indeed disposed to date his martyrdom a few years earlier than the return of Trajan's rescript to Bithynia; but, without entering into any critical arrangement of this and such matters, I shall continue to state what appears to me the most accurate chronology.

Simeon was the son of Cleophas and of Mary, and cousin-german of Jesus Christ. He was 120 years old when he was taken before Atticus, the Roman governor of Syria. The emperors had taken some pains to exterminate the posterity of David, in order to take away all pretext of rebellion from the Jews. Some enemies, both false-professing Christians and Jews, gave information against Simeon that he was a Christian, and, moreover, that he was of the lineage of David. He was tortured for many days, so that the people wondered, and the governor was astonished, to witness so much strength and capability of suffering in so aged a man. He was at length nailed to a cross, and died, after having governed the Church of Jerusalem for more than forty years. He witnessed the destruction of the once favoured city, and he must have been amongst those who, in obedience to the forewarning of Christ, fled to the mountains. How eventful the life of this holy man! How faithful he was unto death!

He was succeeded by Justus, a native of Judea, whose competitor for the dignity of governing the church was Tebutes; he, being rejected, became the author of a sect which comprised all those unsound believers who inclined to Judaism, and who in all probability were afterwards blended in the general appellation of the *Gnostics*.

The church of Alexandria is said to have been first governed by St. Mark; to him, according to Eusebius, succeeded Anianus, who died in the year 85.

Abilicus and Cerdon go through a further space of 24 years, and then Primus succeeds, which carries us into the reign of Hadrian. Little is known of the internal state of Alexandria until a later period, when it became too fruitful in subjects of a speculative nature. But the church of Antioch acquires a great interest at this period, from the affecting narrative which ecclesiastical history has preserved of St. Ignatius. That holy man had succeeded Evodius, who, in all probability, received the flock at Antioch from the hands of St. Peter. He had survived with St. John the persecution under Domitian; and when Trajan passed through Antioch, he must have been far advanced in years. Whether the conversation which in the Acts of the Martyrs he is said to have had with Trajan be worthy of credit or not, it seems sufficiently clear, from other sources of information, that Ignatius did see the emperor as he passed through Antioch; and upon the principle of sending all distinguished or remarkable culprits to suffer at Rome, Ignatius, as the principal leader of the Christians in the East, was condemned to be exposed to the wild beasts in that very amphitheatre whose stupendous ruins now excite our wonder and admiration. It is probable that Trajan had no more to do in this act than merely giving his consent to the request of others, made upon a subject which he had neither leisure nor inclination to consider. Occupied with his distant war in Parthia, and exercised by the rude valour of the Dacians, he can hardly be supposed to have bestowed much thought upon an aged follower of the meek and lowly Jesus. But this will not justify him before that tribunal which shall one day be erected in the clouds of heaven; and although his military achievements have been conveyed, through seventeen centuries, by the eloquence of art, and his matchless pillar still remains to tell us of his earthly glory, the blood of the aged martyr will cry against him from the encumbered arena, long after the sculptured marble has ceased to be intelligible. Ignatius, being condemned to death, was committed to a guard of ten soldiers, who appear to have treated him with great severity. They embarked at Seleucia, and came to Smyrna, where Polycarp, the fellow-disciple of Ignatius, was bishop of the church. The two servants of Christ met and comforted one another in this day of adversity. Deputies from all the neighbouring churches came to confer with the venerable martyr, and amongst them are enumerated Onesimus, bishop of Ephesus, Polybius, bishop of Tralles, and Demas, from Magnesia. They came, it is said, in the hope that he would communicate to them some spiritual gift, which perhaps shows that preternatural gifts, although rare, were not altogether extinct.

Ignatius took the opportunity of writing from Smyrna to the three churches over which these bishops presided; having found also at Smyrna some Ephesians, who were going directly to Rome, he wrote a fourth epistle to the Romans. He speaks of the joy he shall experience in seeing them face to face, beseeches them not to be sorrowful on his account, nor to prevent him from obtaining the crown of martyrdom, and with many exhortations, he entreats them to love one another. He makes no mention of the bishop of Rome in his epistle; but some suppose it was Evaristus who had succeeded Clement in the year 100. From Smyrna, Ignatius was conveyed to Troas, where he was met by the bishop of Philadelphia. He became the bearer of an epistle which was addressed to the Christians in that city. He also took the opportunity of writing to the Christians of Smyrna, whom he had recently left full of sorrow at his departure, and for the words which, like St. Paul, he had spoken, that they should see his face no more. He added also a letter to Polycarp, recommending him to feed the flock over which the Holy Ghost had made him overseer.

These seven epistles, written by Ignatius at this trying period of his life, are still extant, and acknowledged by all to be genuine. They are for the most part short, and rather contain exhortations and precepts than an argumentative exposition of Christian faith. As the disciple of the apostles, and as a man full of piety, we may perhaps consider the writings as the most interesting documents the church possesses, next to the writings of the apostles. They are in perfect harmony with the sacred scriptures; but the churches, however valuing them as the production of a bishop and martyr, placed them far beneath the infallible word of inspiration.

There are other five epistles ascribed to Ignatius, said also to have been written during his journey; but these have as satisfactorily been shown by the learned to be spurious, as the seven short epistles have been proved to be genuine. We are indebted for the publication of them to Isaac Vossius, who discovered them in a manuscript at Florence, and gave them to the world in 1646.

The venerable martyr proceeded from Troas, accompanied by three of his disciples, and following the course which Paul had taken in his first journey to Greece, they landed at Neapolis. They passed through Macedonia, touching at Philippi, until they came to Epidamnus, now Durazzo, situated on the Adriatic Sea. From thence they re-embarked and came to the shores of Italy, arriving within sight of Putcoli, near Naples, where St. Paul landed on his way to Rome. Ignatius desired to tread in the footsteps of the great apostle, and land at Pozzuoli; but a contrary wind prevented the execution of the design, and after a day and night they came to Portus, which is now Frumicino. Thence they proceeded to Rome, and great was the joy of the Christians in conferring with the aged servant of Christ. But this was not of long duration, for the festival of the Sigillaria, which lasted seven days, was now nearly finished, and Ignatius was destined to be a spectacle for those hours of brutal festivity. On the 21st of December he was led into the arena, and was speedily devoured by the wild beasts let loose upon him. He had requested that none should gather up his relics; nevertheless a few of the larger bones which the wild beasts had spared were collected and carried to Antioch; and they are spoken of by the martyr's friends as an "invaluable treasure." They were buried in the cemetery, which was near to the gate called Daphne. This martyrdom took place in the year 107, when Sura and Senecio were consuls.

Our review of Christianity in the reign of Trajan is scarcely complete if we omit to mention the church at Rome. For if Jerusalem, Antioch, and Alexandria were the metropolitan churches of the East, Rome must have held that station in the West. Clement, the fellow labourer of St. Paul, is supposed by some to have been the fourth bishop, if Linus was the second, and Anacleto the third; but although ecclesiastical history has preserved accounts of many of the Eastern churches, it has handed down little more about the bishops of Rome for the first two centuries than their mere names, and those in an order so confused that both Petavius and Onophrius (writers of the Roman Catholic Church), complain of the obscure succession of the bishops of Rome for 180 years. Many of them no doubt suffered, like Ignatius, for the cause of the gospel, as for instance Telesphorus; and there is every reason to suppose that the errors and heresies which infected the Christian churches in Asia and Egypt did not obtain a place in the primitive church of Rome. Ignatius was a negative testimony to this in his epistle to that church; for although in his other epistles he alludes to deceivers and false teachers, he makes no such allusion to any as being then amongst the Romans; nor will it be our business to enquire whether any such errors arose in subsequent

ages, as we shall hardly, at present, step beyond the limits of the second century.

THE SABBATH ADAPTED TO THE NECESSITIES OF MAN:

A Sermon,*

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GEN. ii. 3.

And God blessed the seventh day, and sanctified it: because that on it he had rested from all his work which God created and made.

WHEN we are distinctly told that God, after six days employed in the frame-work of creation, rested on the seventh day, and sanctified it, we are not warranted to imagine that he, to whom we ascribe the attribute of omnipotence, was confined, as respects himself, to any portion of time, in the fulfilment of his work—that six days were more suitable than one, or one than six, to the operation of his almighty power. Nor are we able to discern how his rest on the seventh day is connected with any thing immediately referable to himself, or merely calculated to illustrate his own character and attributes. There is a significant expressiveness in the manner in which, after the employments of six days had been specified, the seventh is ushered in as consecrated by Jehovah to a holy rest. But the solemn announcement of his procedure in this particular, seems only to be understood upon the supposition that, knowing the importance of rest from labour during one day in seven to the creatures he had formed, he chose to take the striking method of sanctioning by his own example, the cessation so necessary to be observed.

Assuming the view just stated to be the correct one, we should expect to find in the Sabbath, some striking adaptation to the natural constitution of mankind; and it will be no small argument that it is the correct one, if we can show by strong evidence that such an adaptation to our physical and moral necessities, is one of the most prominent features of that ordinance.

I would then, endeavour, by the divine blessing, to illustrate the force and scope of my text, by directing attention to some of the most remarkable particulars in which the institution of the Sabbath meets the requirements of man.

Among others which might be enumerated, I would notice

I. First the manner in which it conduces to the healthy, and, consequently, most advantageous exercise of our bodily and mental faculties.

No one, who attentively considers the bodily frame, whether of man himself or of

* Preached before the University.

the animals he employs, can fail to perceive that proper rest is as indispensable to the best outlay of their powers, as proper exertion. It cannot but be evident to all, that, both the one and the other, are often totally, or in a great degree, incapacitated for action by their condition of body; and it must be equally evident that this condition of body results, in numerous cases, from unremitting labour. Who is so unobservant as to be insensible to the effects which want of due relaxation is constantly producing on the constitutions of man and beast? Who has not remarked the rapid decay which may be traced up primarily, and mainly, to this cause? We have daily a variety of instances forced upon our notice, in which the powers of nature have quickly sunk under the tension of a continued stretch, where, by only a judicious introduction of rest, at intervals, the animal frame might have been preserved unimpaired for a lengthened period. When exertion is kept up too constantly, we may almost certainly conclude that it will not be kept up long, and that it will shortly issue in the disability, if not in the death, of the creature that sustains it. Wearied out and jaded, by incessant labour, the springs of bodily power lose their vigour and elasticity, and the consequences become presently visible in a broken and emaciated appearance, crippled and dried up energies, and the fast inroads of premature old age. Nor are the evils of uninterrupted effort less obvious as regards the mind than the body. The mind, in its present constitution, is no more capable than the body of unbroken toil; indeed the effects of it are sometimes more fatally visible when it has been sustained by the former, than when in a proportionate degree by the latter. But I need not detain you by further insisting on the benefits of occasional intervals of rest to the healthy vigour, whether of body or mind. I will only add that such intervals have been provided for us in the institution of the holy Sabbath, so provided and so sanctioned, as to counteract the temptation that might otherwise be afforded at a pressing season to overstep the observance of them, and perhaps to do irreparable injury to our own strength, or to that of the domestics and animals subject to our charge. Constituted, then, as we are, such an institution is an invaluable blessing, if we contemplate it only on the low ground of its being a necessary refecution from usual occupations. Nor will there ever be found any real loss of time in the observance of it. The recorded avowal of one of our most famous judges, states, that, after some years' experience, he found that any time borrowed from the Lord's day for secular employments did not

further him, and that for the last thirty of his life he never encroached on the hours of the Sabbath. Thus far then I think we have evidence that he, who knew what was in man, and was most intimately acquainted with the springs of bodily and mental action, because he would manifest the importance of a seventh interval of rest, when he had finished his work in six days, rested on the seventh, and sanctified it, that it might be a perpetual ordinance, binding on all generations.

II. But again, the consecration of a seventh day meets the wants of mankind in the opportunity it affords for family meeting and instruction.

As society exists in any civilized country, were there no Sabbath the large body of the working classes, and indeed a vast number of others, would be, in a great measure, shut out from that social intercourse, the maintenance of which is so desirable both as respects the relative ties which it cements, and its general effect in humanizing the sturdiness and insensibility of character produced by contact with the roughnesses of business, and exposure to the mercenary atmosphere of the world. Nor is this all. He, who from his station and character should be the most influential in communicating instruction to his household, would, in a great degree, be precluded from doing so. Excepting on the Sabbath-day, many a father has small opportunity of uniting with his family around the fire-side at home. Not unfrequently, before his little ones have waked from their slumbers, he is bending his course toward the spot where he toils for their sustenance; and the evening is now advanced, and their eyelids are again locked in sleep when he returns, wearied with the exertions of the day, to seek some repose for himself. Such is the case with a parent whose scene of labour, as in many instances, does not allow of his returning home to a meal at noon; and if he does meet his family at that hour, it is but to take his repast and be gone; so that, were there no Lord's day, his time and opportunities of associating with his household would be greatly curtailed. If, then, it be desirable that relative ties should be cherished under the hallowed shade of a sacred day; if it is good that the busy and hard-working father should have one day in seven to leave his cares and his toil behind him, and unite with his partner and his babes in holy duties and kind affection: or if it is well for the child that has been absent in a factory, or office, to join in the endearments and listen to the instructions of home, amid the quiet hours of a holy rest: then may we understand that the Sabbath is suited to the wants of man, and what is meant in the announcement—God rested on the seventh day and sanctified it.

III. In speaking of the adaptation of the Sabbath to the wants of man, we will next mention the necessary opportunity it gives to the seriously inclined, of directing their attention to the most important of all concerns, as well as how powerfully calculated it is to recal the irreligious to a sense of their duty in this particular. To the first of these classes it affords a needful leisure. No day, indeed, ought to be passed without some portion of it being devoted to serious thought upon God and eternity. But those who are truly concerned about their salvation, feel that the little seasons which they may be able to snatch, amid the hurry and interruption of daily avocations, are wholly insufficient for such a purpose. They feel that they require the quiet hours of a day set apart from worldly employment for special meditation and prayer,—for searching God's holy word,—and for attendance on all that is connected with their spiritual welfare. In such an appointment is bound up their advancement in grace and godliness, and its loss, amid the varied needs and trials of a Christian profession, would involve that of the best of all opportunities for renewing their fainting strength, and drawing waters of refreshment from the wells of salvation. How then shall the institution of the Sabbath be otherwise than of inestimable value to them? Situated as many of them are in subordinate stations, they cannot command their own time and opportunities,—much less can they appropriate days for the solemn duties of religion, and the more direct attention to those hopes and prospects which concern an eternal state of being. Of what incalculable moment is it, then, that a holy rest, sanctioned by divine authority, should secure to them what is so pre-eminently necessary to their soul's health; nay more, that by its regular approach it should stir them up to avail themselves of its privileges, and rouse them, when they may have been forgetful and loitering, to press forward to the prize of their high calling in Christ Jesus. An effect—this last—of the Sabbath which directly leads us to admire the mercy of the ordinance even as regards those who, as is alas! the case with so many, are nearly indifferent and careless about the matters of religion. For we cannot but believe that the mere fact of being obliged in some sort to observe a rest, and for the sake of decency to conform to the established usages of society, combined haply with the speaking example of a neighbour who has made the Sabbath a delight, and the holy of the Lord, honorable, has induced many a one, at first perhaps with coldness and reluctance, "to think of heaven and learn the way." Nay, we may be assured that the return of a hallowed day has thus, or in a like manner,

constrained unnumbered souls to remember a Saviour that was being neglected, and an immortality that was being lost, and at length guided them to a rest which shall endure for ever and ever. Here then we may again recur to our text, with still farther assurance that when God rested on the seventh day and sanctified it, the Sabbath was made for man by One who knew most intimately the constitution of his nature, and how to ordain that which was most adapted to his moral necessities.

IV. In enumerating, however, the advantages of the Sabbath in a religious view, its important connection with the due observance of public worship, deserves a distinct and separate mention. Were it not for the general consecration of the Lord's day, we must be blind not to see that public worship would very soon be lost to a still greater portion of the community than it is at present. In the absence of a common time, set apart by sacred obligation from worldly objects and resorts, business to a large amount would be going forward at all periods of the week, and would tend to interrupt and distract the solemnities of those who continued to attend to devotional services of a public kind; and while our worship would lose from the sacred attractiveness and reverent decorum which are wont to accompany its celebration in the stillness of the Sabbath, it is easy to see that many a foot that now treads the courts of the sanctuary would be furnished with pleas, and tempted by facilities, to exchange the hour of public devotion, for that of attendance on other pursuits and pleasures. When we look abroad into the world and mark how unwillingly Sabbath restraints are endured by some, and how absolutely set at nought by others, under the evil influence of a corrupt heart, we may well imagine what it would be were there no holy sanction to command the consecration of one day in seven, during which earthly pleasures and pursuits are not suffered to interfere with the general assembling to the public worship of Almighty God. With respect to the blessings and advantages which result from this assembling, it is almost impossible to rate them too highly. The influence of the meeting of the rich and poor together in the presence of the Maker of them all; the cordiality, and sympathies, and friendly feelings, which the sight of each other, brought together into a common house of prayer, is calculated to excite, are in themselves most valuable. These things are not, however, what constitute the peculiar worth of our public services. No, brethren, their incomparable excellence is this, that through their instrumentality, and God's blessing on that instrumentality, many a heart is opened

to know the value of immortality,—is taught to escape one of misery, and to attain one of glory. It is impossible, in this point of view, to calculate the blessings connected with the sanctuary of God. There, many that went astray, and knew not the evil of their ways, and the Redeemer that died, have been brought to look upon him whom their sins have pierced, and, for the first time, to put up a prayer, "God be merciful to me a sinner." There, many, after restless hours spent under the deep-felt anguish, that sin bringeth sorrow, have seen that there is a balm in Gilead, and that it is indeed "a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners." There, many in temptation have been supported and in ignorance informed; and, there, God's people unite themselves in supplication, and feel as one common family and as the members of one glorious head. There they are instructed in the principles of their warfare, warned of its dangers, and animated by its triumphs; and there, while the prayers ascended, and the song of praise was sent up, and a Saviour's fulness set forth, have they received almost a foretaste of the paradise of God. But who shall tell the blessings that have been communicated through the medium of the public services on the Sabbath day? What one bowed down has been lifted up; what mourning one has been comforted; what impatient one rendered submissive; what wandering one reclaimed; or what mistaken one instructed? Never shall it be known, until the secrets of all hearts are revealed, what blessings God has communicated in the gathering together of his worshipping assemblies! For never until then shall it be known how heavy a mist had over-clouded the understanding, and how grievous a burden had bowed down the spirit, and how fast sin had grasped the captive; or, on the other hand, with what blessed and irresistible power the word of the Lord came home in the midst of the congregation, and scattered the darkness that encompassed, and lightened the weight that oppressed, and bid free the prisoner who was bound, and plucked the brand from the doom of the lost! But if proper attendance on the public services of devotion be of inestimable advantage; and if, as we can hardly fail to see and to acknowledge, they would not be observed with like respect and regularity without the consecration of a seventh day, we must yet farther confess the adaptation of this ordinance to the present constitution of man, and be confirmed in our view that it was on this ground that God blessed the seventh day and sanctified it.

In closing the argument which has been

maintained, we cannot fail to observe, if what has been urged be just, how wise and beneficial an arrangement was the institution of a Sabbath day; and how unfriendly a measure to the best interests of mankind they are promoting, who would, in any wise, endeavour to weaken its moral obligation on the whole family of man. If I would not destroy a rest in the highest degree serviceable to the bodily frame and mental energies; if I would not make an inroad into the domestic gathering around the poor man's fire-side; if I would not unlearn the prattle of the child to say father, and teach it to feel strange towards him from whom it derives its life and its sustenance; if I would not silence the voice of instruction on the lips of him who is most fitted to convey it—let me honour the Sabbath day. If I would not quench the fire of personal religion, and destroy the help which reminds the forgetful and quickens the loitering; if I would not turn the lame out of the way, but rather that he should be healed—let me honour the Sabbath. If I would not block up the avenues by which many are advancing to eternal glory; if I would not rob the fainting of their refreshment, the bowed down of their uplifting, the perishing of their hope, and the believer of his joy—let me look on the example of him who created the heavens and the earth, and honour the Sabbath-day.

I shall conclude then, by drawing one or two brief practical inferences, immediately resulting from the view which has been taken. If the Sabbath be what I have endeavoured to represent it, there manifestly follows a two-fold duty: to promote its observance by others, and to be diligent in improving it for ourselves. With regard to the former I cannot but advert to the deep responsibility which attaches to those in authority, of affording their dependents, as far as possible, the quiet enjoyment of a day of rest; and, above all, some opportunity of public, if not of private, instruction. It is melancholy to consider how many souls are placed in jeopardy, and, humanly speaking, lost, from the thoughtlessness of masters and mistresses in this most important particular. One of the chief evils of entertainments on the Sabbath is the unfavourable state of mind for sacred duties, which the hurry and bustle of preparation and waiting is calculated to produce in the attendants, and their direct or indirect hindrance from public worship; nor shall we, I believe, be able to acquit ourselves before God, unless, as far as influence and ability enable us, we seek to protect each member of the community in the enjoyment of Sabbath mercy, and to secure him at least the facility of hallowing the day on which God rested.

While, however, there should be a care to promote the observance of the Sabbath by others, there should be an equal care to use it well for ourselves; and that not merely by ceasing from worldly occupation, but by earnestly endeavouring to improve its opportunities, and to partake of the blessings it is so calculated to convey. Few things will, probably, subject us to a more strict account, than the manner in which we spent our Sabbath hours. They were hours in which we might have been so near God, and known so much of the Saviour, and made so large a progress towards a happy eternity. Of this indeed we may be certain, that of none, if well-employed, shall the return be more precious; of none, if neglected and mis-spent, shall the remembrance hang more heavy and disconsolate.

Embrace then, with thankful eagerness, the opportunities thus presented, as you pass onward into the presence of your Judge. Be instant in prayer for the Holy Spirit, and in making use of every means by which you may gain a clearer view of the glories of your Saviour, and your own personal interest in his great salvation. Yea, for your own sakes, for that of your respective families, for that of your neighbours, and your country, if you would not have to grieve through a long eternity over your folly and misery, remember that, after six days spent in the work of creation, God rested on the seventh day, and sanctified it.

MEDITATIONS FOR LENT.

The Condemnation of Man's Surety.

BY THE REV. J. H. A. WALSH, M.A.

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NO. IV.

TRIAL CONTINUED BEFORE THE ROMAN GOVERNOR.

"And they cried out the more exceedingly, 'Crucify him.'"—
MARK, XV. 14.

UNDER circumstances of provocation and trial, the easiest line of conduct is to give utterance to each feeling as it rises; "when reviled to revile again;" "when suffering to threaten;" in short to give the rein to the successive emotions of anger, fear, contempt, and sorrow, and to vent our exuberant emotions in expressions with which passion can always be eloquent. Another method, less easy, and requiring more strength of mind, is that which the Stoics and their followers in every age, have adopted—the maintenance of what they would fain call a dignified silence. Such silent endurances have sometimes been very imposing, yet not always praiseworthy; for they are not praiseworthy, if they arise from pride, resentment, sullenness, stubbornness, or unkindness. The right course is to be seen in the conduct of our blessed Lord. His rule, from the time that reason could not gain a fair hearing, was silence. That silence he would not break to contend with his enemies, to satisfy unreasonable demands, to gratify curiosity, and seldom even to complain of bodily suffering. But when occa-

sion required, he no longer maintained a silence that might bear the aspect of sullenness or resentment.* To render obedience to lawful authority; to answer reasonable questions; to expostulate against daring injustice; to bear witness to the truth of his Messiahship before Calaphas, and his kingship before Pilate; to vindicate the honour of God, to discharge a filial duty; to console a penitent malefactor—for these and similar purposes, he burst his meek and patient silence. Thus, exemplary alike in his silence which was his rule, and his deviations from that rule, was our Surety! Oh for the Christian discretion and depth of Christian principle to bear us aright through our lighter difficulties! "Set a watch, O Lord, before our mouths, and keep the door of our lips!"

Our present meditations will not, I trust, be unprofitable if they are attached chiefly to the character of the judge. If we study Pilate's character, we shall learn the useful lesson, when the path of duty is clear and unquestionable, to take it at once. Never more fearfully true than in cases of this kind, is the well-known adage, that "delay is dangerous!" Every moment which you spend in looking round for excuses, evasions, pretences for throwing blame on others, increases your danger. All the while your principles are giving way. If they break, who shall say how terrible your fall! Remember Pilate. Let him be your warning.

It was Pilate's obvious duty to have given Jesus full protection, promising, when a clear charge was established against him, and he was proved to be worthy of death, then to pass sentence, and not otherwise. Instead of this, a great clamour arising, he has recourse to a succession of evasions, hoping thereby to quiet the people and his own conscience at the same time. We shall at present notice three.

In the midst of their misrepresentations the accusers alluded to Galilee. Immediately it occurred to Pilate that Herod was at Jerusalem at this time, and that since Galilee belonged to Herod, perhaps that prince might be gratified by having the case referred to him. He therefore sends him to Herod; but Herod, though pleased at first with the thought of seeing Jesus, was so enraged by having no miracle performed to gratify his curiosity, that he turned his pretensions into insulting ridicule. There might be reasons connected with the recollections of John the Baptist, why he would not take any part in the condemnation of Jesus. At all events Jesus is remanded to Pilate; he returns, and with him returns Pilate's perplexity. Let us beware of evasions. They are a wretched resource. If they succeed they do not leave us guiltless; if they fail, they leave us weaker than before. Their subtlety is "naked and open to him with whom we have to do!" they provoke him to leave us to ourselves—and alas for us when God deserts us!

One device has failed—a second is resorted to. Pilate proposes to inflict a more moderate punishment and then set him at liberty. He offers (Luke xxiii. 22) to scourge, and then release him. Cruel as scourging was, the design with which Pilate offered to inflict, and subsequently proceeded to inflict it, appears to have been really merciful. He wished to save the prisoner from a more shocking fate. As might be expected this second device failed.

A third soon after suggested itself. A large crowd had by this time gathered round the palace, and in it the very dregs of the city may be supposed to have formed the majority. Among the multitude a murmur (with whom it originated we do not know) had arisen, and Pilate was called upon to "do as he had ever done." This requisition alluded to a practice of the governor. He had been in the habit of adding to the pleasures of the festival by publicly releasing a prisoner. The measure was sure to be popular in a subjugated country like Judea; it was quite looked

* See Boys' Commentary.

for; so that we are told that "of necessity he *must* release unto them one at the feast." Pilate presently conceived the hope of extricating himself from his present perplexity, by the help of this custom; and the hope seemed all the fairer, as he would be appealing from the priests to the more honest feelings of the people. He consented therefore to release a prisoner, but gave an option only between two—the one, Barabbas, "a notable prisoner," notorious for insurrection, murder, robbery, a common pest to society; the other was that patient sufferer, whose very innocence distressed his judge. You will find Pilate's manner of proposing the question in St. John xviii. 39.

If I am adopting the right arrangement of St. Matthew's and St. Luke's gospel we soon find Pilate "on the judgment seat," occupied, it may be, in the details of this or some other case. During the interval, he received, as it were, a reinforcement on the side of integrity. A message is sent him by his wife, calculated to fortify his better wishes, by working on his every feeling whether of religion or superstition. "Have thou nothing to do," said the timely message, "with that just person, for I have suffered many things this night in a dream concerning him."

Unhappily, however, while his better intentions had thus been strengthened, the temptation by which he had been assailed had gathered more than proportionate strength. The chief priests and elders had been trying their utmost influence with the people. What their arguments were it might be easy to guess, but it is sufficient to say, that they fired the crowd with a seditious ardour for the release of Barabbas, and the murder of Jesus.

There are few sights on earth more distressing than to witness the facility with which artful and profligate leaders can work on the minds of the less considerate multitude: can gain influence, at least for evil, and abuse simplicity and credulity to their own selfish ends. On the other hand, there is a sight proportionately cheering. Among the less needy, or even affluent and exalted ranks of society, there are multitudes who are frequent in their visits to the poor and indigent. Their motive we trust, is "the love of Christ constraining them; the design of their benevolent errand, we trust, is nothing lower than to encourage excellence, to spread "the savour of the knowledge of Christ," to investigate and relieve the distress of the widow and the fatherless, and to cheer the dying pillow. God forbid that these should not be their leading motives and designs! Yet it is gratifying to reflect on *one* of the evident effects of their labours of love. If any thing can withstand the influence of seducers, close the ear to ill advisers, and bind together in friendly feeling the different classes of society, it must be the disinterested benevolence of the thousands who thread our lanes and hamlets, at the call of charity, and great is the debt their country owes them.

Yet, notwithstanding this antidote, it is lamentable to see how much mischief may be done by a designing individual, with a little address, no reluctance to exaggerate, and knowledge enough to discern the points on which the necessitous are sensitive. What wonder then that the priests at this time were able to exercise great influence for evil! and that Pilate, as he again and again pleaded the cause of Jesus, found the Jews prepared to view the question, not in the light of reason or humanity, or religion, but simply as a question between Jew and Roman, master and subject; he could get no other reply than "*crucify, crucify him!*"

Once more then Pilate's devices fail. Once more, let us learn that not by evasions, not by parley with temptation, but by that straight forward integrity, in which upholding grace may be expected, must we meet our more difficult duties. Ingenuity is misplaced here: holy firmness is required. Learn too from Pilate's perplexities, the value of your secret morning

devotions, at which, before the day's difficulties have begun, before you know what they will be, you can anticipate them all by the time of prayer. "Lead us not into temptation, but deliver us from evil."

Here we must pause for the present; yet not until we have taken one more look at that firm, patient victim, from whom our eyes must not be too long diverted by the stir around him. He can feel; he had been accustomed to hear the plaudits of

"That undisturbed song of pure consent,
Aye sung around the sapphire-coloured throne,
To him that sits thereon."

How different the salutation now! "Crucify him, crucify him" is the urgent and general cry! When a malefactor suffers in this country, every pains is taken to shorten his pangs, as well as to console his mind. But crucifixion is a master piece of torment. In crucifying his victim "the torturer goes to the very extremities, to the hands and the feet, and fixes his cruel irons among the nerves and tendons there, and then, without change of position, and without rest, the poor sufferer is left to hang, until burning thirst and torturing inflammation can work their way slowly to the seat of life." Nothing less than this savage torture will satisfy the multitude. Louder and yet louder is the cry, "crucify, crucify him!" and still he stands resigned and patient, most like the unconscious lamb, on the day when it shall bleed, and though not unconscious of his fate, he is "the very Lamb of God, who was slain" for a world's transgression. He is our Surety, come to answer for our fault. He is come to execute his merciful mysterious errand. They are calling him to his appointed cross—the Lamb of the great sacrifice is being summoned to the altar! Reader, is your peace made with God? If it is not, this hour apply to God in penitence, beg him for Christ's sake to receive and bless you, and trust in his propitiation as sufficing for you. A simple reliance on what he has done for your hated iniquities, will save your soul. You may now have, in consideration of what he has done, a complete, a lasting and glorious reconciliation. Or, do you hope that you are at peace with God through him? Then be steadfast, and hope in Jesus to the end. Forget what you may besides, never, never, while one fragment of memory lasts, forget *what* a price was offered for you by him. It was the *precious* blood of your incarnate Lord; precious in the estimate of the Father himself. Oh! how precious should it be in ours!

THE NECESSITY OF RELIGIOUS EDUCATION.*

WE cannot shut our eyes to the fact, that there is at work in the present day a spirit of infidelity and rebellion against constituted authorities. The advocates of these deadly principles are ever ready to avail themselves of the prevailing thirst for knowledge to influence the minds of their countrymen; and too often, together with popular information, instil into the minds of youth the poison of a false philosophy. To combat this growing evil, the friends of good government and order have no other course left than to take into their own hands the mighty instrument of public instruction, and seek to direct its working. Knowledge, by means of printed books, is daily spreading among the great mass of our population, and is thus giving to the *people* a degree of power and influence which they never could have possessed before the discovery of printing, and the

* From "Thoughts on the Responsibility of Man, with a view to the Amelioration of Society, addressed to the Upper and Middle Classes." By Emma Meek. Hatchard and Son. An elegant, well-timed, and useful little volume.

general diffusion of the first elements of learning. Religion is the only means of rendering this power beneficial; Christianity alone can sanctify knowledge, and render its possession a blessing to society. If ever there was a period in the history of the world, when religion was necessary to man, the *present* is that period. The recent discoveries of science, the profound views which the geologist and the astronomer have opened to the public, render it imperatively necessary that some sure sort of truth should be pointed out on which the mind may rest, and from which it may view the speculations of the philosopher, and the changing theories which pass across the horizon of science, and chase each other as the discovery of new facts and the induction of new phenomena give rise to changes, which, though they may ultimately lead to truth, yet expose us for the present to the danger of error. How often may the mind be startled by some fresh and unexpected peep into the immense laboratory of nature, and, feeling its own littleness, shrink from the grasp of such mighty calculations, and be depressed with fear lest a Being of inconceivable power may, in the immensity of his avocations and the extent of his empire, overlook the insignificant inhabitant of some remote spot in this little world which we call earth! What, under such a feeling of apprehension, can minister to the mind such consolation as the assurance which God, in his infinite knowledge of the wants of his creatures, has mercifully revealed; that he regards mankind as his children, and encourages them to look to him as their Father—yes, even as their Friend? What can give such sweet satisfaction to the doubting, tempest-tossed inquirer, as the intelligence that the mighty Lord of the universe has condescended to take on himself the human form—to become man's Saviour, and, by his death, to win for every child of Adam a title to immortal life?

A mighty engine is put into our hands, and it is our own fault if it fail to work that moral renovation which it is endowed with powers to effect. Can we doubt that religious education is intended by the Almighty to be the means, in human hands, which he will graciously condescend to bless for the temporal and eternal welfare of the human race? Let us not rest satisfied that the anticipated benefit should remain yet future. Let not our fervent desires for the improvement of the young go down with us to the grave ungratified. Let not the soil we have sought to cultivate become fallow when we are no more, because we have taken no pains to encourage a race of labourers who may, in years to come, reap the golden harvests for which we have prepared the soil. Philosophers complain that the advancement of society has been retarded, because the discoveries of one generation have been lost to the next, and the improvements of the fathers have not been perfected by the children. Such must be the case if the methods of imparting knowledge, and of training the youthful mind, are suffered to perish with the inventor. An individual may have attained to eminence in his calling, and his instructions may have been blessed with success; but if he is a solitary labourer, his beneficial influence will end with his life—the great field of general improvement will remain little the better for

his exertions, and the spot that he has laboured to render fertile may relapse into barrenness, because he failed to impart to others the secret art of successful cultivation. The only method by which the great edifice of social order can be raised to that height of perfection and symmetry which its founders designed is, that every successive race of workmen transmit their knowledge and their discoveries to their successors; who, thus becoming wise by the experience of their ancestors, will gain some step, and add some beauty every year, and complete, by the aggregate improvements of many generations, that vast design which the short span of human life is inadequate to accomplish. If some central school for the teachers of youth were founded on a liberal scale, and diligently superintended by those of authority and influence in society, it would tend to raise the character of masters and mistresses of schools, and a supply of these much-required officers might be constantly maintained. They should not be suffered to go out upon their labours without having passed an examination by suitable judges, and received testimonials as to their fitness. They should be encouraged to keep up a correspondence with the central board, and be required from time to time to make reports of their progress, and to notice any plans which they may have been led to adopt from a well-founded conviction of their utility.* Thus the experience of each individual would be recorded for the benefit of the whole society, and each member would be encouraged to advance, and animated in his endeavours by the certainty that every step in the good work would advance his fellows in the common path of efficiency and usefulness. School-teaching ought to be regarded as a profession, and a profession which repaid with a suitable salary those who attained to eminence in it. And it is mainly owing to our neglect in this important matter—to our habit of entrusting the care of schools to those who could find no other means of subsistence—to our carelessness in not requiring a certain degree of moral power and intellectual development in the candidates for these public situations, that the success of gratuitous education has been so equivocal, and its political expediency with some still doubtful.

"How solemn is the responsibility which lies on parents and guardians to preserve from the slightest taint of levity or irreligion the minds of those 'little ones,' to offend whom our Lord declares will be to risk a fearful punishment! The ambition of a father will prompt him to educate his son for this world, and to spare no pains to fit him for an honourable station here. But let him consider that his son was born to fill a higher station than any this world can offer, even that of being an inheritor of heaven and a child of God. He must not forget that, as immortal beings, we are here only as scholars to learn the will of God, to prove our faith by our obedience, and, by passing through the preparatory discipline of exertion and trial, to acquire that character which will fit us for heaven. Let the mother, who is intrusted by the Almighty with the early care of such candidates for blessedness, remember the importance of the charge

* This was written early in 1838. The plan of central and training schools is likely to be adopted.

committed to her. The earliest years of her sons' and the youthful period of her daughters' lives, are under her influence. She may be fond of pleasure, or immersed in worldly cares, and delegate to a nurse or a governess the superintendence of her family, and plead as an excuse the variety of her engagements; but let her not deceive herself in the belief that she can innocently lay aside the task of watching with tender solicitude the development of the intellectual and moral faculties of her young family; no other duty can compete with that: no attendance, even on the benevolent institutions of a parish, must be allowed to excuse the neglect of those domestic duties which none but herself can perform.

The Cabinet.

THE OLD TESTAMENT.—It is not as a subject of antiquarian curiosity; it is not as the earliest record of that picturesque and characteristic style of manners for which the east is still renowned, of which the singularity arrests our attention, and the simplicity appears to denote the youth and freshness of society: it is not for their interesting pathos, or the glowing strains of their poetry, that the Christian is enjoined to give a portion of his day to the records of an earlier revelation. It is there we should trace the wrath of God made manifest against a guilty world; yet arrested, yet disarmed, yet absolutely turned into blessing by the efficacy of the foreseen atonement. It is there that we should learn to appreciate the strength of human passions, and the weakness of human virtue, displayed in the melancholy story of the most favoured race of mankind, informed though they were by an unbroken line of prophets, and chastised or supported by a long succession of wonders and miracles. It is there that we should accustom ourselves to prize, as they deserve, our own advantages in Christ Jesus, when we compare the Israelite's hope of a contingent with our confidence in a complete redemption; and his condition, through symbols and shadows, with our almost plenary admission into the mysteries of the kingdom of God.—*Bishop Heber.*

REPENT.—This is the main purport and end of God's messages to man in all times, by all that he hath sent, prophets, apostles, Jesus Christ and his forerunner; and still all his ministers under the gospel, have no other in effect to say, but to call man to repentance, to bring them home to God. Man is naturally turned away from God, and is still further running away and hastening to the pit, and God is calling after him, Do not destroy yourselves, I will receive and pardon you, *Oh! return, why will ye die?* And yet men will not hearken, but run to their ruin. This word is daily preached; and yet who almost is persuaded so much as to stop his course a little and consider what is propounded to him, much less to break off his course and return? Oh! the bountifulness and graciousness of God, that thus entreats, and still entreats base worms, whom he might tread on and crush in a moment! Oh! the wretchedness and madness of man that refuses, and still refuses those gracious entreaties! You have been called to in these terms, and where are they that return? Where are hearts breaking for their iniquities, and breaking away from them, mourning after the Lord, and longing for a look of his countenance, and desiring nothing else? Oh! that some soul might now be stirred up, and set but upon thoughts of repenting,—serious real thoughts that would not die. The Lord will reach forth his hand and draw it to himself, though it find it cannot stir, yea in that very desire of returning to him, he hath presented it and touched it, and will not lose it, will not suffer it and his begun work in it to perish.—*Archbishop Leighton.*

Poetry.

GETHSEMANE.

(For the Church of England Magazine.)

'Twas eve, and its tints were yet glowing
On the temple's rich fretting of gold,
While the waters of Kedron dark-flowing
Through the vale of Jehoshaphat rolled.
'Twas eve, but the day-beam was clinging
To the height of Mount Olivet's brow,
Though night her dark mantle was flinging,
Beneath, over blossom and bough.
All was hushed, save anon the deep plashing
Of the torrent was borne on the gale,
As in wrath o'er its rocky bed flashing
It swept through the echoing vale.
But who at this hour assemble,
A scanty and timorous throng,
Glance frequent behind them and tremble
As they steal yon dark valley along?
'Tis he who hath chosen his pillow
On earth, though of all he was Lord,
Who spake, and the turbulent billow
Obeyed the Omnipotent word.
'Tis he, who in Bethlehem's manger
Was hailed as some heavenly guest,
When his bright star had guided the stranger
As o'er the far desert he pressed.
But now in Gethsemane weeping,
His soul with deep agony torn,
Large blood-drops those temples are steeping
Which the circlet of Godhead had worn.
He weeps, but not his is the sorrow,
His life he hath counted but loss,
'Tis not for the shame of the morrow,
The mocking, the scourging, the cross.
Then think on Gethsemane's garden,
Oh think upon Calvary's tree,
And scorn not, poor sinner, the pardon
Those blood-drops have purchased for thee.
T. R. M.

NOLO MORTEM PECCATORIS; OR, I WOULD NOT THE DEATH OF A SINNER.

From a MS. found at Loseley, date about 1630.

FATHER, I am thine only Son
Sent down from heaven mankind to save;
Father, all things fulfilled and done
According to thy will I have;
Father, now all my will is this,
Nolo mortem peccatoris.
Father behold my painful smart
Taken for man on ev'ry side,
E'en from my birth to death most tart
No kind of pains have I denied,
But suffered all for love of this,
Nolo mortem &c.
Behold my birth, in what degree
Into this wretched world I came,
Taking man's nature vile on me
With all the miseries of the same,
Save only sin; and all for this,
Nolo mortem &c.

Here dwelt I thirty years and three,
In hunger, thirst, in cold and heat,
In much contempt and poverty,
In wanderings and travel great,
Taken for sin ; and all for this,
Nolo mortem &c.

When thirty years and three were run,
The time of suffering came indeed :
Oh ! Father, now behold thy Son
Preparing on the cross to bleed,
For why, oh Father, only for this,
Nolo &c.

Behold my sighs, my doleful smart,
Behold my tears, my bloody sweat,
Behold my pains on ev'ry part
Had on the mount of Olivet,
Before my death, praying for this,
Nolo &c.

Behold the Jews most fierce and rude,
Thy Son they sought with glaives and bills :
Behold thy Son most meek of mood
Betray'd to them to do their wills ;
To whom I bowed my will for this,
Nolo &c.

Behold them also how they brought
Thy innocent Lamb before their judge,
As one that had all mischief wrought,
Condemned to death upon their grudge
Grown against me for preaching this,
Nolo &c.

Behold my head then how they crowned
With sharp thorns piercing to the brain,
My face, my neck in blood all drowned,
My whole flesh trembling, in such pain,
Surpassing pain ; and all for this,
Nolo &c.

To bear my cross then forth they drave me,
The weight of which threw me thus under,
Then hard and cruel strokes they gave me,
Beating me forth with shame and wonder,
Which meekly I endured for this,
Nolo &c.

But then behold those cruel folk,
One at each hand, one at each foot,
Through flesh and bone great nails they strook,
The streams of blood were set afloat,
To wash their sins who wrought all this,
Nolo &c.

Upon the cross see how I there
Hung three long hours ere life was gone,
Having no stay my body to bear
But those hard nails through flesh and bone
Yet I e'en there declared this,
Nolo &c.

Who may express my cruel pains,
Who may bethink them to disclose ?
Yet still the bitterest grief remains,
Yet is there one pain worse than those ;
Oh Father, why should I say this,
Nolo &c.

This my most pain, this my most care
Is for to see man's wickedness ;
For all my grief he will not spare
Me to offend—my laws transgress,
And all in hope and trust of this,
Nolo &c.

The wicked world, the flesh, and devil,
Man will not spare to serve all three,
Still trusting on, whilst working evil,
To my own words, saying to me,
Whate'er I do, yet Christ saith this,
Nolo &c.

But unto man I say again,
Death of a sinner will not I,
If he amend and sin refrain ;
But when in sin he still will lie,
Then unto him I say *not* this,
Nolo &c.

Oh man, for thy love have I died,
I ask no more of thee therefore,
But love for love, in thy deeds tried,
Forsake thy sin, and keep my love,
And then to thee I do say this,
Nolo mortem peccatoris.

Miscellaneous.

THE GOSPEL PREACHED TO ALL.—You may know it is the Spirit of God by this. That Spirit it is : and they that are anointed with it, take care of the poor. The spirit of the world, and they that are anointed with it, take little heed to evangelize any such, any poor souls. But in the tidings of the gospel, they are not left out ; taken in by name (we see). In sending those tidings, there is none excluded. No respect of persons with God : None of nations ; to every nation, Gentile and Jew : None of conditions ; to every condition, poor and rich. To them that of all others are the least likely. They are not troubled with much worldly good news : seldom come there any posts to them with such. But the good news of the gospel reached even to the meanest. And reaching to them, it must needs be general (this news) : if to them, that of all other least likely, then certainly to all. Even to the poor is (as if he had said) even to poor and all, by way of extent : but no ways to engross it, or appropriate it to them only. The tidings of the gospel are as well for Lydia, the purple-seller, as for Simon the tanner ; for the Areopagite, the judge at Athens, as for the gaoler at Philippos ; for the elect lady, as for the widow Dorcas ; for the lord-treasurer of Ethiopia, as for the beggar at the beautiful gate of the temple ; for the household of Caesar, as for the household of Stephanas ; yea and (if he will) for king Agrippa too.—*Bishop Andrewes.*

IMPORTANCE OF ORDER.—Nothing is more important and conducive to holiness, than order. Man is a disorderly creature and loves to be abroad ; but he must be confined and kept to rule. So vastly important is order, that the want of it in a man's family is, by the apostle, made an exclusion from the ministry.—(See 1 Tim. iii.)—*Christian Guardian.*

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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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CONFORMITY TO THE WORLD.

BY THE REV. CHARLES RAWLINGS, A.B.

Curate of St. Stephen's and St. Dennis, Cornwall.

It is the exhortation of an apostle to all Christians, "Be not conformed to this world!" The believer in Jesus is too often reminded, by melancholy experience, that the world is the grand enemy he has to contend with in his passage to the realms of glory. He has to encounter the smiles of the world, and the frowns of the world; whilst the former would allure his steps from the narrow path of holy obedience to the commandments of his God, the latter would intimidate him into a base abandonment of his duty, and a compliance with what his conscience must condemn.

Every variety of temptation the world adopts to embarrass the children of God, and to defeat the purposes of grace; hence the sad necessity of the oft-repeated admonition: "Be not conformed to this world;" "love not the world, neither the things that are in the world," "come out from among them, and be ye separate." An affectation of singularity has nothing to do with the religion of Jesus; it is frequently seen to co-exist with the love of sin in the heart, and the practice of sin in the life: to aim at singularity of demeanour amongst our fellow-creatures and fellow-Christians is a proof of the yet unhumiliated pride of our hearts. Nor, again, are we called upon to renounce *all intercourse* with the world around us, and bury ourselves in seclusion: this involves a manifest departure from the path of duty—this is not to "let our light so shine before men that they may see our good works, and glorify our Father who is in heaven." It was our Saviour's intercessory prayer for

his disciples, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." The true magnanimity of the Christian character is discovered, not in a morbid rejection of the society of the world, but in a holy separation from the spirit of the world, its unscriptural principles and vain pursuits. In running the race that is set before us, we are to rise superior to the frowns of the world, and the still more formidable blandishments of the world: and how is the glorious triumph to be achieved? not in the might of our own resolutions, but in the power of the heaven-born principle of *faith*; "this is the victory (says an apostle) which overcometh the world, even our faith." The affections of the heart must be withdrawn from the world and its thousand alluring objects, in correspondence with the inspired admonition, "Love not the world, neither the things that are in the world;" the important reason for which is immediately assigned, "if any man love the world, the love of the Father is not in him." There is an irreconcilable, and therefore an everlasting contrariety between the principle of love to God, and love to this present evil world. It is broadly asserted by St. James (ii. 4), "Whosoever will be a friend of the world, is the enemy of God." No compromise is for a single instant admissible here: we are not at liberty to pursue, we cannot pursue a middle course; there must be no divided affections; God or the world must occupy the throne of the heart; the love of the one cannot co-exist with the love of the other: "No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

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Christians should always bear in mind that they are to be a distinct and separate people; it is their duty as well as privilege to shine as lights in a dark world; they should endeavour to realize in their spirit and practice the language of the apostle Peter, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." One grand design of the Redeemer's death was to deliver his believing followers from this present evil world; and most certain it is "they that are Christ's have crucified," and perseveringly continue to crucify "the flesh with the affections and lusts." The very appearance of evil, the very semblance of moral contamination, is to be carefully avoided by those who are partakers of regenerating grace. Amongst other features which distinguish pure and undefiled religion before God and the Father, is this—to keep ourselves *unspotted from the world*.

But still I would again enforce the important truth, that separation from the world and its vanities is not to be accomplished by our own power, but by strength derived from Christ through faith in him. It is the peculiarity of divine faith to realize eternal things, and consequently to throw into eclipse the meaner objects of time; it is for faith to realize the presence of God, and the infinite superiority of his approving smile to the most coveted friendship and applause of the world; faith realizes "the bright recompense of the reward" treasured up in heaven for all those who are "kept by the power of God through faith unto salvation."

THE SERVICES OF THE CHURCH.

NO. IV.

"Understandest thou what thou readest?"

VERSICLES, DOXOLOGY, AND EJACULATIONS.

THE Lord's Prayer is followed by four short devout versicles, which being recited by the minister and people alternately, are on that account sometimes called responses. In this mode of alternate recitation the primitive church of Christ appears to have conformed to the model of the ancient Jewish church, in both of which it was customary to recite hymns and prayers in alternate sentences, one part of the congregation responding to the other. This difference, however, as some have thought, is observable. Among the Jews the service was performed by the priests and Levites only (Ezra iii. 10, 11); but we have a more extensive privilege, and every Christian is himself so far a priest, as to be admitted to join in this spiritual sacrifice. The primitive usage of occasionally praying by responses, rejected by some establishments (which so far at least have deprived the people of their ancient right of bearing a part in the service) is wisely retained by the Church of England. When we meet in "the habitation of God's holiness" (2 Chron. xxx. 27), whatever we ask with unity of mind and voice, shall be done for us of our Father which is in heaven (Mat. xviii. 19). Again, this grateful variety in our forms, the attention, too

apt to wander during the performance of sacred offices, is engaged, and our devotion invigorated. These four versicles, which we find in the most ancient liturgies, are selected from, or gathered out of, the book of psalms. And they are introduced *after* the confession and absolution, and *before* the psalms, in order to connect the foregoing penitential part of the service, to which they properly belong, with the part which now follows, which is in the strain of joyous thanksgiving. In the two former versicles we confess that the mouth closed by sin can be opened only by pardon. May it not have been in token of this, that he, who came to confer pardon by his blood, caused the tongue of the dumb speak, and to sing the praises of God? The versicles might be thus paraphrased: "O God, from whom the gift of utterance proceeds, assist us in our devotions; we are unworthy, and, of ourselves, unable, to offer unto thee any sacrifice; but thou, in thy holy word hast ordained that even babes and sucklings should perfect thy praise. Open, therefore, O Lord, our lips, which the consciousness of sin had closed, but which are now opened by the assured trust that we are forgiven for his sake whose name we have been pleading; and do thou so dispose our hearts by thy holy Spirit, that with our mouths we may worthily laud and magnify thy holy name."

I have spoken of the antiquity of this practice of using "responses" in public service, and I may add under this head that there is no old liturgy, which does not contain such short and devout sentences as these, wherein the people "answer" the minister, and, therefore, they are called by that name from the Latin word *respondeo*, to answer. It is related also by one, who was a traveller in those parts, that the American Christians at this day, make these responses in their own vulgar tongue and not in a foreign language. But this primitive usage is now excluded from the Romish assemblies by their praying in an unknown tongue, whereby the idea of a concord of feelings between minister and people is utterly sacrificed; and it is almost as effectually lost in all those congregations where, the worship consisting of long extempore prayers, the people cannot take any lively share in the service.

THE EJACULATIONS appear to be paraphrased of that remarkable supplication *Hosheana*, frequently repeated in the Book of Psalms (Ps. cxviii. 25), and varying as it has been supposed but little from the acclamation *Hosannah*, used by the Jews in the days of our Saviour. These two versicles contain earnest entreaties for God's grace, without which we can perform no acceptable service. Their meaning is, "we are wearied with the burden of our sins, we have destroyed ourselves, but in thee is our help, make haste, O Lord, to save us! With speed further us in all things necessary to our salvation; quicken and animate our devotions, and raise our hearts unto thee, while with joyful lips we speak this prayer, and glorify thy holy name. In the Royal Primers these versicles followed the Lord's Prayer, and stood thus:

O Lord, open thou my lips.

Ans.—And then shall my mouth show forth thy praise.

O God, bend thyself to my help.

Ans.—Lord, haste thee to help me.

The two EJACULATIONS are so called from the Latin "ejaculator," to shoot out; because in a short and brisk form of words, we do, as it were, send an arrow of praise from our bow. The minister, copying the psalmist, says, "praise him, O ye servants of the Lord, ye that stand in the house of the Lord" (Psalm cxxxv. 12), and the people catch the spark of devotion and make reply, "Be it so. Blessed be God's glorious name, which is exalted above all blessings and praise" (Nehem. ix. 5).

THE HYMN "GLORIA PATRI."

This hymn is called by these two words because they

are the Latin of the first five words, "Glory be to the Father." It is sometimes called the Lesser Doxology, in contradiction to the Angelical Hymn or Great Doxology, which begins "Glory to God in the highest," &c., which we find in the Communion Service. This doxology (Ascription of glory) is not merely excellent as a hymn, but it is likewise a comprehensive Catholic Creed, for what is the substance of the Christian's faith but to believe in God the Father, the Creator; God the Son, the Redeemer; and God the Holy Ghost, the Sanctifier? From the times of the apostles, or from a period very near their times, it has been the custom of all churches to incorporate words of "glorifying" with prayer, and to conclude psalms, hymns, sermons, and homilies, with ascribing "Glory to the Father."

But of all the doxologies that have made up a part of the public service, the "Gloria Patri" is the most common, the most celebrated, and the most ancient. Basil, one of the early fathers, says that this doxology was used by the apostles themselves, and that he believes that this was one of the ordinances which the apostle commended the Corinthian church for retaining in those words, "Now I praise you brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you" (1 Cor. xi. 2). And again—"Hold the traditions which ye have been taught whether by word, or our epistle" (2 Thess. ii. 15). Whether this ancient divine was correct in this supposition or not, there can be no doubt, that ascriptions of praise to the Trinity, were of very early and general use in the church. The Arians attempted to change the orthodox form into the following:—"Glory be to the Father, by the Son, and in the Holy Ghost," whereupon the church enlarged the old form, and annexed it to their liturgies:—thus "Glory be to the Father, and to the Son, and to the Holy Ghost, now and ever, world without end," and so the Greek church now uses it; to which the Western church, added, in a council, in the year of our Lord 443, "As it was in the beginning" to shew that this was the primitive faith, and the old orthodox way of praising the Trinity, the God of the scriptures. If we are disposed to make a full use of this doxology, we shall apply it to two purposes. First it will be a remembrancer of our faith which is not in an "unknown God," but in God in three persons, whom we worship in communion of spirit with the "holy catholic church," that is, the universal body of sanctified believers, and in opposition to all heretics, who deny this great and distinguishing article of our faith. Another and immediate use of it (the one intended by the church, when she placed it where it stands, or is otherwise appointed to be used) will be, as a condensed hymn of praise to the God of our Salvation. We magnify the Father, not only as our Creator, but because he sent the Son to be the Saviour of the world." The Son we glorify, for that he has "redeemed us and all mankind." To the Holy Ghost, we give honour as the sanctifier of ourselves and all "the elect people of God." In using such a hymn as this, we strike in with the seraphim, whom the prophet Isaiah, in a vision of God's glory heard crying "Holy, holy, holy, is the Lord of Hosts, the whole earth is full of his glory" (Is. vi. 3). We do but chant the very hymn of glory, "as it was in the beginning" sung by the angels who praised the Trinity in the morning of the creation; for such we receive as the meaning of that allusion in the book of Job. "When the morning stars sang together, and all the sons of God shouted for joy?" Yes, we swell the note of patriarchs, prophets, apostles, saints, and martyrs, who thus worshipped God from the beginning, and of the whole church militant and triumphant, which now does so, and shall do it for ever, not only in this world, but in that which is without end. Let every Person of the glorious Trinity have due praise; and as God is not weary of repeating his blessings,

let us never be weary of repeating this hymn, but in psalms, litanies, or wherever we find it, let us utter it with a fresh sense of God's infinite love.

It is much to be wished that persons in our public service would stir themselves up to use aright those and similar forms of praise. If we were to enter into this part of our devotional exercises as we ought to do, it would spiritualize our joy, and help us, both in heart and voice, to glorify our Father which is in heaven. If we were but to reflect that the "holy, blessed, and glorious Trinity" whose praise we have just uttered with our lips, is the "Majesty in the heavens," and yet the God who has wrought out a gracious provision "for us men and our salvation," we should find our souls, in the use of this doxology, raised aloft to the things which are above; and we should be refreshed with visits of our spirits into the regions of blessedness: vacancy and a sense of weariness, which now are too often painfully apparent in many who, without a thought, say the words, would be banished, and we should be brought to feel, that if heavenly emotions be not always kindled in our breasts in the use of this formula of praise, and others of the like nature throughout our services, the fault is to be charged, not upon the words, but upon our own lifelessness—upon the want of a responsive sensation in our own souls.

Biography.

THE LIFE OF SIR NATHANIEL BARNARDISTON.

It is a notion far from uncommon, and one which we sometimes hear openly expressed, that religion is the business of the clergy. Accordingly, when the character of pious ministers of God's church is drawn out, those who hold such an opinion as the above feel that there is nothing remarkable in such cases, for that the excellence described is all in the way of their calling. The professional advocates of godliness, say they, ought, in all conscience, to be what they recommend. It is a satisfaction, therefore, to be able, from time to time, to record the effects of religious principle upon those who did not belong to the clerical order. It was well said by an old divine, that "It is barbarous inhumanity in nature, injurious detraction in morality, and wilful disobedience in divinity, to bury in silence and obscurity the memory and reputation of those whom the Lord, by the manifestation of his grace, has raised to eminence, and exalted above the standard of the world." For, what is humane in nature, or praiseworthy in morality, or commended in divinity, but what belongs to the life of godliness? And it is in this point of view that the memory of the man whom I shall now speak of, deserves to be cherished.

Sir Nathaniel Barnardiston was born in Suffolk, in the year 1588, memorable for being the year in which the Pope and the Spaniard designed to have taken away the lives of the English Protestants; and with them to have put an end to their religion; a design carried on with the most vigorous effort, and which, at the beginning of its operations, appeared to be very like the title of the navy that was to have executed it, "Invincible," had it not pleased God to dash in pieces, in a wonderful manner, this pompous display of strength, pride, and presumption. It was no small glory for such a man to date his nativity from a period so conspicuous; and he would often entertain himself with the remembrance of it.

Sir N. Barnardiston was not of mean origin (though the world's history has shewn that it is very possible for one springing from a mean source to become great and good), but he derived his pedigree from an ancient family, which included no small number of noble ancestors. He was the twenty-third knight, lineally descended of a family which, to that time, had enjoyed the paternal estate they had before the Conquest. He was styled by one who knew the country well, "The top-branch of the Suffolk cedars." To be of a more elevated descent than the ordinary class of men is a thing not to be despised, even in the judgment of Infinite Wisdom. Speaking of David (2 Sam. vii. 9), the Lord says, "I have made thee a great name, like the name of the great men of the earth." The greater men are, the greater blessings they are to all that have to do with them, if they be but true subjects of divine grace; "Blessed art thou, O Land, when thy prince is the son of nobles" (Eccles. x. 17); but, as this is an advantage shared in common, by the world of the irreligious and the immoral, as well as by the most eminent believers, and excellent men; so, it cannot possibly be allowed to have in it that value which the proud minds of carnal man fancy; all noble blood without the grace of God, being no better than tainted. Abel was of the younger house to Cain, but yet transcendantly more honorable. Juvenal, a Roman satirist, says, in one of his poems, "The only and unique kind of nobility is virtue!" Substitute for his notion of virtue the higher and purer idea of Christian excellence, and the sentiment is as true as it is dignified. It is necessary therefore to shew how God honoured him in giving him another birth, more noble and great than the most high-born worldling ever enjoyed. Here we may say, he was "born from above," born "not of blood, nor of the will of the flesh, nor of the will of man, but of God. The Lord enabled him to "remember his Creator in the days of his youth," by casting into his heart the seeds of grace, when he was at school;—the very time when others of his rank and station give up themselves to licentious wantonness and excess, pretending that the fervour of youth is a sufficient apology for such faults, and vainly persuading their consciences that the plea will be allowed as a reason why, for all these things, God should not bring them into judgment: but at that very period divine grace effectually apprehended him, so that with devout Abel he offered his "first fruits" unto God. It is an admirable contemplation when we see young men bearing Christ's yoke in their youth, at a time when the animal spirits are brisk and importunate; when the blooming world spreads its colours before their sight, and fawns upon them with obsequious attention, pursuing their steps, and soliciting them to fall in with her proposals; when Satan puts on his smoothest appearance, strews their path with roses, and applies to his hook the most inviting baits, and presents to unexperienced flesh and blood, all those objects that are "taking" to the eye, but which are most dangerous. Then, to hold off; then to be crucified with Christ; to be mortified to these seductions of the heart, is glorious; but, alas! it is rare.

The first serious impressions which he received

did not spring, as in most cases of youthful dedication, from the stings of repentance following upon some notorious actual sin, for he lived more harmlessly than, (for the most part) young men of his station do; his convictions dated their origin from hearing that text explained, "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Ps. li. 5). His mind and conscience were so deeply affected by the discovery made to him by these words of the greatness and odiousness of original sin, that, from that very time, and through the whole course of his life, they were the means of abasing all high thoughts of himself, and making him to lie down at the footstool of God in the mournful source of his own emptiness and vileness. He was more constantly humbled and "broken in heart" for his native vileness, through the impression this passage made upon him, than many are for all the sad fruits of it which are shewn by their actual transgressions: in him they were happily prevented. Pliny says, in his "Natural History," that "they who are once stung with scorpions, are ever after privileged from being stung with wasps and hornets;" so here, whoever is once deeply humbled for his native vileness, which in the language of theologians is called Original sin, will seldom afterwards have cause to be wounded with the guilt of positive offences, of a more serious description—a truth which received confirmation by the life of this holy youth. It is worthy of being noticed also, that the foundation of his faith rested not upon fear, nor upon any of those grounds (some of them perfectly lawful) which usually influence men; such as the all-sufficiency of Christ's merit, or the general offer of God in the gospel, tendering Christ to their acceptance; nor even, generally, upon the love of God to sinners; but upon *pure obedience* to God, as it is set forth in that saying, "This is his commandment, that we should believe on the name of his son Jesus Christ." He felt that he durst not refuse the message of God in his Son, coming to him with an express injunction. This surely is the most sublime reception of Christ, the submission of ourselves to the gospel, because it is God's authoritative requirement that we should do so. Sir Nathaniel was great by his natural birth, but greater by his heavenly.

He had a great dignity of outward demeanour, which prevented any one from taking those liberties in his society, which are sometimes ventured upon by persons of no very scrupulous behaviour, when they think that their improprieties will be either palatable, or pass unrebuked by those with whom they are associating. It was said of Basil's countenance, whilst he was performing holy exercises, that so much Divine majesty and lustre was visible in it, that it made the Emperor Valens to tremble before it. And, in like manner, there was in this gentleman such a presiding correctness of feeling that it banished from his presence all those practices and manifestations of a censurable kind, which loose-minded and impudent persons fear not to exhibit in the sight of God and their betters. Four lines of an elegy written at his death by one who knew him well, and was an impartial friend, will testify to this part of his character:—

"Shall I not once again on earth behold
That countenance so grave, so brave, so bold,
Which with a look could daunt the face of sin,
And make offence to hide itself within?"

To the humblest persons that had intercourse with him, when their characters were good, and their demands reasonable, he was accessible and complying; on the other hand, there was no one who could put on a sterner obstinacy, or give a more peremptory refusal, than he would do to the loftiest commands, or the most beseeching entreaties, even of the greatest man, if what was urged was unjust, or against his rule of life—the word of God. It was said of him, that "there was in him a blessed conjunction of those things that rarely meet in any other, an admirable facility, and easiness to be entreated;" (a yieldingness of spirit, that is, when any good might be done thereby;) and yet at the same time, "a strong resolution, unmovableness, and steadfastness of mind, in opposing all evil in whomsoever." So that he was truly what Athanasius was said to have been "a loadstone and an adamant;" a loadstone, for his attractiveness in drawing on that which was good and holy; and an adamant for his hardy courage in suppressing evil. The former quality entitled him to the praise bestowed on Titus the Emperor, who was called "The Delight of Mankind;" the latter would establish his resemblance to that Nathaniel whose name he bore, described as "an Israelite indeed, in whom was no guile." In his public capacity as a justice of the peace, he was active and impartial, holding the balance of justice with an even hand; never favouring the great to the prejudice of "men of low estate;" making himself "a terror to evil doers, but a praise" and an encouragement to all them that did well; by this means making religion and justice grow about him. When he was high sheriff, (which he was in the twenty-first year of the reign of King James) he was not only a scrupulous servant of his king, and the country in which he exercised his shrievalty, but he took care to set a religious example in his public capacity. He desired to see God faithfully served on the week-day as well as on the Sabbath, "taking with him his sheriffs-men to a weekly lecture at some distance from his house;" feeling, doubtless, that the best way of securing the fidelity of those that acted with and under him, was to cause them to hear in the house of God that their allegiance was ultimately due to a "Master in heaven."

The office of a Christian magistrate is a most important one; and, we might confidently hope that strength would be given from on high to discharge its functions aright, if members of our congregations would offer up from the heart that petition in our litany, "That it may please thee to bless and keep the magistrates, giving them grace to execute justice, and to maintain truth." It were well also if all those who bear the sword, and those who act in the commission of the peace, would remember that scriptural admonition, "Take heed what ye do, for ye judge not for man, but for the Lord" (2 Chron. xix. 5, 6).

Equally conspicuous was the subject of this memoir for his conscientious discharge of the duties of a Member of Parliament. On every occasion of a vacancy

he was chosen to represent the county; not that he had a patent for his place, as some of his enemies reported, envying him the honour of being constantly elected by the people, but because he was found to be one who executed the trust committed to him "for conscience sake." He accepted the office from time to time, not out of ambition, to advance his own greatness; not with any corrupt ends in view, to raise his own estate by exhausting the public coffers; not to enrich himself by the ruin of other men: nor was he influenced by lofty arrogance, that he might domineer and trample upon his neighbours and inferiors in the country, under cover of the privilege of a parliament man; and, least of all, did he seek to abuse his station to purposes of impurity, and to an imagined licence to run into an excess of "lasciviousness, wine, and abominable idolatries," to which some in high station, as well as in the lowest, (and with much more guilt) have run out; who, nevertheless, as well as the profligate poor, must "give an account to him that shall judge both quick and dead;" but, he was led to the office because his conscience inclined him to serve God, and to serve the public weal upon godly principles. Neither fear, nor fraud, nor flattery could draw him to act or vote at all beyond the directions which his divinely-enlightened conscience gave him; he absolutely refused to disgrace himself by any departure from the rule of duty, whatever might be the inducement which such a deflexion from the straight path held out.

In his relative capacity as a son, he was what it became a holy man to be. He lost his father when he was comparatively young, but remembering him to have been a very godly man, he often spoke of him to his own children and friends, and when he made his will he desired his executors to remove the bones of his parents from the places of their interment, and "lay them beside his bones;" that, as he had not lived with his pious parent as long as he could have wished, their bodies might lie together until the Resurrection day, and might together be raised up. This was a pardonable and amiable feeling, and as both father and son had been "raised from the death of sin unto the life of righteousness in this world," it was not a presumptuous anticipation that they should be "children of the resurrection" in the life to come. As a grandson too, he carried out his principles; for his grandfather, when young, was educated under the famous Reformer Calvin, in Geneva, having been sent there by his guardians, in the unhappy days of Queen Mary; but he failed, it would appear, to do justice to his education in some part of his subsequent life, at least. His grandson, however, lived the life which his progenitor ought to have lived, and would confess that he thought mercies shown to forefathers entailed obligations upon posterity, and pointed out the duty of improvement. Whenever any livings became vacant in the family gift, he petitioned to be allowed to present, because he was likely, according to the common course of nature, to have the longest enjoyment of such men. The grandfather yielding to his suit, he became the instrument of many excellent pastors being put into the vacant benefices, there being many in the patronage of that family. From this accrued credit to his

grandfather, comfort to himself, and, above all, religious prosperity to the parishes so blessed.

N.

(To be continued.)

MEDITATIONS FOR LENT.

The Condemnation of Man's Surety.

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No. V.

TRIAL CONTINUED BEFORE THE ROMAN GOVERNOR.

"It is better to trust in the Lord, than to put any confidence in man—than to put any confidence in princes." Thus do the scriptures repeatedly warn us against placing excessive reliance on the power and fidelity of man. Man may indeed, (especially a Christian man may) within certain limits, be trusted. Miserable in truth would the world be, if mutual confidence were a thing unknown. But, at best, man is a dying, frail, sinful creature, and therefore implicit confidence is misplaced, if it reposes any where except in the Almighty. What a forcible lesson to this effect may be learnt from the situation of our blessed Lord, at the next point where we meet him! Pilate had scourged him. The soldiers had mocked him. At the governor's command he is led forth, "wearing the crown of thorns, and the purple robe," and garments drenched with his own blood. Of his immediate disciples, one had sold him, the boldest had denied him, the rest had forsaken him and fled. Pilate, though his conscience was awake, was begging in his behalf that protection which it was his duty to have afforded, so that empty was the boast, "I have power to release, and power to condemn." The priests had been always his foes; the people who had been his safeguard hitherto, had exchanged the shout of "Hosannah," for the cruel cry "Crucify, crucify him!" Was it not well in such an hour to have a better arm to trust to than "an arm of flesh?" Oh! let us learn, from the otherwise forlorn condition of our Master, the happy art of trusting in the Lord. "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."

It was a politic step to call the prisoner forth, and pointing to that derided, bleeding, mangled form, to try whether such a sight could not stir the compassion of the multitude. We can fancy the chief priests would tremble for fear of a re-action, as they instantly renew the cry, "Crucify him!" It does not, however, appear that any impression was made in favour of the prisoner, and Pilate, who had made three unsuccessful attempts before this, finds his last stratagem fail.

Not but that Pilate still persisted in pleading, arguing, enquiring, fruitless as such perseverance must be in a case as clear as day. "Take ye him and crucify him," (says he) for I find no fault in him." He ought to die, they answer, "because he makes himself the Son of God." Pilate now began to doubt whether this could be merely a man; he asked him, but received no answer, having abundant proof that he was an innocent man, which was alone to the point at present. Offended (it seems) at the silence of Jesus, Pilate further inquires, "Speakest thou not unto me, knowest thou not that I have power to crucify thee, and power to release thee?" Jesus, in reply, mildly reminded the governor that his power and jurisdiction came from God; that God is the source and origin of civil authority; and that therefore Caiaphas and his agents were only the more guilty, in endeavouring to obtain the solemn sanction of the civil magistrate to their wicked and malignant purposes. This seems the interpretation which best unites the two clauses of the

reply; "Thou couldst have no power against me, except it were given thee from above; therefore he that delivered me unto thee, hath the greater [sin]." Yes; when we endeavour to gloss over an evil action by a fair name, to give iniquity the colour of justice, to cover avarice, selfishness, or any other sin beneath the cloak of rectitude, we may deceive ourselves, we may blind the eyes of others, but we only contract the heavier condemnation.

This remonstrance had its weight. His mind vibrates; but a single insinuation turns it completely. A voice from the crowd exclaims, "If thou let this man go, thou art not Cæsar's friend." Alas! how often has a similar insinuation produced the worst effects! how unstable is man unless the friendship of God is his paramount delight! Could Pilate mistake the meaning? If he could, the insinuation is presently repeated and explained: "Whosoever maketh himself a king, speaketh against Cæsar." Tiberius Cæsar was confessedly of a suspicious turn of mind. Pilate must have known this, and could not help fearing the misrepresentation of his conduct, should he venture to acquit Jesus. Perhaps, too, there were passages in his past history into which he had no wish to attract investigation. He could not afford a misrepresentation. The misrepresentation which vexes the best, will overwhelm the less incorrupt. We shall do well to set a pretty high value on character—on that character which is the result of long-trying consistency. Like well-proved armour, it will bear us unharmed through the points of a thousand bitter words, and will make us less afraid to encounter them when duty calls us to the hazard. Pilate could not risk an accusation. "The voices of the multitude—the chief priests"—prevailed." Adjoining, perhaps, to the governor's house, was a tribunal; known by the name of "Gabbatha," or "the pavement." It derived, we presume, its Hebrew name from its height, its Greek name from the mosaic work with which it was adorned. Thither Pilate repaired, and there he proceeded publicly and solemnly to pronounce the unjust sentence. "Shall I crucify your king?" he asks, with an obvious mixture of conflicting feelings; the reply was, "we have no king but Cæsar; Pilate then took water and washed his hands in the presence of the multitude, saying, "I am innocent of the blood of this just person, see ye to it!" Was it possible that water could wash out the stain, or that a protest of this kind could exonerate him of his guilt? No. Pilate must have known that it was impossible. This was, however, a very significant action, and forcibly brings to mind a similar protest, and an action of similar significance, recorded of St. Paul. "I am innocent of the blood of this just person," said Pilate, and washed his hands before the assembly in token of his innocence. "Your blood be upon your own head, I am clean," said the apostle, and shook his raiment in presence of the Corinthian Jews (Acts xvii. 8), by way of asserting his innocence. The assertions and actions were alike, but the difference in the agents was the greatest possible. Paul had done his utmost, Pilate had said much that was true, but had done nothing, except indeed an act of injustice, in scourging an innocent man. Pilate was a reluctant "partaker in other men's sins;" Paul had not ceased to press his gospel message, till the Jews, by their own undivided guilt, "contradicted and blasphemed." In the day of righteous retribution, Pilate's hands will be stained with the blood of his prisoner; Paul's raiment will be undefiled, and the guilt of soul-murder will be entirely with those who had "set at nought his counsel, and would none of his reproof." May we be preserved from the self-deception of Pilate, and upheld by divine grace, in the uprightness of St. Paul!

And now, listen to the infatuated reply of the Jews, "his blood be upon us, and upon our children!"

This fearful imprecation* was most dreadfully fulfilled upon the Jews, as a nation, at the destruction of their city by the fire and sword, and severity of the Romans. "His blood" did indeed come "upon them and upon their children." Dreadful, however, as the imprecation was, it proved effectual for the purpose for which it was uttered. It sealed finally the Surety's doom. "The voices of them and of the chief priests prevailed. Pilate gave sentence that it should be as they," not as justice, "required."

"Their voice prevailed!" What an instance have we here of the prevalence of vice over virtue, of evil over good! Barabbas goes free, Jesus is laden with his cross, envy is gratified, innocence is crucified! It seems almost as if the Lord of heaven and earth had resigned the reins of government to chance, and had consented to behold with indifference the triumphs of mischief. So it seemed at the time.

In the present instance, however, we are acquainted with some of the *causes and consequences* of this predominance of evil over good; the present was, indeed, the hour of triumph for the powers of darkness; Satan, who had ruined Adam, and who had ever since been going about "as a roaring lion" to devour his posterity, was just gaining a more signal conquest. He was overbearing the innocent, and hurrying to a cruel and degrading death, him, who was "declared to be the Son of God with power." To this sad length did Satan and his emissaries prevail, and continued to prevail, till the very last gasp dismissed Christ's spirit from its mangled tabernacle. But now, mark how good came out of evil; the tears and conflict in Gethsemane, the mockery, the scorn, the scourge, the pangs that told out those sad hours, were parts of one grand expiation by which man is saved, and God is glorified! In that hour every sin of every sinner was poured like molten lead upon his soul, failing indeed to defile, but not to afflict. He sank beneath the weight of our sins; his sacred head sank beneath the billows, but when he rose again, the load was gone, and man was ransomed!

Blessed result of that temporary prevalence of evil! Who can say how much every believer may trace to it? For the sake of that temporary prevalence of evil, the original taint of his nature, and his every actual, but now lamented, transgression, shall be forgiven. To this shall he trace his eternal exemption from pain, shame, loss, regret! his eternal enjoyment of the boundless blessings of heaven! No more a ruin with broken gates and walls dismantled, desolation without and gloom within; the believer shall one day resemble a glorious building entirely renewed; order shall be restored; "joy and gladness shall be heard therein, thanksgiving and the voice of melody." Its proper Lord shall have returned; his own banners shall afresh be floating on its turrets; itself shall be among the noblest works of its divine Author, and eternal on his throne!

Such is the mighty good resulting from the temporary prevalence of evil. Here, therefore, we know something of causes and consequences, and we find that great blessings result from partial ill. Reader, are you ever perplexed by present appearances? by the existence of evil in God's creation, or by any similar facts or considerations? From this specimen of God's wisdom and goodness, *learn to wait*. The same counteracting and controuling power and love may in like manner be bringing unmeasurable good, out of that which now appears inexplicable. Wait then, and wait patiently; never attribute harshness or undue severity to God, nor venture to "charge him foolishly." How little can those who are short-sighted and short-lived as we are, penetrate into consequences! Wait therefore, and give the Almighty credit. The day of judgment will bring out in strong relief the entire

goodness of God, and it will be followed by a long eternity in which to study with greater advantages, with wider survey, and more unclouded minds, the doings and permissions of the Almighty. Till then contented, in a few instances, to trace the rise of great good out of visible evil, regard them as specimens of his general dealing, affectionately and confidently trust him further than the eye can reach. Much may be harassing now, but

"God is his own interpreter,
And he will make it plain."

ST. PAUL AT ATHENS.

THE other apostles were mostly,—and certainly in comparison with St. Paul—unlettered men. But inspiration is the same in one case as the other. Now St. Peter was not selected to cope with the learned: St. Paul, capable of arguing with the philosophers, and using their own weapons, was especially sent on this message, and called by supernatural agency—aye called by a distinct voice, amid thunder and lightning, and converted from an open persecutor and blasphemer, to be an instrument of God for that purpose—a learned man, to cope with the most learned of the earth. Behold, then, this apostle, eloquent in speech, and adorned with human learning—behold him not as before at Lystra, a city in the dust, whose foundations are sought in vain—behold him, a stranger, despoiled and unknown, in the midst of the most splendid and illustrious city in the globe, renowned for arts, for learning, for eloquence, for the wisdom of her philosophers, for valour, and the imperishable fame of her orators, artists, and heroes. Behold the city "given to superstition!" See the temple of the stern god of battle, of the god of health, and the goddess of licentious passions—here, in subjection to the majestic goddess of wisdom, standing aloft over all, with her helmet and spear pointing to the skies, on a rock that far overlooks the city, and the sea at its feet. Among this splendid array of fabled deities, appears a stone, inscribed to the "UNKNOWN GOD." An ancient historian, with undesigned testimony to truth, mentions the remarkable circumstance of this altar; a heathen poet also speaks of the temple of Mars, the sanguinary lord of battle, standing on the hill still called by its name, Mars' hill: this neglected stone naturally leads to St. Paul's animated and glorious oration! But the mighty scene is before us! The city, with all its temples, and porticoes, and palaces; the city, whose ancient glory is yet witnessed by the marble ruins and magnificent remains of those very temples, on the same hill where the poor apostle stood, near eighteen hundred years ago, preaching the lowly Jesus, and the LIFE TO COME!—And reflect, in the seat and city of the most eloquent orator the world ever heard, this poor stranger was as superior, in eloquence, fervour, and power of speech, as he was in the grandeur of his theme. And if we think of the dying Socrates, who to heathenism not only imparted the most moral wisdom, but approached the confines of Christian light, can we avoid the thought, how much more glorious to such a mind it would have been to hear the certainties of "Jesus and the resurrection," with faith thus glowing and exalted, set before his hearers by this apostle! Still more, when he thought of those celebrated fir-

* See the retributive character of this dispensation beautifully exhibited in Ep. Porteus' Lectures on St. Matthew's Gospel.

ral orations, by such men as Pericles and Plato, pronounced over the soldiers slain in battle, and heard one orator mournfully exclaim—"In the present state of things, the power which appoints our lot is inevitable," we must conceive how he would have rejoiced, if a brighter world beyond the grave had been set before him, where was no death, and all tears were wiped away! Let us, then, imagine we behold this city, once the most illustrious on earth, and let us then mark the plain and simple words in which the apostle's entrance into the city of worldly grandeur is described—"And they who conducted Paul brought him to Athens." What! is not a word said of the splendour of palaces, of the marble temples, and of the most proud and majestic of those temples towering aloft on the highest rock, over the lesser temples below? No! it is only said, "They who conducted Paul brought him to Athens!" Can we doubt, on reading this passage of divine wisdom, that it was written to show how different is earthly glory from glory in the sight of God!—how poor, in the sight of heavenly wisdom, is all that partakes of human vanity! Sit down, ambition, in the dust, and read this lesson over the ruins of Babylon!—amid the arches and columns of what was once called the "Eternal City," Rome, now also, with her arches of triumph, desolate in the dust! But let us turn from these vanities of worldly glory, to inquire with whom, in this city of arts and arms, the Christian apostle, now left a stranger and alone, had "to encounter." Not with the bigoted and pompous Pharisees of his own country, but with the wisest in their generation, the philosophers—the disciples of those whose works of immortality have come down to us. Who are these? The text (Acts xvii. 18) only mentions two of any note, *Epicureans* and *Stoicks*, and it tells us no more!—"Certain of the Epicureans and Stoicks encountered him." The creed of the Stoick proclaims Fate, and a soul above passion; aloof from all that Christians feel and confess, and all the tender affections and gentler feelings of the heart. The reasoner of the other sect, who "encountered" St. Paul, was the Epicurean, who preaches to the sensualist of every age, "Eat and drink, for to-morrow we die." These were the two chief sects of human wisdom then at Athens, among a vast listening assembly, while the great Christian apostle, standing alone on the steps of one of those lofty temples of which I have spoken, proclaims aloud, with a look the most elevated, and both hands uplifted, "JESUS and the RESURRECTION!"—*Rev. W. Bowles' Discourses on the Cartoons of Raphael.*

THE PENITENT MALEFACTOR:

A Sermon

(For Good Friday),

BY THE REV. THOMAS SCOTT, M.A.

Rector of Wappenham, Northamptonshire.

LUKE xxiii. 42.

"Lord, remember me when thou comest into thy kingdom."

THE narratives of the crucifixion abound with interest. Putting aside the mighty event itself, the sufferings of Messiah, the vicarious sacrifice,—the narrative abounds with collateral circumstances well calculated to fasten the attention—circumstances at once interesting and profitable. Omitting the transactions in the garden of Gethsemane—in the palace of the high-priest, and before the tribunals of Pilate and Herod,—let us only glance at the facts connected with the actual crucifixion. How remarkable are many of them!—The compelling of Simor. to bear the cross after Jesus, with the mystical lesson taught thereby—"If any man will come after me, let him deny himself, and take up his cross and follow me." The lamentation of Jesus over the Jews—"Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." The commending of the virgin to the beloved John. The fulfilment of the prophecies in the division of the raiment. The miraculous darkness. The dreadful taunt of the scribes and priests—the taunt yet containing in itself a blessed truth—"He saved others, himself he cannot save." The bitter cry—"My God! my God! why hast thou forsaken me?" The voluntary death of Jesus—voluntary even in the last article—"When Jesus had cried with a loud voice"—unexhausted—in full strength—"When Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost." The mysterious rending of the veil of the temple, the way into the holiest being now made manifest. The first gentile confessor—"When the centurion saw what was done, he glorified God, saying, truly this was a righteous man;" or, what, under the circumstances, was implied in the former, "Truly this was the Son of God." The opening of the graves. The rising of the bodies of the saints, and their appearing in the holy city. The coming forth of the timid Nicodemus, and the before unknown Joseph. These are a few of the circumstances which arrest our attention in the several narratives of the crucifixion. These, it is true, are minor circumstances, and may appear absolutely unworthy of notice, as compared with the mighty sacrifice and the infinite atonement; yet is there in every one

of them, and that without force or fancy, matter for the most profitable reflection: and well it is for us, and a mark of a state of heart much to be desired, if we gather benefit from these smaller and less prominent facts recorded in holy scripture. Fancy and frivolity in the interpretation of scripture are always to be shunned; but well is it for him who remembers that every sentence has its appropriate and important meaning, and that, "by every word"—every narration as well as every doctrine—"by every word that proceedeth out of the mouth of the Lord doth man live."

In our enumeration of the interesting circumstances connected with the crucifixion of our Lord, we have omitted one, and *that* one of the most remarkable—the narrative of the two malefactors, the blasphemer and the penitent. A narrative is this, of great simplicity and of great brevity, and yet are there shadowed out in it many of the most important doctrines and deepest mysteries of the gospel. In a certain degree I would consider the whole narrative as my subject, though I have only read to you a few words as my text. These words however appear, perhaps, the most important of the whole, and will, accordingly, receive most of my attention; and after explaining the history, with a few practical remarks in passing, I would dwell more fully on the prayer—its extended meaning—its universal application—its never-failing success—and may God, the giver of repentance, and of every other good gift, grant to us both to understand this portion of his word, and to imitate the repentance, and to utter the prayer, and to receive the pardon, "Lord, remember me, when thou comest into thy kingdom."

The narrative calls for our first attention; the narrative with a passing comment. When our Lord was crucified, he was not crucified alone; there were crucified with him two thieves,—the one on the right hand and the other on the left. Our Lord, forsooth, as the greatest criminal, was placed in the midst. The scripture was fulfilled, "He was numbered with the transgressors." The sons of Zebedee had besought him that they might be placed the one on his right hand and the other on his left. "It is not mine to give," said the Saviour, "but to them for whom it is prepared of my Father." But of that post, whom did the Jews think worthy?

How unfathomable is the depth of human depravity! In the annals of nations we seldom find an instance in which the greatest malefactor, when led to execution, receives anything of insult. In almost every case his crime is forgotten in his punishment; and the multitude are rather disposed to pity than to

insult. But well may be put into the mouth of the Saviour, the words of Jeremiah, with regard to Jerusalem, "was ever sorrow like unto my sorrow?" All the spectators, as if by common consent, made our Lord an exception to this general rule; they added mockery to his sufferings. The scribes and priests—the professors of learning and of religion—united with the populace to revile and taunt. Nor was the scorn confined to them. One of the malefactors could forget his own sufferings and join the common cry. Two of the evangelists appear to assert that such was the case with both, but there seems reason to doubt whether this is necessarily implied in their words, "One of the malefactors," one at least, "railed on him, saying, if thou be the Christ, save thyself and us." What depravity, we naturally say, was here! what dislike of the Saviour! Brethren, remember how different have been our circumstances from those of this unhappy being. It is probable—far most probable, from his character and occupation—that he never had been within the sound of salvation—that no kind instruction—no pious warning—no blessed invitation, had ever reached his ears. And yet perhaps there may be found among us those, who love our Lord and his gospel little better than did he!

Such, then, was one of the malefactors; but were they both alike? Divine love made a difference: God, as one has observed, is the only being who can gratuitously love: from his gratuitous love comes all our hope. Repentance was given to one of the malefactors. He rebuked his fellow, saying, "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly: for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom." Here on the cross, was repentance, and its fruits—conviction of sin—application to Jesus, and proofs of a renewed heart in glorification of the Saviour, and reproof of evil. There was conviction of sin—"we indeed justly, for we receive the due reward of our deeds." No extenuation—no denial—the sinfulness of the penitent contrasted with the holiness of the Redeemer: "We, indeed, justly; but this man hath done nothing amiss." Brethren, without this conviction of sin—this confession of the justice of our sentence—there can be no real penitence. I say not that it is necessary to understand this justice—to be able to explain why God's sentence against sin is just, but yet we must allow it, and receive it meekly, without a murmur; "We, indeed, justly." Mark further—there was a confession of the divinity of Christ. For what was

the alleged crime of Jesus? It was blasphemy. Now, if Jesus were not indeed God, the accusation against him was just. He was a blasphemer, and deserved to die. But no, said the penitent, "this man hath done nothing amiss." He is no blasphemer, and therefore he is God. "Whosoever believeth that Jesus is the Christ, is born of God." A true, real, and practical belief in this truth must spring from divine illumination. Such belief had the penitent, and it brought him to Jesus in earnest prayer: "Lord, remember me, when thou comest into thy kingdom." The penitent was at the point of death—the Saviour too was just giving up mortality. Earthly kingdom it was clear that there was none; what the penitent knew of the real kingdom we cannot tell—certainly he knew enough.

And oh! what a holy boldness was there in his prayer! The Saviour in the agonies of crucifixion—his soul racked with anguish, and shall he think of the poor malefactor even then? Still less, we might suppose, shall he think on him when he enters into his kingdom—when he is surrounded with his angel guards—when he is seated at the right hand of power. Yes! true grace is full of wonders. It is a beautiful union of contraries; it unites humility with confidence—debasement with exaltation—"we indeed justly," and yet "Lord, remember me."

I pause not now to consider the beauty of the prayer—I would say much on it hereafter. We have seen the repentance; and think you, that, though at the eleventh hour, it was without its fruits? In no wise. I confess myself rather to be a convert to the opinion of those, who consider that such was the honour put upon the Saviour by the conduct of this man, that frequently scarce so much honour is given to his name in the long life even of many of his most consistent servants. Mark the state of things at the time, and notice the wonderful—the amazing light, which was shed upon this man's mind. Our Saviour was universally rejected—even his disciples had abandoned him; one had betrayed him—another had denied—the rest had fled; his cause was universally given up; but in the midst of all, the one voice of the penitent proclaimed his glory. His kingdom was thought by all to be blotted out—but this man proclaimed it! In the kingdom of the crucified Jesus, oh, might he obtain a place, that were all his salvation, and all his desire. At this time the poor malefactor was the one only witness to the Lord Jesus Christ. Observe again—when all, except a few that forsook him and fled, or looked on doubtful at a distance, were mocking and reviling, then did this man appear as the reprover of sin!

"Dost thou not fear God?" What a virtue has divine grace! Lord, if thy Spirit touch the soul, her very conformation seems changed! A malefactor this man was—possibly, as perhaps the other evangelists prove, himself a blasphemer; the grace of God touches him, he confesses his sins, he applies for mercy, he proclaims the glory of his Lord, he exerts himself to bring others into the Saviour's kingdom!

But what said Jesus to his prayer? Can we doubt? Prayer, true prayer, is, and must be, the gift of God; and will he teach us to pray, and then refuse the petition? It may not—it cannot be; it were inconsistent with his very nature. He said unto Jesus, "Lord, remember me when thou comest into thy kingdom;" and Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with me in paradise." Let us observe the answer, and we shall see in it much that is worthy of remark. First, in the common sense of the word, it was prophetic. It was usual for malefactors to prolong their sufferings for several days upon the cross. But Jesus, though the day was already advanced, knew that both his own mortal life and that of the penitent, should on it come to a close—"To-day shalt thou be with me." Again, it reveals to us a glorious truth with regard to the soul,—that the soul of the believer, as soon as ever it quits the body, shall be present with the Lord. No delay for the soul in the cold grave, no slumbering-place for it in the clods of the valley, but at once with the Lord;—"To-day shalt thou be with me." How gracious, too, was our Lord's reply? He will not leave the poor penitent in doubt. "Lord, remember me," said the penitent. "I will not forget thee," saith the Saviour; "Is thy faith weak? Measurest thou my love by human standard? Thinkest thou that absence will blot thee from my thoughts? Rest comforted. The penitent and the Saviour shall not part." "To-day shalt thou be with me."—"Father, I will that they also whom thou hast given me may be with me where I am, that they may behold my glory which thou hast given me."

Thus have I endeavoured to go through the narrative with a slight practical comment accompanying it. I have not yet dwelt in any measure fully upon the prayer, which I read as my text, and to which I would now especially draw your attention. What was the precise import of the prayer, as uttered by the malefactor, it is impossible for us to determine. Considered, however, in the full bearing in which, without fancy, we are authorised to consider it, it is a petition full of meaning. "Into thy kingdom." In the

sense which, perhaps, was exclusively intended, Christ has already entered into his kingdom. He has reascended to his native heaven. Thus, therefore, may we now pray—"Lord, remember me, now that thou art ascended to thy kingdom." "Remember me." Christ has remembered us in that he has visited the world in great humility, and offered his life a sacrifice for us. But a more particular remembrance, an individual remembrance, is necessary to apply the pardon, to renew the soul. Let us then each pray—"Remember me." Thou art in thy kingdom, Lord, surrounded by holy, worshipping, and happy spirits; yet still remember me. Let us pray for the remembrance of conversion. Is this prayer admissible? It is. "Turn thou me, and so shall I be turned, for thou art the Lord, my God." "Create in me a clean heart, O God, and renew a right spirit within me." Let each of us inquire whether God has thus remembered us,—whether we are like the penitent or the blasphemer? "Lord," then let us cry, "remember me." Let the blood shed for the world be applied to my particular benefit. Lead me in penitence to thee. Teach me to say, "I indeed justly"—"I am unworthy to be called thy son." But yet take me to thyself, wash me in thy blood. "Lord, remember me."

Remember me, too, as an object of thy constant care, of thy continually renewing grace. The believer needs constant proofs of the remembrance of his God. Were God to cease his care, instantly we should fall. The preservation of the Christian is as much the work of Almighty power as his first calling into Christian life. And thus will he pray—"Remember me"—"Remember me with the favour that thou bearest unto thy people." "According to thy mercy remember thou me, for thy goodness' sake, O Lord." In trouble, in temptation, in conflict, in fear, the petition is always applicable. From the height of thy dwelling-place above, from the midst of thy nobler worshippers, O Lord, remember me! Make me an object of thy constant care, of the continual effusions of thy holy Spirit, and of thy prevalent intercession at the right hand of thy Father. "Remember me, now that thou art ascended into thy kingdom!"

But again; Christ has entered into one kingdom, but another is prepared for him. He rules now over a sinful world and a sinful church; but hereafter he shall rule over a glorified church. The transition from one kingdom to the other is awful indeed. And thus another bearing is given to the prayer. What shall be the mode of entrance into the new kingdom? What shall be the first act

of the new reign? An act of judgment. "Before him shall be gathered all nations, and he shall separate them one from another, as the shepherd divideth his sheep from the goats." Lord, in that dreadful day when flesh and heart shall fail,—in that day when the flood shall flow and sweep away the refuges of lies,—in that day, remember me! Make me thy child here,—make me thy child above! "Remember me!" What a prayer is this! Think how innumerable will be the host—how infinite the multitude; and to remember each individual among them! It seems impossible. May it not be that some renewed soul shall be forgotten among the myriads of spirits, and placed at the left hand of the Judge? There is no fear—"The Lord knoweth them that are his." But "Lord," we may say, "remember me still." Forget me not even in thy holy heaven. The presence of the Lord is the joy of his people. Without his presence even heaven would scarcely be a place of pleasure. In that glorious kingdom still look upon me day by day! Such, then, appears to be the full meaning of the prayer. It is a prayer which all may daily offer, for there is none to whom it is not suitable. It is a prayer which God will always hear, for it is a prayer after his own heart. "Lord, remember me when thou comest into thy kingdom."

Having thus reviewed the narrative and the petition, there are some reflections of a personal character to be made in conclusion upon both; and first, an observation must be made upon the narrative in general. There are two passages of scripture which are very commonly perverted; the present narrative, and the parable of the labourers in the vineyard, of whom some were called at the eleventh hour. From these, men are too much in the habit of encouraging themselves in the hope of repentance though they procrastinate. Nothing can be more absurd; the instances of mercy are the exceptions—the rare exceptions. The general rule is, "if it bear not fruit, cut it down." This case of the penitent malefactor is sufficient to give encouragement at all times to the humbled soul, but has no just tendency to encourage the presumptuous. There is one such instance, as has often been remarked, that none might despair—and *but* one, that none might presume. Look at the sick man, full of pain—delirious perhaps—the body calling for all the care he can bestow, and tell me if this be the time for repentance. It is a melancholy duty, the visiting the sick; our hopes are often raised—every mark of repentance appears—the man recovers and is more wicked than ever! What must, therefore, be the feeling with which we contem-

plate the case of those who die, to appearance, new-made penitents? The present case was a peculiar one. The man was enabled to bring forth fruits of repentance and faith—the Lord pronounced him accepted. But look at other cases; look at Saul, at Felix, at Agrippa—with others who have convictions and procrastinate. Delay not; no, not a day. Come at once to Jesus; the door is open now; to-morrow it may be shut.

But to those who are truly penitent, what encouragement is given by this narrative! Oh! what a plenitude, what an abundance of grace is there in Jesus! Hesitate not to come to him. Tender as may be the tenderest of your earthly friends; loving as may be the dearest—more tender, more loving far, is the Lord Jesus Christ. "They may forget," said he of a mother's love, "they may forget, yet will I not forget thee." Take with you to his throne the confession of the penitent, and his prayer—"we indeed justly"—"I am unworthy to be called thy son;" but yet "remember me for thy goodness' sake, O Lord." Reflect on the grace of Jesus to this poor sinner. Sink to the earth in penitence, but rise to the height above in the boldness of thy supplication. What is your unworthiness? Jesus hath hung upon the tree as a sacrifice. Observe, too, the time at which the petition was offered; it was offered to him as he hung upon the cross—even so petition ye. On the top of Sinai we behold the Lord, and our spirit sinks at the sight. On the height of Tabor, on the mountain of the transfiguration, we behold him, and his glory is still too much for mortality. But on Calvary, when we see him—see God suffering in the flesh—then we behold a sight on which the eye can rest, though it weep—

"Here I would for ever stay,
Weep and gaze my soul away;
Thou art heaven on earth to me,
Lovely, mournful, Calvary!"

Yet still we must reflect on the kingdom to which our Saviour Christ is gone. Of the whole church, and of each member of it, we may say, "Look down from heaven, behold and visit this vine." Forget us not, Lord. Visit us with converting grace. Apply to us thy pardoning mercy. Give us constant supplies of preserving and enlightening grace. Remember us from thy present kingdom.

Another state is approaching. When thou comest to be our judge, then, Lord, remember us! May we be numbered with thy saints in glory everlasting! Oh, let us be prepared for that future kingdom. This is all that is important. Earth is in reality only of importance to us, as the scene of trial and probation. Its interests are of as little real value

to us as if we were hanging on the cross. Let then the world be crucified unto us, and us unto the world. Let us think of the world whither we are hastening—hastening, whether we wish to hasten or not. Oh! let us always remember thee, and count it all our desire for thee to remember us—Oh! be with us all the way,

"And when these failing lips grow dumb,
And thought and memory flee;
When thou shalt in thy kingdom come,
Then, Lord, remember me!"

THE VESTRY MEETING.*

In the outskirts of his parish there was a wild and beautiful valley, called Ashdale, formerly inhabited by a few cottagers, who watched their sheep as they browsed on the adjoining hills, or kept a few cows on the narrow slips of meadow land. A clear mountain stream dashed over the layers of rock in a succession of small cascades; and, where it ran more smoothly, the glassy surface was broke in many a circle by the rising of the trout and grayling. Here Herbert, when a boy, used to wander with his angle-rod or his pencil; and often the whole family would pass a summer's holiday amidst the lovely scenery, and spread their repast under the shade of the enormous ash tree from which the valley took its name.

But alas! a sad change—sad, at least, in the eyes of the lovers of the picturesque—had come over that happy valley. A rich capitalist, with "speculation in his eyes," had marked its capabilities for improvement. He had purchased, at a low rate, half a mile or more of the stream and land adjoining, and had built a large factory just at the edge of the most beautiful cascade. The speculation prospered, and led to the erection of another factory lower down the stream. The water-power was soon found insufficient for the growing establishment, and steam-engines were erected to supply the deficiency, which overspread the valley with dense volumes of black smoke. Workmen, with their families, were brought from the adjoining districts, and rows of brick cottages were built for their accommodation. In short, a population sprang up, scarcely less in amount than that of the village of Welbourne; and this at the distance of three miles from the parish church, which was rarely attended even by a few stragglers from the valley.

One of the first objects of Mr. Herbert, when he became incumbent of the parish of Welbourne, was to endeavour to provide a church for this distant hamlet. Accordingly, he headed a subscription with a handsome donation of a hundred pounds. Ridley wrote down fifty for himself, and a hundred more for his brother, who was abroad. The subscription list was then circulated in the neighbourhood; some received it coldly, others contributed moderately: those that lived near the parish church thought that the people of Ashdale ought to build a

* From the Rev. W. Gresley's "Portrait of an English Churchman."

church for themselves; those who were not parishioners thought it no concern of theirs. However, some subscribed their guineas, some their five guineas, and some their ten, and thought they had done wonders. After a considerable delay, and a large additional sum from his own pocket, and a grant from the Church Building Society, Herbert found himself at last in a condition to commence building, and the foundation-stone was laid of a small but neat church, which still remained to be endowed; and the endowment was only to be obtained by a considerable sacrifice from his own tithes. This was anything but reasonable, but Herbert cheerfully gave it.

Meanwhile the population of Ashdale increased. Beer-shops, gin-shops, with their accompaniments of spouting clubs, unions, and all the other symptoms of a demoralized and disaffected population, rapidly sprang up. Religion there was little or none, for religion seldom exists without the outward ordinances. The new church, instead of being hailed as a boon, was rather disapproved of as an intrusion. They could do very well, they thought, without it. In short, the delay in building, unavoidable as it was, had been productive of the worst results.

When Herbert entered the vestry on the Sunday after his return from town, he found the churchwarden already there, who welcomed him with a cordial shake of the hand, but a very grave face. The cause of his gravity was soon explained. The time had arrived (he said) when it was necessary to give notice for a vestry meeting, in order to levy a church-rate, but he had just learned that it was the intention of the Ashdale people to come in a body to oppose it. The fact was, they had received circulars from some of the London radicals to get up an opposition—at any rate to make an agitation; and they had had amongst them some radical orators, to enlighten their minds on the subject.

Herbert was much annoyed at this intelligence, on account of the ill-will which it was likely to breed in his parish. It was a very unpleasant business—the most unpleasant which had occurred since he had been rector. What, indeed, could be more galling to a Christian minister than to see strife brought into his hitherto peaceful parish? What could be more cruel and uncharitable than the conduct of those by whom it was fomented? However, after much consideration, and prayer to God to aid his judgment, he resolved that it was his duty to do his utmost to rouse the energy of his friends and meet the opposition with as great force as possible, so as to crush at once the schemes of the malcontents. Accordingly, no sooner had he risen on Monday morning, than he proceeded to consult with the churchwardens, in order to arrange his plans, so that all might be strictly legal; and afterwards he went round personally to all the principal farmers and shopkeepers, and other residents in the parish. His opponents, he feared, would have an advantage over him, inasmuch as men are not disposed to vote money out of their own pockets if they can avoid it. However, he trusted to their good feeling, and was not disappointed. Scarcely was there one amongst

the members of his congregation who did not readily promise to attend at the vestry, and give his vote for the church. Herbert was much cheered by the heartiness of their zeal, and felt that he had done them injustice in doubting their attachment for a moment. He was particularly gratified by the observations of one of the principal farmers, who called on him the day before the meeting, and placed the affair exactly on the right footing. “We are sorry,” said he, “to see you so much put about by this unpleasant business; but you may depend upon it, sir, we’ll stand by you. There is not one that I have seen but says he will do anything to serve you. However, I have told them all, and I am sure you would tell them so too, that *that* is not the reason why we ought to vote for the rate, *but because it is our duty to God and our neighbour to stand up for the church.*”

Most unusual was the scene which the hitherto peaceful village of Welbourne presented on the morning of the meeting. The farmers were seen coming in from all parts, on foot or on horseback; and, though it was a busy time, they one and all declared, with honest English feeling, that they would lose the whole day sooner than not support the church. The village doctor had already visited his patients, the shopkeeper left his business in the care of his wife; and the squire put off his shooting party, that he might not be absent. All felt that the support of the church was a more important business than profit or pleasure.

The village clock had struck the hour of twelve, and the friends of the church, already assembled, were rather surprised that their opponents had not made their appearance, and began to think they had given up their intention of opposing the rate. However, their hopes were soon dispelled when they heard a loud shouting, and saw the malcontents walking in a body three and three abreast straight up the middle of the village, followed by a crowd of boys from the factory, and carrying a flag, borrowed from an adjoining borough, bearing inscribed on it in large letters “Civil and religious liberty.”

The radicals came up at a brisk pace, but were evidently somewhat disconcerted at the respectability, and still more at the numbers, of the opposite party. They expected that they should have had to contend with little more than the usual number of attendants at the vestry meetings, and that they should carry their point by a *coup de main*. It never occurred to these liberal-minded individuals that a whole parish would meet together, to vote that they might be taxed.

It was out of the question that so large a body, or a tenth part of it, should get into the vestry; so there was no alternative but to make use of the body of the church, much to Herbert’s regret, who was grieved to see the holy place made the scene of ungodly contention.

Unwilling to set an example of speechifying, Herbert opened the proceedings by simply reading the notice which had called them together, and requesting the churchwardens to give in their estimate, and state the amount of rate which it would be requisite to levy.

The churchwarden accordingly read to the meeting the calculated expense for the current year, and briefly added that it had been made out with all possible regard to economy. If any gentlemen present suspected there was any jobbing or illegal charge, he should be happy to give an explanation. It was true that in former years when the parish was unanimous, certain charges had been inserted in the church-rates, by common consent, which were not strictly legal—such as for the moles, hedgehogs,* and organist. In justice to the manufacturing interest, the former charges would in future be defrayed by the farmers solely, and the latter by the congregation who occupied pews in the church. The estimate which he now had the honour of presenting to the vestry was confined strictly to the necessary repairs of the fabric, and the decent maintenance of public worship.

This speech, of course, gave little satisfaction to the malcontents. A call was made for Mr. Stubbs. This gentleman was the principal shopkeeper who supplied the Ashdale population with the necessaries and luxuries of life,—as bread, butter, cheese, tea, tobacco, and snuff;—and having, unfortunately for himself, a gift of talking, he was put forward as the spokesman on the occasion. One cause also of his selection for this honour was, that he professed to be a member of the church, and on the score of lounging into his pew about once a month, when the service was half over, considered himself an excellent churchman.

I cannot but here remark of how little use it is for clergymen to go out of their way to conciliate these mongrel sort of people; at least, I mean, by any departure from the straight line of duty. They are sure to desert the church at the hour of peril, and their desertion is then more mischievous than it would have been had they never professed themselves its members.

Well, up stands Mr. Stubbs on the seat of one of the pews, and vows he is strongly attached to the church—none can be more so. He only wished that the church could see her true interests. For himself, though a churchman, he scorned to put his hands into the pockets of the conscientious dissenter. All men ought to pay for their own religion. He would rather pay twice the amount of rate, provided it was by voluntary subscription—he would, upon his word. It was not that he had any fault to find with the estimate of the churchwarden, but it was the principle of the thing which he objected to. He, for one, would never consent to call on dissenters to wash the parson's dirty linen. (Loud applause followed this piece of wit—for it is a standing joke amongst the opponents of church-rates to apply this phrase to the parish surplice.) When the applause subsided, Mr. Stubbs having no further arguments to offer, concluded by moving that the meeting be adjourned to that day six months.

Great was the thumping and shouting which followed the conclusion of Mr. Stubbs's oration: and he sat down with the air of a man who had surpas-

ed even himself. There was some little pause, and at last it was announced that Mr. Owen would be glad to address the meeting.—“Mr. Owen,” (said Herbert to himself) “who is Mr. Owen?” He looked up and saw, to his surprise, the shrewd and good-tempered face of his talkative fellow-traveller. The cause of Mr. Owen being there was simply this; that about a year before he had purchased one of the factories in Ashdale. The business had hitherto been conducted by a foreman, he himself having been detained elsewhere; and he had just arrived to superintend his works in person. Herbert was rather curious to know what his dissenting friend would say, but expected, like the rest, that he had risen to second Mr. Stubbs's motion. It being the first time of Mr. Owen's appearance before the Welbourne public, great attention was paid to his speech.

“Gentlemen,” said Mr. Owen, “this is the first time that I have had the honour of appearing within these walls, and it may naturally be expected, that, having purchased a considerable property in the parish, and having now come to reside in your neighbourhood, I should avail myself of the opportunity to state what are my sentiments on this occasion. Gentlemen, I am a dissenter from the church of England; (Hear, hear, from Mr. Stubbs and the radicals,) I have been born and bred a dissenter, and still remain so. The laws of the country allow a perfect freedom to every one to hold his own religious opinions, provided he does not interfere with those of his neighbour. I have come here, gentlemen, because I understood there was to be an opposition to a grant of church rate. (Loud cries of Hear, hear!) Perhaps I shall surprise some of you who are present, but I here declare plainly, that, *as an honest man I cannot vote against the church rate.* (Loud murmurs, and exclamations of surprise from the radicals, and triumphant shouts from the church party.) I have given the matter a good deal of consideration, especially during the last few days, (here the speaker looked at Mr. Herbert,) and if you will favour me with your attention, gentlemen, I will briefly give you my reasons.

“When I purchased my property in Ashdale, I calculated all the outgoing and expenses; I reckoned up the taxes, poor rates, tithes, church rates; and, allowing for these drawbacks, I paid accordingly; *I gave so much less for my purchase than I should have done had there been no drawbacks.* Therefore I say, gentlemen, that having bought my property subject to a certain deduction for church rates, I cannot, as an honest man, turn round, and vote against a church rate, and so put the money into my own pocket; it would be a robbery to do so.

“Another reason why I cannot vote against the church rate is, because *I have a respect for the law of the land*, and it is the law of the land that a Church should be kept up in every parish, by a general assessment on property; and so long as that law remains unrepealed, I am not the man to disobey or evade it.

“A third reason is, that I consider that by refusing the church rate, *I should be robbing the poor*, who have a right by law, and long prescription, that a place of worship should be provided for them by the

* In country parishes it is, or rather was, not uncommon to find such items in the church-rates as “mole-catcher's salary,” “paid for hedgehogs.”

owners of real property, without exception: the property of dissenters is equally liable with that of others.

"And lastly, I will not vote against the rate, because I do not consider it of sufficient importance to quarrel about. It is but a few shillings after all, and I do not think it is worth disturbing the peace of the parish for such a trifle. My maxim is, 'If it be possible, live peaceably with all men.' And I have no notion of being dictated to by a set of selfish fellows in London, or any where else, whose purpose it may suit to set us at loggerheads together. I for one, will not be made their tool; but take the liberty of judging for myself. And I think, gentlemen, if you would do the same, you will see that it can answer no good purpose to carry on this opposition any further. If you had come to me for advice, I should have said, you had better never have begun it."

This speech of Mr. Owen made a marvellous impression on the assembly. Mr. Owen was owner of the greater part of the cottages in Ashdale,—Mr. Stubbs's amongst the rest, and his tenants did not much care to vote in opposition to their landlord. Some perceived the force of his argument; the tide of opinion suddenly changed, and many acknowledged that they did not know why they had made all this uproar and confusion.

The consequence was, that when it came to the show of hands, some had quietly left the church, others did not vote at all, and the churchmen were in a majority of at least three to one.

Mr. Herbert briefly addressed the assembly. He was sorry that any difference of opinion should have arisen in the parish; but it was so far satisfactory, that it had proved to him the sincerity of the friends of the church, and had shewn that even its opponents were not indisposed to listen to sound reason. He assured them that nothing should be wanting on his part to promote good neighbourhood so long as he lived amongst them, and he had great hopes that, when the new building at Ashdale was completed, his parishioners on that side would then become aware of the value of the church.

And so they separated, better satisfied with each other than when they assembled.

Herbert's predictions were not disappointed. Ashdale church was consecrated during the summer, and an active curate established there. Some little jealousy remained for a while, but, by kindness and attention, the population was soon prevailed on to attend divine worship, and a marked change became apparent in the community. None complained but the owners of the beer and gin shops; not even Mr. Stubbs,—for his opinions on religion and politics quickly suited themselves to those of his customers.

The Cabinet.

THE ATONEMENT.—On this subject I beg to direct the reader's attention to the words of Bishop Porteus, and particularly to the striking and beautiful expression in the concluding clause, taken from *Scott's Christian Life*:—"By accepting the death of Christ instead of ours, by laying on him the iniquity of us all, God certainly gave us the most astonishing proof of his mercy: and yet, by accepting no less a sacrifice than that of his own Son, he has, by this most expres-

sive and tremendous act, signified to the whole world such extreme indignation at sin, as may well alarm, even while he saves us, and make us tremble at his severity, even while we are in the arms of his mercy."—*Archbishop Magee on the Atonement.*

PARTIAL RELIGIOUS INSTRUCTIONS.—In all cases, as far as my experience and observation reach, they who have received partial religious instruction, and, as it were, made up their minds to it, will hear a new minister so long as he tells them what they already know or believe. This is the standard by which they try his doctrine; but, if he attempts to rectify their errors, however manifest, and with whatever ability and candour he does it; or to instruct their ignorance, however palpable; they will take offence, and probably forsake his ministry; accusing him of some deviation from sound doctrine, as their reason for so doing. Yet, without their errors be rectified, or their deficiencies supplied, or their characters improved, their attendance is wholly in vain.—*Rev. T. Scott.*

ELECTION.—Would I ascertain my election to the blessedness of eternity? it must be by practically demonstrating my election to newness of life. It is not by the rapture of feelings, and by the luxuriance of thought, and by the warmth of those desires which descriptions of heaven may stir up within me, that I can prove myself predestined to a glorious inheritance. If I would find out what is hidden, I must follow what is revealed. The way to heaven is disclosed; am I walking in that way? It would be poor proof that I were on my voyage to India, that with glowing eloquence, and thrilling poetry, I could discourse on the palm-groves and the spice isles of the East. Am I on the waters? Is the sail hoisted to the wind? and does the land of my birth look blue and faint in the distance? The doctrine of election may have done harm to many, but only because they have fancied themselves elected to the end, and have forgotten that those whom scripture calls elected are elected to the means. The bible never speaks of men as elected to be saved from the shipwreck; but only as elected to tighten the ropes, and hoist the sails, and stand to the rudder. Let a man search faithfully; let him see that when scripture describes Christians as elected, it is, as elected to faith, as elected to sanctification, as elected to obedience; and the doctrine of election will be nothing but a stimulus to effort. It cannot act as a soporific. It cannot lull me into security. It cannot engender licentiousness. It will throw ardour into the spirit, and fire into the eye, and vigour into the limb. I shall cut away the boat, and let drive all human devices, and gird myself, amid the fierceness of the tempest, to steer the shattered vessel into port.—*Rev. H. Melvill.*

Poetry.

PALM SUNDAY.

BY THE REV. H. O'NEIL, M.A.,
Incumbent of St. Anne's, Lancaster.

(For the Church of England Magazine.)

"On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosannah! Blessed is the king of Israel that cometh in the name of the Lord."—John xii. 12, 13.

HARK to the long and loud acclaim!

Hark to the victor's glorious name!

Now Zion's king, at length confessed,

By Zion's sons is hailed and blessed—

On garments strewed before his road—

'Mid waving palms, as Israel's God

He comes,—while thousands echo the glad cry,

"Hosannah to our king—the Lord most high!"

Amazed the Roman soldier sees
The triumph of the Prince of Peace :
No mailed steel, no trophied car,
Nor banners rent, nor spells of war ;
No pensive train of captives led
To mourn o'er joys for ever fled.
Jesus, what nobler honours far are thine !
Meek, yet majestic ! lowly, yet divine !
The captives of disease and pain—
By thy mild presence freed again—
To Zion's walls thine entrance greet,
And pour their praises at thy feet.
But faint and feeble emblems these
Of spirits saved by thy release
From vanquished hell, and sin, and death's abode,
To shine within the temple of their God !
Now, on her yearly festival,
The Church doth to her sons recal
Thy triumphs past, and to her king
The tribute of her homage bring—
For ever mindful of the time
When the redeemed of every clime
Shall, with victorious palms* and one accord,
Their loud hosannahs raise to thee, their Lord.

MOUNT CALVARY.

BY THE REV. D. T. K. DRUMMOND,
Trinity Chapel, Edinburgh.

(*For the Church of England Magazine.*)

Is there a darker, gloomier scene on earth,
Than that which flings its shade,
As the bright sunbeams fade,
O'er Calvary's fatal hill ?
Yet to the heaven-taught mind, e'en there appears
A pure and glorious light,
More beautifully bright,
Than dazzling sunbeams still.
From the dread spot, where rears the blackened cross
Its form, where death and shame
With mingled anguish came,
Upon the guiltless head :
There rises up the spring of life and peace,
Which with its healing grace,
E'en in that deathful place,
Is on the guilty shed.
The guilty ! yes that hapless child of sin
Catches the blissful ray,
Of hope's bright dawning day,
From the accursed tree :
His glazing eye is on his Saviour fixed
And in just pangs of death,
He breathes the prayer of faith,
" Good Lord ! remember me."
His cry is not unheard ! The Prince of Peace
Smiles on his new-born son,
By his own sorrows won,
From death's eternal sway :
And thus, with softest breathings of his love,
He gives the weary rest,
" Thou shalt with me be blest
In paradise to-day."

* Rev. vii. 9.

Oh ! bleeding, suffering Lamb of God,
Forth from thy blood-stained tree,
For ever full and free,
May I thy grace receive :
Then with the thief once crucified,
I'll humbly, gladly stand,
Waiting at thy right hand,
With thee in heaven to live.

HYMN FOR THE CRUCIFIXION.

(*For the Church of England Magazine.*)

"He who knew no sin, is made sin for us," &c.—2 Cor. v. 21.

Lo ! the stubborn rocks are rending,
Solemn darkness spreads around ;
Hark ! that piercing cry ascending !
Whence that awful, deathlike sound ?
Jesus yonder hangs extended,
Nailed upon th' accursed tree ;
Thence that dreadful wail ascended,
Wrung by sinners—thee and me.
Hear again that voice of anguish,
Bursting through the troubled air !
Oh ! behold the Saviour languish !—
'Tis for us he suffers there.
" It is finished ! " hear him sighing ;
See ! his head is bowing low !
There the Son of God is dying,
Burdened with our sin and woe !
God of mercy and salvation !
Penitence and pardon give ;
That, preserved from condemnation,
We may look to Thee and live !

T. C.

Miscellaneous.

TRIED AND FOUND FAITHFUL.—I have read of a lady, who, having lost her husband, comforted herself with the reflection, that she had two lovely boys left to cheer her. By a severe accident, one of them was soon taken from her. This was a heavy trial ; but she still found comfort in her remaining boy, and fixed all her affections upon this her only son. Shortly after, intelligence was brought that her child was drowned ; when she calmly said, " I see God is determined to have all my heart, and so he shall."—What an example ! follow it.—*Anon.*

THE REFORMATION.—There is a curious document still in existence, which shows what was felt by the humble and lowly Christians of that day, who were thought too degraded in intellect to be permitted to read the bible. It is in the form of a note, made by a shepherd in the spare leaf of a book, which he bought after the passing of an act prohibiting the reading of the bible by husbandmen, labourers, &c. :—" At Oxford, in the year 1546, brought down to Seynburg, by John Darly, price 14d. When I kept Mr. Letymber's sheep, I bought this book, when the testament was abrogated, that shepherds might not read it. I pray God amend that blindness. Writ by Robert Williams, keeping sheep upon Seynburg Hill, 1546."

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE AUTHORITY OF A PAROCHIAL MINISTER, AND ITS EXTENT.

BY THE REV. EMANUEL STRICKLAND, M.A.

Curate of Brixton Deverill, Wilts.

To understand what this authority is we must view it in three particulars, in its source, its nature, and its design.

I. The authority of an episcopally ordained minister is divine, in its source, because it comes from Christ, who is God, and it is conferred by him. Christ at first sent forth his twelve disciples, and invested them with power and authority, as he now gives power and commandment to his ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sins. The words of ministers are authoritative in virtue of Christ's commandment, "He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me." (Matt. x. 40). "As my father hath sent me, even so send I you" (John xx. 21). We, as Christ's ministers claim, and have like authority with the apostles of old; we, as the apostles' successors, have in continuance the charge they received; or rather bishops succeed in authority, priests and deacons in appointment. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 19, 20). Bishop Wilson says, "We take upon us no authority but what Christ has given, what his apostles exercised, and what we are bound by the most solemn vows to exercise." And to be fully certified that we have received this authority we must have "a lawful entrance,

upon motives which aim at the glory of God, and the good of souls." And there must also be "an external call and mission from the the apostolic authority of bishops."* See the third canon which declares the church of England "a true and apostolic church." See also the preface to the ordination services, which declares that there have ever been three orders of ministers in Christ's church, and that no man should take upon himself any one of these offices unless he be first tried and examined, and be found fit. With this the twenty-third article also agrees.

When Christ appointed other seventy disciples they had a like commission with the twelve. "He that heareth you, heareth me; and he that despiseth you, despiseth me, and he that despiseth me despiseth him that sent me" (Luke x. 16). And so much was their commission blessed, so much was Satan spoiled of his dominion, that, to use the strong language of our Saviour, "he beheld him as lightning fall from heaven." Now as we have the same commission, we should pray to see the same results; for I conceive from like commissions like results should flow; the apostles were apostles by specific grace and apostleship, and not by the power of working miracles. The promise made to Peter singly (Matt. xvi. 19), was fulfilled to all the disciples collectively (Matt. xxviii. 19, 20). And as to the power of working miracles, it did not belong to the disciples or apostles merely, but to the church generally, as it is clear from the epistles to the Corinthians. Paul was not an apostle because he laboured more than all, or suffered more, but because he was appointed to his office (1 Cor. i. 1) and (2 Cor. i. 1).

* Bp. Wilson's Meditations on Sacred Office.

II. As to the nature of this authority, it is divine. We are to compel men to come to the gospel feast (Luke xiv. 23). But to do this we are not to use compulsive authority, not physical but moral power. The minister's weapons are argument and persuasion; "he is earnestly to contend for the faith which was once delivered unto the saints" (Jude 5). He is to "speak the truth in love" (Eph. iv. 15). "And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth" (2 Tim. ii. 24, 25). What the Spirit teaches, God's ministers are to teach; the Holy Spirit's teaching confirms the teaching of Christ. The Spirit takes of the things of Christ and shews them unto us; for a leading feature of the Spirit's mission is, "he shall not speak of himself" (John xvi. 13). By these means we can judge between true and false teachers. So St. John declares, "They are of the world, therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth and the spirit of error" (1 Joh. iv. 5, 6). A minister has no authority to add, or subtract, or alter, but merely to declare his message (Rev. xxii. 11—19). Ministers are not to be "lords over God's heritage, but ensamples to the flock" (1 Pet. v. 3). They are not to assume despotic power over men's consciences, nor inculcate in a dogmatic way "for doctrines the commandments of men" (Matt. xv. 9). In no such way have they dominion over men's faith (2 Cor. i. 24). Their language is the language of one, whose character is condemned, "The word that God putteth in our mouth, that shall we speak" (Num. xxii. 38).

Now, as the extent of this authority is mentioned in the heading of my subject, I will immediately consider it on account of its seeming to come in properly in this place.

The extent of this spiritual authority which a minister is empowered to exercise, embraces every soul within the territory assigned him by his overseer, the bishop, who has power for that purpose. When ministers are wanted, men of apostolic order and genuine piety should be provided. There is one foundation, one building, one rule, one faith, one Lord, one baptism; and on this one foundation the builders should carry up the structure, embracing in its greatness, as lively stones, all the children of God scattered abroad in this naughty world. We see other foundations laid in the pernicious systems of

the present day, as they were in the apostles' times. "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon; for other foundation can no man lay, than that is laid, which is, Jesus Christ" (1 Cor. ii. 10). Good builders build on this foundation, "gold, silver, precious stones;" bad builders, "wood, hay, stubble." St. Paul did not go and preach in opposition where Christ was already preached. His own words are, "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another's foundation" (Rom. xv. 20). We cannot imagine St. Paul here meant to say he would disdain to preach in any place where the true apostles of Christ had planted a church. As a commentator remarks, "Probably in mentioning this, he may glance on those false apostles, who crept into churches which he had planted, and endeavoured to establish their own reputation and influence there, by alienating the hearts of his own converts from him, their spiritual father; while, like some in our own days, who have trod most exactly in their footsteps, they built on his grand and noble foundation, an edifice of wood, and hay, and stubble." The apostles kept to their own sphere; they did not stretch themselves beyond their commission as the false teachers did, "for we stretch not ourselves beyond our measure, as though we reached not unto you, for we are come even as far as to you also in preaching the gospel of Christ" (2 Cor. x. 19). People may have many teachers, and yet few who are entitled to respect and credence; "for though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus have I begotten you through the gospel" (1 Cor. iv. 15). From these declarations of the apostle we conclude that the papists on the one hand, and the political dissenters on the other, or rather both leagued together, are fighting against God in trying to overthrow the church of Christ in this country. We were excommunicated in the time of Elizabeth, and this excommunication has never yet been revoked, though our church, under God, was reformed by its own bishops and pastors. In the time of King John the magna charta was denounced by the pope, and this denunciation has never yet been withdrawn, so that whenever we are outnumbered in the great assemblies of our nation, we must be deprived of both civil and religious rights; and although the papists have the succession, yet in this country they are building on another's foundation, contrary to the directions of the apostle, and the orders which they

have received from abroad. The dissenters have not the succession, nor have they miracles, the other proof of a minister's credentials. Thus clearing the ground, we have a right, and it is our duty, if need be, to visit every member of our flock, be he what he may, papist or dissenter. This it is our duty to do, whether it be a pleasing, an arduous, a painful, or a mortifying service. We pray in our litany against "heresy and schism," and we, Christ's ministers, have promised "to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations as well to the sick as to the whole within our cures, as need shall require, and occasion shall be given. Thus would disorder be prevented, thus by God's grace would the unity of the church be unbroken, which Christ prayed might be one (John xvii. 11). Order is God's law among things animate and inanimate, among angels and men. "God is not the author of confusion, but of peace, as in all churches of the saints" (1 Cor. xiv. 33).

III. As to the design of this authority, it is God's glory in man's salvation. It is to make God's ways known on earth; it is to win souls to Christ. "The minister is to take all occasions to instruct those that seek the truth; refute such as oppose it; reprove those that do not practise it, and confirm such as have embraced it. We deceive ourselves if we think that we have done our duty when we have given our people a sermon one day in seven; we must try always to gain a soul. It will be no comfort to a pastor that the world praises him for some one part of his duty, while God condemns him for the neglect of another."* "He that winneth souls is wise" (2 Tim. iv. 1-5). All Christ's ministers desire unity, as far as possible, in all things. In the primitive church, though heresies and schisms existed, there was unity, there was oneness; there was unity in doctrine—or truth; there was unity in discipline—or catholicism; there was union in heart—or charity. We yet pray for this same thing; we pray "to be joined together in unity of spirit."† This is the design of the ministry (Eph. iv. 11-13). And the necessity of keeping and preserving this, accounts for the repeated exhortations of Ignatius, that the bishops, presbyters, and deacons, should be obeyed. It is true there were divisions at Corinth, but they all arose from a low view of apostolic authority. For any society to flourish, there must be authority, and there must be obedience to

that authority. While then we dispense the bread of life, let us pray for the good estate of the catholic church, that it may be so guided and governed by God's good Spirit, that all who profess and call themselves Christians may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. For it is commanded, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you" (Heb. xiii. 17).

MEMOIR OF BISHOP CHASE.

(Concluded from page 175.)

BISHOP Chase visited England again in the year 1835, and excited a great interest amongst many who have at heart the progress of the gospel, the religious instruction of the numerous emigrants from this country established in his large diocese, and the prosperity of the protestant episcopal church. The sum of 2000*l.* was subscribed to enable him to carry into effect his important scheme of founding a college for training clergymen to supply the spiritual wants of his people, and in the spring of 1836, he returned and devoted himself to the utmost of his power to his episcopal functions, and at the same time exerted himself to fix upon the most eligible site for the college, and to lay out the money entrusted to his charge in the most advantageous manner for the future benefit of the institution. He met with many difficulties, trials and disappointments, but was at length enabled to write several most cheering letters to his friends in England, of which I give the following extracts. The first is dated Nov. 12, 1838.

"MY DEAR FRIEND,—At length I have the pleasure of stating that through the merciful hand of a gracious Providence, I have been brought through many disappointments with regard to the purchase of lands for the college, and have at last effected the sale of a landed estate, though I had begun to despair of its being possible." I now hold for the benefit of the institution of religion and learning, which I am about to found in Peoria county, Illinois, lands to the amount of two thousand five hundred acres, besides seven hundred and fifty acres which were entered for the said institution in LaSalle county, when it was expected to be located there.

"The college site is remarkable for its health and beauty. It is high, commanding a cheering and variegated prospect up and down the two branches of a beautiful stream of pure water. It looks to the south, and has a fine grove of trees, which shield it from the north and west winds in the winter, and which, overshadowing the buildings, will make it pleasant in the summer. The farm lands, perhaps the most fertile around us, will, I trust, be soon fenced and put under cultivation, which hereafter may produce a fine revenue for the support of the institution. If you ask me what I am to do for the present in so great an undertaking with but limited means, nearly all now expended in the purchase of lands, I will answer my dependence is solely on the promises and providence of Almighty God, who hath the hearts of all men in his hands, and can turn them whithersoever he will. 'The silver is mine and the gold is mine,' saith the Lord. Hitherto hath the Lord helped, and he will help all those who trust in him. My prospects are better than when I commenced a similar institution for th-

* Bishop Wilson's Meditations.

† Collect St. Simon and St. Jude's day.

diocese of Ohio: that succeeded by extraordinary providence, and who shall say this may not be equally blessed? The necessities of Illinois are as great, if not much greater than were those of the diocese of Ohio: as then it was truly said, so now is the truth of the saying much more apparent, "We must have sons of the soil educated among us, or the church in the far west will never prosper." This great truth will be seen and felt by all great and good minds throughout the length and breadth of our land, yea, also in lands beyond the seas. When they see we have made a beginning, and that we are in earnest, and have put our own shoulders to the wheel of difficulty, God will open their hearts to bid us God speed, and strengthen the feeble and indurated hands of one who for many years has laboured in the service of this church. If you ask me the reason of my calling my Illinois institution *Jubilee College*, I answer, that name of all others suits my feelings and circumstances; I wish to give thanks and rejoice that after seven years passed in much trouble, pain, and moral servitude, God hath permitted me for Jesus' sake to return into his favour. In September, 1831, I left those dear places, by me named Gambier Hill and Kenyon College. In 1838, precisely in the same month, and the same day of the month, I am permitted to blow the trumpet in Zion for joy that another school of the prophets, more than five hundred miles still further towards the setting sun, is to be founded, to the glory of the great Redeemer."

The bishop again writes, July 1839,—

"Between three and four thousand persons attended to witness the solemnity of laying the foundation stone of the chapel and school-house on Wednesday in Easter week, April 3, 1839. Never in my life had I greater occasion for devout joy and gratitude. The spot seemed formed by the hand of a kind Providence for study and holy contemplation, for delight and salubrity; situate in the bosom of a large domain, all the property of the nascent institution, of the richest soil and finished beauty. The day was fine, and the whole audience most attentive and respectful. The morning prayer had been read and the sermon preached at Robin's-nest, by the Rev. Messrs. Douglass and Chase, and the congregation, having come a mile in solemn procession, seemed to wait with uncommon awe and feeling expectancy.

"As we gathered round the chosen spot where in future ages so many immortal beings, it is hoped, will be taught and trained in the way they should go, and by the grace of God in Jesus Christ fitted for eternal glory, who could refrain from the most heart-stirring reflections? In view of the immense good which such an institution may be the means of effecting to the generations yet to come, it is the part of sound faith to trust that God was with us, and that he will indeed bless the undertaking begun in his name and in entire dependence on his grace.

"Before we entered upon the special service of the day I thought it desirable to give a full explanation of the object in view, to the assembled congregation and addressed them nearly as follows:—

"**FRIENDS AND BRETHREN,**—The nature of the institution we are about to found is, strictly speaking, theological; its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets; ministers of the gospel of Jesus Christ are to be trained here. This is the primary object, and without attaining this, it will fail of its end—which end is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be educated here, provided they be willing to be taught the religion of the God of Christians, the Father, Son, and Holy Ghost, the Eloim, the Jehovah. All things being conducted according to the well-known principles and worship of the protestant episcopal church of the United States of America, the design and will of the donors and

founders of this institution will be answered, and not otherwise.

"There is no truth concerning the welfare of man, more plain from reason and experience than that which is asserted as the governing principle of this institution. That, man being immortal, to make him wise only for this life is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. The world and all it contains is not to be regarded when set in competition with this. Human learning without a divine principle to guide it, is like a ship in a storm without a compass on the boundless ocean. Reason, like the helm, may turn the vessel, but what shall be done in the dark night amidst impending dangers? The light of God's word pointing out the divine will as the governing principle, is truly the lamp of life which only can show us whither we must steer our course or perish. All Christian institutions, therefore, should be founded on the principle of rendering religion paramount to all other things; for what doth it profit a man if he gain the whole world and lose his own soul? 'Thou fool! thou fool!' will be his portion of shame for ever.

"A vast majority of our countrymen, alas! are uninstructed in the first rudiments of the Christian faith, not understanding even the terms in which religion is inculcated. If you call upon them to repent of their sins, to reflect upon their fallen state by nature, and to implore the mercy of God in Christ Jesus, they tell you they know nothing of the necessity of either: they never bound themselves to any religion, and never intend to do so. Many of our youth cannot say the commandments, and these who can have never heard them so expounded, as to know the guilt of their transgression. They have been told there is some short way of getting religion, and they hope to find it without trouble.

"And who is there that shall contend, and what shall be his armour with which he opposes so growing an evil? The answer must be, it is the faithful minister of the Lord Jesus Christ, and his weapons are the word and the sacraments. He is to stand in these days of the giant of human invention, as David stood before Goliath, clad in the armour of primitive truth. He is to go back to first principles, and choose him stones from the brook whence have flowed in the purest ages the waters of life to thousands of thousands of just men made perfect, who are now in heaven. With these he is to smite the boasting Philistine, who hath defied the armies of the living God, and with these he shall prevail.

"Before we proceed to lay the corner-stone, the speaker wishes to occupy your attention a few moments longer.

"He is aware of the great sin of approaching unprepared even the footstool of the Almighty. The very earth, on which the Lord intends to make his name known, is declared by himself to be sacred, never to be approached but with reverence. When Jehovah intended to publish his law from Mount Horeb, his angel appeared unto Moses in the flame of fire, out of the midst of the bush; and God called unto him out of the midst of the bush, and said, 'Moses, Moses.' And he said, 'Here am I.' And he said, 'Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.' Moreover he said, 'I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob,' and Moses hid his face, for he was afraid to look upon God.

"This same God, who in times past spake unto Moses and the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds, who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself

purged our sins, sat down on the right hand of the Majesty on high, there to make continual intercession for us. This God, rendered thus propitious by the atonement of his Son, hath said,—“Where two or three are gathered together in my name, there am I in the midst.” And here we are assembled in his name and presence, claiming his promise and craving his blessing, while we lay the corner-stone of a church and institution of religion and learning, to his glory and honour, and to the praise of his great name; therefore with angels and archangels let us laud and magnify him, and fall down before his footstool in fervent prayer.

“Let us pray.

“O most gracious and glorious Lord God Almighty, wilt thou indeed dwell upon earth, when the heaven and heaven of heavens cannot contain thee? Thou who rulest in the armies of heaven, and dwellest in light which no man can approach unto, dost thou stoop to dwell by thy Spirit in the hearts of men, with him that is of an humble and contrite mind? We thank thee, we bless thee, we praise thy holy name that thou hast been pleased to call us to the knowledge of thy grace and faith in thee. Increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to this congregation, that with meek hearts and due reverence they may hear and receive thy holy word, truly serving thee in holiness and righteousness all the days of their life. And we humbly beseech thee of thy goodness to sanctify their affections and solemnize their minds, to join with due reverence and godly fear in the service now before us, to the glory of thy great name, through Jesus Christ our Lord.”

“The 24th Psalm was then recited, and the bishop thus resumed his address:—

“Dearly beloved in the Lord,—forasmuch as devout and holy men, as well under the law as under the gospel, moved either by the express command of God, or by the secret inspiration of the blessed Spirit, and acting agreeably to their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all unhallowed worldly and common uses, in order to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service, which pious works have been approved of and graciously accepted by our heavenly Father, let us not doubt but that he will also favourably approve our godly work of founding an institution of religion and learning, and a chapel in this place, to be set apart in solemn manner for the performance of the several offices of religious worship; and let us faithfully and devoutly ask his blessing on this our undertaking.”

“PRAYER.

“O Eternal God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, and who yet hast been graciously pleased to promise thy especial presence, wherever two or three of thy faithful servants shall assemble in thy name to offer up their praises and supplications unto thee; vouchsafe, O Lord, to be present with us who are here gathered together, with all humility and readiness of heart, to found this institution, and to lay the corner-stone of this chapel in this place, to the honour of thy great name, to be separated from all unhallowed, ordinary, and common uses, and dedicated to thy service for reading thy holy word, for celebrating thy holy sacraments, for offering to thy glorious majesty the sacrifices of prayer and thanksgiving, for blessing thy people in thy name, and for the performance of all other holy offices. Accept, O Lord, this service at our hands, and bless all who labour and are concerned in this work with such success as may tend most to thy

glory, and the furtherance of our happiness, both temporal and spiritual, through Jesus Christ our blessed Lord and Saviour. Amen.

“Our Father, &c.

“Thus saith the Lord God,—“Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.”

“In the year of our Lord 1839, Thomas Carlin being governor of Illinois, and Martin Van Buren being president of the United States, I, Philander Chase, æt. 63, do here, in all humility and godly fear and holy reverence, lay the corner-stone of the chapel of Jubilee College, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

“Other foundation can no man lay than that is laid, which is Christ Jesus’ (1 Cor. iii. 11).

“The Te Deum Landamus was then sung.

“The prayer for the whole state of Christ's church militant here on earth.

“The Gloria in Excelsis.

“Let us pray for the benefactors of Jubilee College—

“Almighty and everlasting God, heavenly Father, who hast promised to hear the petitions of those who ask in thy Son's name, send thy blessings, we pray thee, upon the benefactors of this institution—those who have given and all those who shall hereafter give of the substance which thou hast lent them wherewithal to promote thy glory and honour. Put into their hearts good desires, and give them grace to fulfil the same. Let the blessing of the God of Israel be upon them;* bless them, O Lord, when thou makest up thy jewels, and spare them as a man spareth his own son that serveth him. Let thy fatherly hand ever be over them. Let thy Holy Spirit ever be with them. Grant that they may continue thine for ever, and daily increase in thy Holy Spirit more and more, until they come to thine everlasting kingdom, through Jesus Christ our Lord. Amen.”

“Hymn for Missions to the new settlements of the United States.

“When, Lord, to this our western land,
Led by thy providential hand
Our wand'ring fathers came,
Their ancient homes, their friends in youth,
Sent forth the heralds of thy truth,
To keep them in thy name.

Then through our solitary coast,
The desert features soon were lost,
Thy temples there arose;
Our shores as culture made them fair,
Were hallowed by their rites, by prayer,
And blossomed as the rose.

And O may we repay the debt,
To regions solitary yet,
Within our spreading land;
There brethren from our common home
Still westward like our fathers roam,
Still guided by thy hand.

Saviour, we own this debt of love,
O shed thy Spirit from above,
To move each Christian breast,
Till heralds shall thy truth proclaim,
And temples rise to fix thy name
Through all our desert waste.”

“The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ, our Lord, and the blessing of God Almighty the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always—Amen.”

Letter from Bishop Chase, dated Aug. 17th, 1839, to Miss W.

“MY DEAR MARY,—You will be glad to hear that our little building, making a cross of nearly 70ft. by 30, designed according to the plan of your venerable father, of blessed memory, to answer the double purpose of church and school-room, is likely to be com-

* Gen. xlix. 25. Mal. iii. 17.

pleted this fall. It is built of stone in the gothic style, the mason work is done, the roof is nearly on, the windows are being glazed, the flooring is ready to go down, and the pews are ready to be put in their places. There is a house adjacent to the north-west corner of the chapel, neatly and entirely finished for the teacher, who is now with his wife and family inhabiting it, waiting for the finishing of the school, when the pupils will begin to assemble. How anxious we are for this, I need not inform you.

"The removal of the Rev. Samuel Chase, from the parish of Ottawa, where he had gathered a congregation of great promise, has been a subject of real regret to the inhabitants and to myself, but his superior skill in training and governing the youthful mind compels me to retain him here, to promote what I have long considered a paramount object. His faithfulness as a pastor has been remarkable, and the same may be said of all the missionaries in this diocese; would that those who have the distribution of the oblations of the church could witness the indefatigable labours of these, her pioneers: could they see how difficult it is to break up the fallow ground of this far western world, more waste, and sometimes more abounding with unyielding prejudices than heathen lands, they would, I trust, be satisfied that the small stipend afforded them is dearly earned. If ever there was a class of men that doubly and trebly earned the bread with which their hunger is appeased, that class of men is the western missionary of the protestant episcopal church. By far the greater portion of these receive not so much, put together, as the ordinary mechanic, and the greater part of this does not come from the church in any way. They procure it by manual or mental exertion, at hours when many are asleep. For the truth of what I say, I have the experience of many a year in the western ministry, and the example of many in my eye, who were the founders of churches in the wilderness, from Father Nash, of Otsego County, New York, of blessed memory, down to the suffering, worthy few, who now labour in this neglected, yet most important missionary field, of Illinois."

From Bishop Chase to Mrs. T. C.—, August 24th, 1839.

"MY DEAR FRIEND,—How does my heart warm with pious wishes for the safety of the Church of England in her present perils. If *she* fall, what will become of the protestant world? Romanism will once more spread her blighting influence over the heritage of the Lord. She is already doing it here. No sooner had the priests of the Roman church heard that I had fixed on a place to build a protestant institution, than they began a papal chapel within sight of it, even here in the wilderness. Yes, they are now boasting of their influence, and of the rising state of their communion. From Europe they receive funds to obviate all deficiencies of money in this western land. Prince Metternich of Austria is their patron, and the sums which are collected in that country, and throughout the papal dominions and sent to western America are immense. What I am to do, God only knows; I have already expended far more than I have collected from my own country, and dear old England put together; what is now doing, comes from the little God hath given me to support my family, and to discharge the great debt I incurred by moving into Illinois *without a salary*. How this affects the peace of my mind it is impossible to describe. Shall I have none to sustain me? Yes, the Lord will, but who will be his instrument? Let him choose, I leave all to his wisdom, who knoweth what is best for us. Jehovah-Jireh is my motto. If it be his will that there be a *protestant college* in this far western diocese to stand as a bulwark of true religion, to contend earnestly for the faith once delivered to the saints, he will accom-

lish it in his own way, and therefore it becometh me while doing every thing in my power, to wait patiently his own time. I feel unworthy of the things that have been said in my favour by the editor of the Peoria Gazette, which I send you, but the cause of Jubilee College is worthy of every thing that can be said. What we have done may seem a small concern in the eyes of those accustomed to the improvements of a settled and long inhabited country, yet with us who know the importance of beginnings from nothing, it is otherwise. The building, as a whole, is beautiful and well adapted to the ends in view. The chapel has gothic windows, and substantial buttresses and porticos; the tower has the usual ornaments, though neither large nor expensive, and a cross will surmount the whole. This emblem of our holy faith we will not surrender to the Romanists who are as rampant here as in England. May God open the hearts of his true servants in both England and America, to do me some further good in this last best work of my whole life.

The bishop of South Carolina has come out nobly in my favour, and calls upon the church to sustain the feeble hands of one who has devoted his whole life to extend and increase her influence—may be that his voice will be heard before it be too late, before I am in my grave, an event which is not far distant. May the good God prepare us in his mercy to do his will, and save our souls, through Jesus Christ, our Lord. So prays your faithful and affectionate friend,

"PHILANDER CHASE."

"N.B. If we had the means to pay another teacher our prospects would brighten."

From Bishop Chase to Mrs. C. M., Nov. 5th, 1839.

"MY KIND AND DEAR FRIEND,—I am almost sorry you have subscribed for the book you mention for me, for I am now so much pressed for funds to go on with the buildings for Jubilee College, and to maintain my family at the same time, that every little seems a great deal to me, and when not obtained in time are almost fatal.

"To enable me to go on with the work, which God hath given me to do, my dear wife, though just recovered from a long and distressing illness, has discharged all her hired help, and with Mary, our only daughter, does all the household work: now and then a solitary offering comes from a lonely and afflicted heart, and brings a blessing with it; but few who roll in their carriages, think of one so far off, labouring in the wilderness. I have no stated salary, and all the offerings that have been voluntarily made me in Illinois, for more than four years' labour, scarcely exceed one hundred dollars or 25*l.* sterling. Notwithstanding this, my journeyings are of many hundred miles at a time, I travel alone in my covered vehicle, and bear my own travelling expenses. But I do not murmur at the will of Providence. God makes better provision for me in my cabin, than he did for his *blessed and adored Son*, for he had not where to lay his head. This one single thought makes me the happiest of men. I rejoice with joy unspeakable, that he accounts me worthy to labour in his service, though no earthly reward awaits me. I came home from my last journey of between 5 and 600 miles, in which I had preached almost *every day*, baptised and confirmed a number, and consecrated one church, with a heart full of gratitude, and yesterday I administered the holy communion to my little flock, in my own dwelling. Many of these were born in dear old England. Is there not then reason for my applying to their native land for means to keep them and their children in the path of life?"

EXTENT OF CHARITY.*

WITH regard to general benevolence, and charity to the poor, we are apt to deceive ourselves to an extent which would be beyond our belief, were we not convinced by the observation of every day, that few—very few of those even in the middle ranks of life—few even of those tender-hearted females who are so painfully affected by every exhibition of human misery, do anything at all commensurate with their means, towards alleviating the suffering which is to be found amongst the poor.

I am not inclined to attach any high degree of merit to the mere act of giving money to the poor, because I esteem it a luxury to be thus instrumental in relieving their pressing difficulties; and I am also in considerable doubt whether this is the best method of relieving them. The point I am about to remark upon, however, is the extreme inconsistency of those longings, so prevalent amongst ladies, that they *could* give to the poor; and the lamentations they frequently utter relating to the absolute necessity they are under of not giving more. We find them elegantly dressed, dwelling amongst costly furniture, and denying themselves nothing which their wealthier neighbours enjoy, and all the while, they do so wish they could give more to the poor!

I confess it sickens the heart, and wearies the mind, to listen to absurdities like this. If these individuals would but let the matter rest, and be content to be fashionable without *pretending* to be generous, half their culpability would cease to exist. But they go on to explain to you how their station in life, and their credit in society, require them to dress and live in a certain way; and how they consider themselves doing a benefit to their country by their encouragement of its manufacture. It would not be inappropriate to ask them, as they enter a fashionable and expensive establishment to purchase some costly articles of dress, whether they are doing it in reality for the benefit of their country? And there might be seasons when it would be equally appropriate to inquire, whether they prefer their appearance before the world, to the spiritual consolation of having made the injunctions of their blessed Saviour the rule of their conduct?

The measure of charity, which it is our duty to bestow upon the poor, is a point of very difficult adjustment, as well as the manner we may choose to adopt in the distribution of our means. We cannot properly make ourselves the judge of a brother or sister, in these respects. But if we have sufficient resources for the purchase of luxuries, it is in vain to pretend we cannot give to the poor; and if we will not spare a little out of our little, we cannot expect to be believed, when we boast of the pleasure it would afford us to be charitable with more.

There are noble instances afforded, by women in the middle classes of society in England, of what can really be done in the way of benevolence, in a persevering and unobtrusive manner, which it is truly refreshing to the soul to contemplate; and I would earnestly recommend my young countrywomen to look seriously to these, and to ask whether they cannot go and do likewise, rather than accustom themselves to the dangerous habit of inquiring whether they cannot afford to purchase what is fashionable and becoming to a lady, even when it is not necessary for comfort or respectability. By this means they would, at least, be able to attain a *degree* of merit; for if they did not go to the extent of the truly devoted and praiseworthy, they might avoid involving themselves in that interminable chain of expensive contingencies which are sure to follow, if we set out in life by making it our first object of ambition to stand well with the world, and to accommodate our dress and mode of living to that which is most admired in society.

The fallacious mode of reasoning induced by too

slavish a conformity to the fashions and the customs of the world, creates an endless series of entanglements, most fatally seductive to woman's better feelings. The fact of having or not having absolute debts unpaid seems to be, with most young ladies, the boundary line of their morality, as relates to their pecuniary affairs; and well would it be if *all* were strictly scrupulous even to this extent. Within this line, however, there may be deviations from the integrity of a noble, generous, and enlightened mind, which yet the world takes no cognizance of, and which do not materially affect the character, as it is judged of by society in general.

I have said that the world is an unjust judge; and in no instance is it more so than in this. The world pays homage to an expensive, elegant, and lady-like appearance, but it takes little note of the principle that would condemn this appearance, if it could not be maintained without encroachment upon a parent's limited means. The restrictions of civil law refer only to the payment of pecuniary debts; and, when these are discharged, we may appear without reproach before society. But, happily for us, we have a higher standard of moral duty; and the integrity of the Christian character requires a strict observance of points of conduct unseen by society, and perhaps known only to ourselves, and to the great searcher of human hearts, by whose judgment we must stand or fall.

IMMENSITY OF THE DIVINE POWER.*

THE aspect of the world, even without any of the peculiar lights which science throws upon it, is fitted to give us an idea of the greatness of the power by which it is directed and governed, far exceeding any notions of power and greatness which are suggested by any other contemplation. The number of human beings who surround us—the various conditions requisite for their life, nutrition, well-being, all fulfilled—the way in which these conditions are modified, as we pass in thought to other countries, by climate, temperament, habit—the vast amount of the human population of the globe thus made up; yet man himself but one among almost endless tribes of animals—the forest, the field, the desert, the air, the ocean, all teeming with creatures whose bodily wants are as carefully provided for as his—the sun, the clouds, the winds, all attending, as it were, on these organized beings—a host of beneficent energies, unwearied by time and succession, pervading every corner of the earth—this spectacle cannot but give the contemplator a lofty and magnificent conception of the Author of so vast a work, of the Ruler of so wide and rich an empire, of the Provider for so many and varied wants, the Director and Adjuster of such complex and jarring interests.

But when we take a more exact view of this spectacle, and aid our vision by the discoveries which have been made of the structure and extent of the universe, the impression is incalculably increased.

The number and variety of animals, the exquisite skill displayed in their structure, the comprehensive and profound relations by which they are connected, far exceed any thing which we could have beforehand imagined. But the view of the universe expands also on another side. The earth, the globular body thus covered with life, is not the only globe in the universe. There are, circling about our own sun, six others, so far as we can judge, perfectly analogous in their nature: besides our moon and other bodies analogous to it. No one can resist the temptation to conjecture, that these globes, some of them much larger than our own, are not dead and barren; that they are, like ours, occupied with organization, life, intelligence. To conjecture is all that we can do,

* From Mrs. Ellis's *Women of England*.

* From "Whewell's *Bridgewater Treatise*."

yet even by the perception of such a possibility, our view of the domain of nature is enlarged and elevated. The outermost of the planetary globes of which we have spoken is so far from the sun, that the central luminary must appear to the inhabitants of that planet, if any there are, no larger than Venus does to us; and the length of their year will be 82 of ours.

But astronomy carries us still onwards. It teaches us that, with the exception of the planets already mentioned, the stars which we see have no immediate relation to our system. The obvious supposition is that they are of the nature and order of our sun; the minuteness of their apparent magnitude agrees, on this supposition, with the enormous and almost inconceivable distance which, from all the measurements of astronomers, we are led to attribute to them. If, then, these are suns, they may, like our sun, have planets revolving round them; and these may, like our planet, be the seats of vegetable, and animal, and rational life:—we may thus have in the universe worlds, no one knows how many, no one can guess how varied; but however many, however varied, they are still but so many provinces in the same empire, subject to common rules, governed by a common power.

But the stars which we see with the naked eye are but a very small portion of those which the telescope unveils to us. The most imperfect telescope will discover some that are invisible without it; the very best instrument perhaps does not show us the most remote. The number of stars which crowd parts of the heavens is truly marvellous: Dr. Herschel calculated that a portion of the milky-way, about ten degrees long and two-and-a-half broad, contained 258,000. In a sky so occupied, the moon would eclipse 2000 of such stars at once.

We learn, too, from the telescope, that even in this province the variety of nature is not exhausted. Not only do the stars differ in colour and appearance, but some of them grow periodically fainter and brighter, as if they were dark on one side, and revolved on their axis. In other cases two stars appear close to each other; and in some of these cases it has been clearly established, that the two have a motion of revolution about each other; thus exhibiting an arrangement new to the astronomer, and giving rise, possibly, to new conditions of worlds. In other instances, again, the telescope shews, not luminous points, but extended masses of dilute light, like bright clouds, hence called *nebulae*. Some have supposed that such nebulae, by further condensation, might become suns; but for such opinions we have nothing but conjecture. Some stars again have undergone permanent changes, or have absolutely disappeared, as the celebrated star of 1572, in the constellation Cassiopeia.

If we take the whole range of created objects in our own system, from the sun down to the smallest animalcule, and suppose such a system, or something in some way analogous to it, to be repeated for each of the millions of stars which the telescope reveals to us, we obtain a representation of the material universe; at least a representation which to many persons appears the most probable one. And if we contemplate this aggregate of systems as the work of a Creator, which in our own system we have found ourselves so irresistibly led to do, we obtain a sort of estimate of the extent through which his creative energy may be traced, by taking the widest view of the universe which our faculties have attained.

If we consider, further, the endless and admirable contrivances and adaptations which philosophers and observers have discovered in every portion of our own system; every new step of our knowledge shewing us something new in this respect; and if we combine this consideration with the thought how small a portion of the universe our knowledge in-

cludes, we shall, without being able at all to discern the extent of the skill and wisdom displayed in the creation, see something of the character of the design, and of the copiousness and amplex of the means which the scheme of the world exhibits. And when we see that the tendency of all the arrangements which we can comprehend is to support the existence, to develop the faculties, to promote the well-being of these countless species of creatures, we shall have some impression of the beneficence and love of the Creator, as manifested in the physical government of his creation.

THE RESURRECTION OF THE DEAD THE COMPLETION OF THE SYSTEM OF REDEMPTION:

A Sermon,

(For Easter-day.)

BY THE REV. RICHARD SKIPSEY,

Incumbent of South Cowton, Yorkshire, and Chaplain to the Earl of Tyrconnel.

ROMANS, VI. 8—11.

"Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord."

ST. PAUL, writing to the converts at Rome, spoke of justification by faith in Jesus Christ, adducing from the Jewish scriptures the example of Abraham; and pursuing the subject, he says, "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ; by whom, also, we have access into this grace wherein we stand, and rejoice in the hope of the glory of God." And then he asserts, "that as, by the offence of one, judgment came upon all men to condemnation; even so, by the obedience of one, the free gift came upon all men unto justification of life;" or in other words, by the voluntary act of one individual all became sinners; so by the voluntary perfect obedience of Christ, the gift of eternal life has been purchased for all, and will be conferred upon many without consideration of their merits or deservings, because no human being could assert any claim before God to be admitted into glory for his deeds and actions, the goodness and mercy of God alone conferring that life upon them of his own free gift in Jesus Christ. He then proceeds with his argument, that it may seem to some that this doctrine of justification by faith allows men to live in sin; but this, he argues, cannot be; for if we have died unto sin with Christ, how can we live any longer in it, seeing it is so offensive in the eyes of God, who sent his Son to redeem us, and is so completely contrary to all the precepts

which Christ gave, and the example which he left for the guidance of Christians. Still, how God can confer eternal life upon men who live with a sinful nature and die with the stain of sin upon their souls, is past man's comprehension in this state of existence; yet that it is so we are taught to believe, for "God was in Christ reconciling the world to himself." The words which I have selected contain the application of what is taught in the beginning of the chapter from which they are taken. If we are dead with Christ, we shall share in his life; if he lives, we shall live also. As his life is perpetual, it secures the continual supplies of life to all his members. Death has no more dominion over him. Having died unto, or on account of, sin once, he now ever lives to and with God. His people, therefore, must be conformed to him; dead indeed unto sin, but alive unto God. Such is the general meaning of the verses.

In the tenth verse we have the plain assertion that Christ died, and that he liveth; he died on earth, but he lives with God in heaven. You will remember in the Acts of the Apostles that Paul was accused by his own countrymen, the Jews, for being a seditious person, because he preached unto them that Jesus was Christ; and after his examination it was said that the accusers brought none accusation of the things that were supposed; "but that they had certain questions against him of their own superstition, and of one Jesus which was dead, whom Paul affirmed to be alive." In writing to the Corinthians he more explicitly mentions it: "Now is Christ risen from the dead, and become the first fruits of them that slept;" nay, he goes farther and says, "If Christ be not risen, then is our preaching vain, and your faith is also vain;" and, if this preaching be true, "how say some among you that there is no resurrection of the dead?" This was not confined to the Corinthians, for, when Paul was at Athens, as he endeavoured to enlighten them with the bright beams of the gospel salvation, and "preached unto them Jesus and the resurrection of the dead, some of them mocked," and others put off their belief in what he taught until they had made farther enquiries. This doctrine was but obscurely, if at all, known among the people of ancient days. That it was taught in the Jewish writings is obvious, but it was not understood in its full sense, until the coming of the Messiah. That man possessed an immortal soul was believed by almost all the philosophers of old; still there were some who believed that it was mortal like the body, and they taught that it mouldered away into particles of dust at the death of the body, or

was resolved into its primitive elements; but the number of those who so taught and so believed was not great. The opinion of its immortality was universal among all the nations of old, and the general belief of those nations which are called modern, follows the same stream; and whatever we read in the writings of the poets of old (who generally represented religious opinions with great exactitude), concerning the souls of the heroes enjoying glory in the land of shades, or whatever we read in the ancient lawgivers and philosophers of the same, we cannot but conclude that their system was imperfect, and their ideas unsettled. Although they mention that these spirits still retained a shape somewhat resembling the body they possessed on earth, yet it is very certain that those bodies were not thought to be the same as they once had, but formed of ethereal fluid to take their resemblance; and, throughout the whole range, the resurrection of the body from the dust of the ground seems never to have entered into their belief, or if so, they appear scarcely to have thought it likely that it would exist in connexion with the soul in the presence of the great Spirit. One of the wisest philosophers of Greece writes, that the souls of those whom philosophy has purified on earth, live in a pure region above the globe free from the encumbrance of their bodies; and all their teaching amounts to the same. But when Christ came he constantly taught that he should be put to death; and he as constantly affirmed that "the third day he should rise again." This was the great and grand circumstance to which he always appealed in confirmation of the truth of what he taught; "if ye believe not my word," that I am the Son of God, "believe me for the works' sake," viz. the curing many of their infirmities and plagues, and of evil spirits; the giving of sight to the blind, causing the lame to walk, the lepers to be clean, the deaf to hear—all these they might and did believe could not be done by any man unless "God were with him;" but still he might not be Shiloh. The crowning evidence of all was to be his re-appearance upon the earth after he had been dead and buried, in the same body with which they had conversed with him before these events. He broke asunder the gates of death, and showed himself to his chosen disciples. "Handle me and see," said he to them, "for a spirit hath not flesh and bones as ye see me have." They saw and believed. We have the most indubitable proofs of the reality of the assertion that Christ "is risen from the dead," the same Christ that was crucified. His chosen witnesses saw the prints of the nails, and beheld the mark

of the spear; and they afterwards hazarded their lives in the cause, among those who would have contradicted them if they could. Thousands shortly believed this account, and the belief of it spread rapidly over great part of the Roman empire. Proof was visibly and strikingly given upon the day of Pentecost, when the wise, and learned, and the assembled people, heard twelve uneducated men declare in their own peculiar languages, the wonderful works of God; and among them the resurrection of Jesus from the tomb. There is no event in ancient record which has such overwhelming and overpowering evidence in its favour as that of the resurrection of Christ. There is stronger evidence even than all this; it is written by the finger of God upon the heart of each individual. Does this seem a bold assertion? Let me appeal to yourselves, then, in seasons of sorrow and affliction. At such times what are your hopes and where are your expectations? Your hopes are for deliverance, and your expectations are directed towards heaven. Why? because you believe that Christ who came down from thence to be the sinner's friend and Saviour, has perfected salvation, and that he is there at the right hand of God, interceding for you, and obtaining from his Father the blessings you petition for. Hear the dying Christian's prayer, "Lord Jesus, receive my spirit;" listen to the sinner's despairing cry, when about to finish a life in which he has mocked at religion, despised God, and counted the blood of the covenant an unholy thing; who thought of Jesus as a mortal once, but who now feels and knows that he is Lord, and he utters the piercing cry, "Jesus, have mercy on me." Look at the sick couch of the true Christian, and you there learn more than all the philosophy of this world can teach—firm reliance upon that Christ who taught upon earth that he has gone before to prepare a place for us, and that he will come again at the last day and receive us, soul and body, unto himself. Thus considering the teaching of Jesus, and thus looking at the actions of Christ (for he laid down his life and took it again); then looking to the decision of the philosophers skilled in the wisdom of this world, which led men to believe in the immortality of the soul, but taught not the eternal existence of the body at a future day, we may obtain an explanation of that passage of scripture which says, "Christ brought life and immortality to light by the gospel;" or, perhaps, more properly illustrated life and immortality, by proving that the dim shadows of the Mosaic law would be swept away by the glorious gospel, which taught (and which

Christ himself exemplified), that the body as well as the soul should exist for ever.

Christ died unto sin once, but now that he is risen from the dead, he liveth unto God; death hath no more dominion over him. All men die because of sin, for it was disobedience which brought about the change in our bodies, subjecting them to vanity, rendering them mortal and possessing the seeds of temptation. Had sin been unchecked, it would have reigned triumphant, not only over our mortal bodies, but also over our immortal souls; but the Son of God was manifested that he might destroy the works of the devil. He died once for all unto sin; he who had no sin, who lived not in it, died that he might take away its sting, and make atonement for it. The sting of sin is in the conscience, and that is soothed and rendered peaceful by the Spirit which Christ has sent unto his followers; the guilt of sin is upon the soul of man, and that is washed away by the blood of Christ which was shed upon the cross; the offence of sin is against God, that is expiated by the death which Christ died upon Mount Calvary; the forgiveness of sin is from that same God entrusted to Jesus, and is certified to man by his resurrection from the dead. Thus the resurrection of Christ from the dead was the completion of man's redemption upon earth, so far as the Judge and Saviour are concerned; but man himself has his part to perform. He has to pass through the wilderness of life where there are strong trials for his faith, enticing allurements for his obedience, and tempting pleasures for his love and gratitude. The devil, the world, and the flesh, will continue to assail him as long as he is in this scene of existence, and there is no cessation until he arrives at the grave; there all temptations cease, all allurements end, and worldly pleasures fail. The last enemy that shall be destroyed is death; he must reign until the time arrives when the kingdom shall be delivered up to God; when the harvest is ripe for the sickle, and the reapers shall descend from heaven. Then the sickle of death is thrust in among men, and they are summoned away from earth in a seemingly promiscuous manner. "The body returns to the dust as it was, and the spirit to God who gave it." Here closes man's earthly career; here terminate the opportunities vouchsafed of working out his salvation; here end the means of salvation, and the preparation for immortal glory. Here, too, we might almost add, the system of redemption ceases—but no, it goes farther; it is not perfected till the day of judgment, when, in a glorious manner, bone shall be united to bone, and flesh to flesh,

and body to soul. Then redemption is complete; then soul and body commence together their real spiritual existence. The body is purified in the grave; it was "sown in weakness" it was unable to comprehend the nature of God, the full effects of sin, the wonderful mysterious union of God and man in Jesus Christ, the love which the Almighty had to the human race, the wonders of redeeming love, the efficacy of Christ's obedience, death, and passion—"it is raised in power," capable of understanding, and feeling, and knowing, these things; "it was sown in dishonour," polluted with sin and disobedience, "it is raised in glory," free from every stain of guilt, washed in the fountain for sin and uncleanness, and rendered like unto the body of its heavenly Redeemer; "it was sown in corruption," being the prey of death—"it is raised in incorruption," being made like its animating principle to live for ever; it is then fit to ascend up to heaven where nothing that defileth can enter, for it is now incapable of any more sin. It enters upon the full enjoyment of those pleasures which are at God's right hand for evermore. Here you will of course understand that I am speaking of the faithful followers of Jesus Christ, who have lived in faith, repentance and humility.

But as the resurrection of the body from the grave is the commencement of its spiritual progress, what becomes of the soul during the time that its companion sleeps in the dust, and what is its state? The soul, which we now possess, and which animates the body of which we are so careful, cannot lose its consciousness, it can never die. That it exists independent of the body, the whole human race by their belief testify, and the scriptures of the Almighty certify. That the faculties of that soul have expanded during life, either for good or evil, is apparent, and that progress will accompany it in its separate state; the religious will have peace, and the irreligious have sorrow. The scriptures strongly imply that there is a place where the souls of the dead are from the moment of death until the judgment day, and it is called by our Saviour, paradise. Here the contemplation of past mercies, opportunities and talents improved, will convey a feeling of happiness; and the recollection of these neglected will convey misery. No change can take place after the body has been put off, the improvement was to take place with both; and, as the soul was at death, such will it be found at the last day; he who was holy will be holy; he who was impure will be impure; he who was wicked will be wicked. In the separate state the soul will exist until that day which is known only to the

Almighty, when the full meed of reward and punishment shall be adjudged to each individual. The body, in connection with which the soul improved the mercies, opportunities, and talents, which God was graciously pleased to vouchsafe, and increased in faith, humility, and repentance, will be summoned from the tomb, enabled to participate in the reward to be conferred; and, in the case of the wicked, to endure the punishment to be inflicted. Never-ending life belongs to the wicked as well as the good; the soul of the wicked is as immortal as the soul of the religious; the difference at the resurrection will be in the acquirements gained upon earth in connection with the body; and as those acquirements are either of holiness or impurity, so will the desires be. The man that dies holy and religious will not rise from the grave with thoughts of wickedness and desires of impurity; and the man who dies grovelling in sin and wickedness cannot rise from the grave with thoughts and desires of holiness. No change, as I have said, can take place in the soul from the time it puts off its tenement till the day when they shall be again united; but it will be incapable of any of those gross sensual enjoyments or temptations which assail and ruin us here. There are, then, two kinds of life; that which is productive of happiness, and that which is productive of misery; the former is the fulfilment of holy desires, the latter, of unholy ones: the pure will proceed in the knowledge of God and his mysterious love; the latter, (that is, the wicked), will have none of these things; and as both rise to this accomplishment of their desires, the resurrection of the human body from the tomb is the perfection of the system of redemption; because it will be as impossible for the righteous not to love God and to be with him, as it is for angels not to honour and praise him. Then there will be no temptations to annoy, no sin to defile, and no sorrow to afflict, but the whole heavenly Jerusalem, with all its wisdom, and beauty, and happiness, and glory, will belong to the redeemed.

Whatever may be the portion of the soul between the hour of death and the day of judgment, one thing we know to be certain, that the same Jesus who came to be Saviour will descend to be Judge. He who appeared in human nature to teach man his duty to God, the mode of forgiveness, and the way to heaven, will come again to require an account of the manner in which that teaching has been attended to. It is only while you live that you can do so; the seed must be sown now and the fruit reaped hereafter. In the strong language of the text you must be

"dead indeed unto sin, but alive unto God," if you hope to obtain the reward, viz., admission into the presence of Jehovah.

No man living can be free from temptations to sin, because all sin every day; but there may be the wish and the endeavour to avoid sin. Out of the heart proceeds all sin—there it is first formed, and there it becomes mature, until it terminates in wickedness. Sin is peculiarly the deformity of the soul; it takes away from it all likeness to its heavenly Giver: it has marred the body, because whereas, before disobedience, the body of man was glorious, now, it is not so; before it was uncorrupt, now it is the prey of worms; before it was free from pain and sickness, now it is subject to all these; it was then admitted into the presence of Jehovah, now it cannot stand before him until it has passed through the grave as the purifier of corruption. Sin does more; it draws the soul's love from God, it fixes it upon the fascinations of pleasure, and endeavours to satisfy it with its enjoyment. It renders it completely unfit for the company of angels, and the spirits of the just made perfect; for how can an unclean thing sort with that which is pure? how can he who has heaped up defilement, be capable of entering upon the joys and happiness of those whose desire has been after holiness? It holds out to us the enjoyment of happiness, but it falsifies all its promises; for the moment its apparent happiness is conferred, that same moment regret and remorse, and sorrow and misery, have their commencement. Surely you will wish to be "dead" to these things, that is not to follow them, and when the wish is once formed, you will endeavour to escape from its toils and temptations. Still human nature is weak, sin is crafty, and temptations are strong, and if we depend upon ourselves for victory, we shall most certainly fail.

But then we should "live unto God," or have the wish or endeavour so to do. To wish to live unto God, is to desire to become like him in holiness and purity. The desire of man, before the fall, was directed to God, all his thoughts were to God ward, and all his actions in obedience to him. And now, to enjoy real happiness, our desires and thoughts should be directed to God, and if so, then our actions will be in obedience to his law. We confess that God has given a law, which is holy, just, and good; and consequently, that those who have been justified by faith in Christ, are obedient to it, will pursue holiness, and at length be pronounced good by the Author of it. And as we cannot enjoy the presence of Jehovah, without having become holy, just, and good; if we desire the happiness of heaven, we shall not only wish to become so, but

endeavour, by following the directions, and obeying the precepts of that law, to become what it is intended to make us. Still all the endeavours of human beings to obey the law in its fullness are weak and imperfect; when we have all that we can, we are unprofitable servants; but we have the unspeakable comfort of knowing that Christ has said, My grace is sufficient for you; however you may fail, yet the assistance of the Holy Spirit, which I will shed abroad into the hearts of my faithful and conscientious followers, will enable them to contend against, and overcome sin, not only in the heart, but in the life; through faith in me they will conquer and receive the reward.

My Christian friends, we commemorate this day the completion of our redemption, by our Lord and Saviour Jesus Christ. He had completed the expiation for sin, by the sacrifice of himself upon the cross; he has risen from the dead not only to prove that he was Messiah, and that the religion he taught was from God, but also to establish, by indisputable testimony, that all shall rise again from the dust of the ground, as he himself did, and thus became the first fruits of them that slept: all shall come forth at the great day of account, some with improvement of talents entrusted, others with neglected ones; those who have improved will be rewarded, but those who have neglected them will be punished. The nature of the reward or punishment we cannot, in our present state, understand, but we may be sure that he, who lives most to God upon earth, who endeavours most to be obedient to his law, will become more in nature like God, and consequently will enjoy more of the happiness which the presence of God will confer; while he who neglects this will be unable to enjoy any portion of it. And the more we become like God, "pure and perfect" while we live, the greater glory shall we enjoy in the heavenly mansions. Therefore, my beloved brethren, let me exhort you, in the words of St. Paul, "be ye steadfast, immovable, always abounding in the work of the Lord," which is the preparation of the soul, in the exercise of religious principles, and of the body, by the exercise of religious conduct among your fellow creatures in every station and occupation of life, for the inheritance of the eternal world. Religion—I mean faith in Christ for salvation, repentance for sinful actions, and humility in the sight of God—is consistent with every business, transaction, and duty of this world, and he is the best member of society who is the most determined and decided Christian. Let me add but one word more. All that is said or written upon religion will be as water spilt upon the ground, unless it have effect

upon the heart. *That* you must cultivate according to God's law and command, and in the way he has pointed out to you, and the conduct of the life will prove the sincerity of the profession, and at the great judgment day, when the secrets of all hearts shall be revealed, will witness for you a good testimony. Then you will be admitted into the full enjoyment of your reward, and live in perfect felicity with your God and Saviour for ever.

SACRED POETRY.

BY JAMES CHAMBERS, ESQ.

No. VIII.

"If I were a nightingale I would sing like a nightingale, but, since I am a man, I will sing the praises of God."—*Saying of a Heathen.*

THE merits of Crashaw's paraphrase of the *Dies Ire* will be best seen by comparing it with the original, of which I subjoin a few verses:—

*Dies Ire, dies Illa,
Crucis expandens vexilla,
Solvet sæculum in favilla!
Quantus tremor est futurus,
Quando Juxta est venturus,
Cuncta stricte discussurus!
Tuba mirum spargens sonum,
Per sepulchra regionum
Coget omnes ante thronum.
Mors stupebit, et natura,
Cum resurget creatura,
Judicanti responsura.
Liber scriptus proferretur,
In quo totum continetur,
Unde mundus judicetur.*

Hear'st thou my soul what serious things
Both the Psalm and Sybil sings,
Of a sure Judge, from whose sharp ray
The world in flames shall pass away?

O that fire! before whose face
Heav'n and earth shall find no place:
O those eyes, whose angry light
Must be the day of that dread night!

O that trump! whose blast shall run
An even round with the circling sun,
And urge the murmuring graves to bring
Pale mankind forth to meet his King!

Horror of nature! hell and death!
When a deep groan from beneath
Shall cry "We come, we come," and all
The caves of night answer one call.

* * * * *

Oh, when thy last frown shall proclaim
The flocks of goats to folds of flame,
And all thy lost sheep found shall be,
Let "Come ye blessed" then call me.

When the dread "It" shall divide
Those limbs of death from thy left side,
Let those life-speaking lips command,
That I inherit thy right hand.

O hear a suppliant heart all crush'd,
And crumbled into contrite dust;
My hope, my fear, my judge, my friend,
Take charge of me and of my end.

Roscommon uttered the two last lines the moment before he closed his eyes in death.

Crashaw's version of the 137th Psalm is eminently beautiful and pathetic.

On the proud banks of great Euphrates' flood
There we sat, and there we wept,—
Our harps, that now no music understood,
Nodding on the willows slept:
While unhappy captiv'd we,
Lovely Sion, thought on thee.

They, they that snatched us from our country's breast,
Would have a song carv'd to their ears
In Hebrew numbers, then (O cruel jest!)
When harps and hearts were drown'd in tears,
"Come," they cried, "come sing and play
One of Sion's songs to-day."

Sing! Play! To whom (ah!) shall we sing or play,
If not, Jerusalem, to thee?
Ah, thee Jerusalem! Oh, sooner may
This hand forget the mastery
Of music's dainty touch, than I
The music of thy memory.

* * * * *

Of the "Paradise Lost" I have nothing fresh to say. In grandeur of conception, splendour of imagery, and magnificence of diction, it is, and, I fear, ever will remain, unrivalled. Any critique of mine would be merely a repetition or amplification of what has been already written by far abler pens. Addison and Johnson have pointed out its peculiar beauties, and in later days the laborious researches of a Todd, and the elegant disquisitions of Mitford, Coleridge, Channing, Wilmot, and many others, have been directed to the life and writings of

"The blind old man, with his immortal story
Of a lost Paradise."

The fact of Milton's blindness during the latter part of his life—the period when he wrote his poem—is one of no small interest. It demonstrates the existence of that faculty, by which the true poet is ever, and especially in the sunny days of youth, treasuring up a store of images, thoughts, and illustrations, derived from an intimate acquaintance with nature, and hereafter to be embalmed in the music of immortal song. Many a youth who, through the bright summer's day, wanders in apparent idleness along the river's bank, or on the mountain's side, is half-unconsciously acquiring thought, and storing up emotions, which could only have been gathered when hope coloured the landscape, and cold reality had not as yet falsified the visions of fancy and imagination. And so it was with Milton. In early life he had loved to hold intimate communion with nature—to gaze on her face in sunshine and storm,—to listen to the music of her voice, whether heard in the gentle spring-breeze singing low melodies in the green foliage, or the winter wind roaring through the leafless branches of the forest. A thousand images of beauty were pictured on his mind, and when darkness obscured his bodily vision, he had but to evoke them from the cell of memory, and they again stood before him fresh and distinct as the moment when he first beheld them. In imagination he could yet wander by

"Clear spring, or shady grove, or sunny hill."

* I cannot leave the name of John Milton without inviting any kind reader, whom these columns may obtain, to contemplate a scene which has often been vividly painted by my fancy.

To criticise the works of the sacred poets from Milton to the present time, would be useless. Their writings are generally known, and to be found in almost every library. The principal ones, whose names occur to me while I am writing, are—H. More, R. Baxter, J. Beaumont, A. Marvell, J. Flavel, J. Dryden, Thos. Ren, J. Norris, Samuel Westley, sen., Addison, Watts, Parnell, Young, Blair, Cowper, Thomson, Hurdis, Grahame, Heber. Among the most eminent sacred poets of the nineteenth century

when reading the half-inspired strains of his sacred muse; and never more so than when listening to the melodious song with which the third book commences. Truth drew the outline, though fancy filled it up. It was early morn, and the sun shone brightly through the casement, half covered with jessamine and woodbine, into a small room. A father and daughter were there. He was a venerable old man, and his locks silvered with age, fell over a forehead of remarkable expanse. The bible lay before his daughter, and she was reading to him from it. When she had finished the last verse, he knelt down, and, drawing her affectionately to his side, prayed in humble, but earnest words, that the Father of Lights would illumine his soul with celestial light, so that all his undertakings might tend to the promotion of his glory among men, and that, for the sake of him who groaned on the cross, he might be purified from sin, and dwell for ever in his presence. After rising from his knees, he desired his daughter to leave him for a brief space, and then return again. Sad thoughts seemed to come over that venerable old man, as he sat alone in profound meditation. But when he raised his sightless eyes to heaven, and clasped his hands as if in earnest prayer, a heavenly smile irradiated his countenance, and the agitated brow again became calm. When she who had knelt with him returned, bearing flowers gemmed with pearls of morning dew, the following lines were added, at his dictation, to a manuscript which lay on the table:—

Hail, holy Light! offspring of heaven firstborn,
Or of the Eternal co-eternal beam;
May I express thee unblamed, since God is light,
And never but in unapproached light
Dwelt from eternity—dwelt then in thee,
Bright effluence of bright essence increate.

But thou
Revisit'st not these eyes, that roll in vain
To find thy piercing ray, and find no dawn;
So thick a drop serene hath quenched their orbs,
Or dim suffusion veil'd. Yet not the more
Cease I to wonder where the muses haunt
Clear spring, or shady grove, or sunny hill,
Smit with the love of sacred song; but chief
Thee Sion, and the flowery brooks beneath,
That wash thy hallowed feet, and warbling flow,
Nightly I visit: nor sometimes forget
Those other two, equalled with me in fate,
So were I equalled with them in renown,—
Blind Thamyras, and blind Meonides,
And Tiresias, and Phineas, prophets old;
Then feed on thoughts that voluntary move
Harmonious numbers,—as the wakeful bird
Sings dawning, and in shadiest cover hid,
Tunes her nocturnal note. Thus with the year
Seasons return; but not to me returns
Day, or the sweet approach of even or morn,
Or sight of vernal bloom, or summer's rose,
Or flocks, or herds, or human face divine;—
But cloud instead, and ever-during dark
Surrounds me; from the cheerful ways of men
Cut off; and for the book of knowledge fair,
Presented with a universal blank
Of nature's works, to me expunged and rased,
And wisdom at one entrance quite shut out.
So much the rather thou, celestial Light!
Shine inward, and the mind through all her powers
Irradiate; there plant eyes; all mist from thence
Purge and dispense,—that I may see and tell
Of things invisible to mortal sight.

are — Wordsworth, Montgomery, Milman, Dale, Coleridge, Trench, and Mrs. Hemans.

The most beautiful volume of sacred poetry which has appeared in the present century, is Mr. Keble's "Christian Year." The fact that the copy now lying before me is the seventeenth edition testifies the esteem in which it is deservedly held. As a companion to the devout Christian it is invaluable.

Garsden, 1840.

The Cabinet.

THE ATONEMENT.*—Holy scripture, constant experience, and right reason, bring us to the same conclusion, that bringing out before our people the blessed message of atonement through the blood of Christ, is to be the *leading feature* of our ministry, if we would have it full of the great power of God. And now let us for a moment weigh the chief objections which have been urged against this truth; which is all the more needful because it is not only from men of a low and worldly standard, who seek thereby to justify a course of practice into which cold-heartedness has led them, but also from high and devout minds, that they have of late been heard. First, then, we are told, that the law of God's dealings and of our blessed Master's teaching, has ever been to reserve for some prepared hearts such wonderful discoveries. Now granting this assertion to the full, what does it prove? Nothing, we may see at once, unless it can be shown that the bearer of a message has the same discretionary power with him who sends it. The infinite wisdom of our God determines what shall be revealed, and what be covered; but we have no such discretion; we are simply bearers of a message, and woe unto us if we mar its clearness through any fancied rule of acting as our Lord has done. So that all such analogies are set aside at once: our rule is not what we think we gather from God's doings, but what we know that we receive from God's command; about which there can be little question. For even when reserving much himself, our blessed Master taught us, that "what he had spoken in the ear we were to proclaim on the house-top," that the time was coming when parables should no more wrap up the truth, but when he, through us, should show men "plainly of the Father;" when his apostles should preach in his name among all nations "repentance and remission of sins." Again, we are told that Christian antiquity did not so. Now there is a right reverence for Christian antiquity, which let no men withhold. But he that makes it into an idol, debases and dishonours what he seems to exalt, and he does make it into an idol, who, sets it above any light or any truth which God has given to his church. Let it be our wisdom, indeed, as we have opportunity, to catch every ray that shone upon the earlier times; but if there be light, as doubtless there is, ever flashing out according to the church's need, from the great gift of living truth in God's holy word, let us not lose this, through a wilful refusal to believe that it is light, unless we find it expressly visible amongst them. But, further, we maintain that the clear and unclouded declaration of these great gospel-truths was the use of the best antiquity. Not to speak of him whose great care it was to preach that he could "take to witness" those amongst whom he had ministered, that "he had not shunned to declare unto them all the whole counsel of God," look to somewhat later times, and from amongst many take now but the single instance of St. Augustine. It is impossible to crowd any discourse,

* From "The Ministry of Reconciliation," a Sermon preached in the chapel of Farnham Castle, at the General Ordination held by the Lord Bishop of Winchester, Dec. 15th, 1836. By Samuel Wilberforce, M.A., Archdeacon of Surrey. Published by his Lordship's desire. London, James Burns, 17 Portman Street, Portman Square, 1840. Pp. 86.

more entirely full of reiterated statements of this blessed message, than he has done in almost every line of his sermons to the common people. He had known enough of the straggle of his own heart, and handled too carefully the consciences of others, not to know that to this golden key alone the inner recesses of man's soul will open. And surely his was the practice of the whole earliest church, which gave to every baptized person as his own inheritance, the rich revelations of the word of God, and the creeds of the church; which taught every such an one in Christ's words, with the full assurance of filial adoption, to address, nothing doubting, a reconciled God, as "our Father which art in heaven." And this runs through all their writings. There is less formal statement, perhaps, of truth, less describing of religion; there are even many confused expressions, but withal there is very much of the reality of a healthy *reconciled* piety. Follow, then, boldly their examples. Look upon every soul committed to you as instinct with this great life-mystery. Believe that every one has a conscience to speak to—a deep-seated want of something far higher and greater than any of his miserable substitutes, with which, in his ignorance of his true rest and peace, he has been striving to satisfy his soul. Lift up before him the cross; let all your ministry be the bringing him as a sinner to a Saviour's blood; let this be the very front of your address; let it fill your own soul when you deal with his, and, as the "rivers of the south," the hardened hearts shall of God's mercy "turn again." Settle it in your inmost conviction, that just as far as you are enabled to bring out before men this one central idea of Christianity, just so far do you, in God's name, command the homage of their souls; that in it is the strength of Moses's rod—of the prophet's voice; that when it strikes the rocks must melt; when it speaks the streams must distil; that it is the satisfaction of that after which men's hearts have all along been thirsting; that there is a deep wisdom in simply acting on this word of God. Keep ever in view, as you look out upon your flock, the true cause of man's wretchedness and its only cure—separation from God to be done away through the blood of Christ. Carry this out as you would have your ministry prosper. Resolve in God's strength, that against the whispers of earthly wisdom you will ever close your ears; against the representations of false delicacy you will ever harden your face; against all substitutes of man's invention for this pure and simple gospel, you will ever testify, as did the saints of old, against the calves of Bethel, that this, and this only, will you know amongst your people, "Jesus Christ, and him crucified."

HISTORY TEACHING BY EXAMPLE.—The storehouse, and the very life of memory, is the history of time; and a special charge have we, all along the scriptures, to call upon men to look to that. For, all our wisdom consisting either in experience or memory; experience of our own, or memory of others,—our days are so short, that our experience can be but slender. We are but of yesterday (saith Job); and our own time cannot afford us observations enough for so many cases, as we need direction in. Needs must we then ask the former age, what they did in like case; search the records of former times, wherein our cases we shall be able to match, and to pattern them all. Solomon saith excellently, What is that that hath been? That that shall be: and back again, What is that that shall be? That that hath been: and there is nothing new under the sun of which it may be said, it is new, but it hath been already in the former generations. So that it is but turning the wheel, and setting before us some case of antiquity, which may sample ours, and either remembering to follow it, if it fell out well; or to eschew it, if the success were thereafter. For example: by Abimelech's story, king David reproveth his captains for pursuing the enemy too near the wall,

seeing Abimelech miscarried by like adventure, and so maketh use of remembering Abimelech. And by David's example (that, in want of all other bread, refused not the shew-bread) Christ our Saviour defendeth his disciples in like distress, and sheweth that, upon such extremity, necessity doth even give a law, even to the law itself.—*Bishop Andrews.*

Poetry.

HYMN FOR SPRING.

BY THOMAS DAVIS.

(For the Church of England Magazine.)

WE look around upon returning Spring,
Father of mercies! and would turn to thee,
With all that man may give—an offering
Of grateful joy and fervent piety;
But cold our hearts, and lifeless is our praise;
With sin polluted, we essay in vain
On heavenly wings our earthly thoughts to raise,
And chant thy glories in a holier strain.

Would that the scene around us could impart
To us some portion of its living power,
And raise these dying feelings of the heart,
As bursts the bud of spring and blooms the flower!
Then should the hymn of gratitude ascend,
Pure as the song which seraphim might own;
And e'en from earth should mortal voices blend
With theirs who sing for ever round the throne.

O nature's God, and God of grace, look down—
Thou that canst deck the dry and wither'd stems
With radiant hues, to which the monarch's crown
Is poor, though glittering with costliest gems—
Look down on us! Shall these proclaim thy praise,
And we be silent? O restore our powers,
And we will sing the marvels of thy grace,
And nature's praises shall be poor to ours.

All Saints, Worcester.

THE HAPPINESS OF HEAVEN.*

WHERE shall the weary rest?
The child of sorrow, where?
In Jesus' arms, for ever blest,
Soon shall he banish care!

When shall the sufferer's pain,
The groan of anguish cease?
In heaven the saints no more complain,
But all is endless peace!

When shall temptation's power
No longer break repose?
There comes a near, a blissful hour,
Which no disturbance knows!

When shall this aching heart
With every lov'd one dwell?
In worlds above they never part,
There never say, "Farewell!"

* From the "Church of England Hymn Book." Compiled and arranged by the Rev. D. T. K. Drummond, B.A., and Robert Kaye Greville, L.L.D.

Where is the blest abode
Whence none shall ever roam?
There, in the presence of our God,
Is our eternal home!
Lord, in that happy land
From sin and sorrow free,
Grant us among thy chosen band
To live in joy with thee!

REV. F. W. P. HUTTON.

HYMN FOR THE RESURRECTION.

(For the Church of England Magazine.)

"He was raised again for our justification."—Rom. iv. 25.

SEE the glorious Conqueror rising,
All-triumphant, from the grave!
Gracious Jesus! how surprising,
And how sure, his power to save!

Hail! the hallowed morn that's beaming
To reveal his emptied tomb!
Through its awful portals gleaming,
Lo! true joy disperses gloom!

Joy sublime illumines those portals;
Death and hell are overcome!
Sin is vanquished, and we mortals
Rescued from our dreadful doom!

Jesus died for man's transgression
(Oh! how vast the sacrifice!)
But his glory's great accession
Cheers the day that sees him rise.

Praise on earth, and praise in heaven,
To the Christ, our glorious King!
Lo! our fetters he has riven—
Grateful hymns and offerings bring!

Jesus! mighty to deliver!
Thee we hail with songs of praise;
Thou of endless life the giver!
High to thee our hearts we raise!

Sanctify us by thy Spirit,
Thou who hast the victory!
Through thy blood, may we inherit
Life and immortality!

T. C.

Miscellaneous.

TRAINING SCHOOLS.—It has passed into a proverb with those who are best acquainted with this subject, that "as is the schoolmaster so is the school." No system of rules, no superintendence, no books, will compensate for the want of due qualifications in him who must not be the mere mainspring of a machine, but the living principle of a living body. It is not enough that the schoolmaster have knowledge; for he needs also the aptitude for imparting it. It is not enough that his character be free from the imputation of the grosser vices; for he needs also, for the due discharge of his office, many of the highest positive qualities in himself, and the power of discerning and cultivating them in those under his care. He need have a heart imbued with true religion; for he is to train up children in the nurture and admonition of the Lord. He need have a character openly exhibiting the fruits of Christian faith, that he may, by kindness, discretion, and justice, by strict impartiality, by

firm, but gentle rule, conciliate the respect and affection of his young disciples, while he enforces their obedience to his commands. Now it cannot be denied that there does not exist in this country any general system by which persons suited by natural capacity for the office of instruction are selected in early life, and carefully trained up to fill the important posts of masters in our schools. Till we have a sufficient number of well-organised training schools, we cannot be considered to have taken the first step necessary for the good education of the people. Let the masters be first well qualified, and then we may hope to deal with the other defects incidental to the system as they arise.—*From the Bishop of Salisbury's Sermon at St. Margaret's, Westminster—Oxford, D. A. Talboys.*

LAPLAND SUPERSTITIONS.—Their sale of winds to mariners is generally known, and afforded some profit to those who lived along the coast of the Icy Sea. The charm which ensured the fair wind was contained in a rope with three knots. As soon as the first was untied, the purchaser might expect a slight breeze—on unravelling the second, the wind was to freshen; but if he ventured to undo the third, a gale would come on, and increase into a hurricane of such violence that the ship would be inevitably lost. The power to grant a particular wind was supposed to depend entirely on the nativity of the sorcerer. He had, it was said, absolute power over the wind that blew at the moment of his birth, and thus one was called the lord of the east wind, another of the west, and so on. That which they principally depended upon—their magical mummeries—was a drum, called amongst them "kannus," or "quobdas," a bunch of rings called "arpa," and a hammer that served as a drumstick. One of these drums is still preserved in the cabinet of curiosities, in Copenhagen.

GOD'S ORDINANCES.—No man can administer to effect the ordinances of God but by God's own appointment; at first by his immediate appointment, and afterward by succession and derivation, from thence to the end of the world. Without this rule we are open to imposture, and can be sure of nothing; we cannot be sure that our ministry is effective, and that our sacraments are realities. We are very sensible the spirit of division will never admit this doctrine, yet the spirit of charity must never part with it. Writers and teachers who make a point to give no offence, treat these things very tenderly; but he who, in certain cases, gives men no offence, will for that reason give no instruction. It is by no means evident that the church hath ever recommended itself the more by receding from any of its just pretensions. Generosity obliges and secures a friend; but an enemy construes it into weakness, and then it never does any good.—*Bishop Horne.*

* From "A Winter in Iceland and Lapland." By the Hon. Arthur Dillon: London. Colburn, 1840. Is it possible to read of such gross superstition without offering the heartfelt prayer that all may be brought to a knowledge of the truth as it is in Jesus?

TO CORRESPONDENTS.

We must entreat our poetical friends to have mercy on us. We weekly receive as many verses as would fill a number of the magazine, and if they are not speedily inserted we further have letters of inquiry from the authors. We beg our kind correspondents to believe that, if they are deemed suitable, their compositions will in due course (which, from the press of matter, can often be only after a considerable interval) certainly appear. But to apprise all those who so favour us of the fate of their pieces, would really require us to keep a special clerk for the purpose.

ERRATUM.—The notice to W. L. in the last part, should have been to W. L. W.

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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PRICE 1½d.

A PERSUASIVE TO THE DUTY OF SAYING GRACE AT MEALS.

No. I.

BY THE REV. HENRY ARTHUR HERBERT,
Curate of Eldersfield, Worcestershire.

THE union of the two natures, divine and human, in the person of Jesus Christ, is not a more essential subject of our belief in order to satisfy us of the efficacy of his atonement, than to perfect us in all holy living. If on the one hand the shedding of no one's blood could have reconciled fallen creatures to the Almighty, save that of God "manifest in the flesh;" so on the other no one's example could have been so effectually proposed as his, who, though "in the form of God," "was made in the likeness of men," and became subject to all their infirmities, sin only excepted. It was the observation of a celebrated heathen philosopher, that were virtue to appear on earth, she would excite in the minds of its inhabitants a marvellous affection towards her. Behold the very circumstance, that in his judgment should produce this desirable consummation, realized in the coming of the Son of God amongst us! In him, and in him exclusively, perfect, unalloyed virtue recommends itself to the admiration and imitation of the sons of men! What patterns of excellence ought we "in these last days" to be in consequence of being thus highly favoured! Unlike the unenlightened generation in which this heathen lived, who were carried to and fro in their belief and practice by the contradictory dogmas of self-willed teachers, we have only to cast our eyes upon the gospel, and there we find that we are commanded to perform nothing, but what a partaker of flesh and blood has performed already, "leaving us an example that we should follow his steps."

NO. CCXX.

In illustration of this remark, I would direct the attention of my readers to the miracle of the four thousand and upwards, fed with "seven loaves and a few little fishes," recorded in the fifteenth chapter of St. Matthew. Doubtless on reading it yourselves, or on hearing it read by others, admiration and love have jointly possessed your hearts: admiration at one so powerful as to be able to more than satisfy the wants of so vast a multitude with such an adequate supply; love towards one so gracious as to perform all this of his own free will, no request being made, no hint thrown out to him to relieve their hunger; and in suffering your hearts to be thus doubly influenced you acted wisely; for what more likely method can we pursue in order to impress our minds with a full conviction of his ability and willingness to succour us in every time of need, than by meditating upon the marvellous works which he performed for the afflicted and distressed during his sojourn upon earth? But, I beseech you, stop not here: search into this narrative a little more closely, and you will rise from the investigation no less satisfied that Jesus Christ is well worthy your imitation as man, than you previously were that he deserved all adoration and praise as God. "And he took the seven loaves and the fishes and gave thanks." The circumstance of giving thanks is also mentioned by two out of the other three evangelists, who relate this and the corresponding miracle of the five thousand fed with five loaves and two fishes." In St. Mark we read, "He took the seven loaves and gave thanks." St. John speaks to the same effect: "And Jesus took the loaves, and when he had given thanks he distributed to his disciples." But why should all these three evangelists make a point of

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inserting this apparently unimportant clause? With or without it their accounts of the respective miracles would have been equally complete; nay, the thread of their narratives is interrupted by it, and it obviously appears to have been introduced by design, to answer some useful purpose. Yes; they were well aware of the proneness of mankind to enjoy the daily gifts of God without thanking, without thinking of him: they witnessed (save St. Mark, who, however, together with his fellow-evangelist St. Luke, "had perfect understanding of all things from the very first"); they witnessed, I say, their heavenly Master acting very differently, thus at once shaming and instructing their erring brethren. The same portion of the gospel which presents the grandest view of the creating power of the Son of God, is made to exemplify, in the most striking manner, the humility of the Son of man! We observe the Lord omnipotent by whom all things were "created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers," thanking his Father for bare necessities; we hear him saying in the same breath to the loaves and fishes, "increase and multiply," and to God, "I thank thee in my own name, and in that of all here present, for these thy gifts:" we are involuntarily attracted by his piety in not permitting his followers, though ready to faint with hunger, to taste any food until the blessing of heaven had first been begged upon it. Then I would say "the disciple is not above his master, nor the servant above his lord;" neither is that conduct unbefitting the dependent, helpless sons of Adam, which God's "co-equal and co-eternal" Son thought it by no means beneath his dignity to pursue. If elsewhere the apostle teaches us by precept to give "thanks always unto God," here Christ teaches us by his own example to give thanks unto him, especially at our meals.

But notwithstanding that this duty is enforced by so strong a sanction, many families, I fear, "who profess and call themselves Christians," disregard, or only occasionally perform it, and then in a manner so little reverential or so imperfect as greatly to lessen the complacency with which the Almighty would otherwise have viewed their conduct. I may therefore be permitted to bring the subject before the readers of this Magazine, hoping for a blessing on what I shall say.

At the outset, then, I may observe that the act of saying grace is composed of two distinct forms of address to God, viz. praying to him when we sit down to table, and thanking him when we rise up from it. These are thus briefly summed up by St. Paul, and are made by him the conditions on which it is

lawful to use every kind of wholesome food without restriction. "For every creature of God is good, and nothing to be refused if it be received with thanksgiving; for it is sanctified by the word of God and by prayer." The word of God sanctifies or guards from abuse our meals by the various directions it gives concerning them. It enjoins temperance in whatsoever we eat, and sobriety in whatsoever we drink. It asserts that the meanest and scantiest pittance, where piety and charity crown the board, is far more advantageous to man and acceptable to God than the richest and amplest entertainment defiled by irreligion, and embittered by disputes. "Better is little with the fear of the Lord, than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." "Better is a dry morsel and quietness therewith, than a house full of sacrifices with strife." It bids us dread an indulgence in the creatures worse than death, by a strong figurative expression: "And put a knife to thy throat if thou be a man given to appetite" or excess. It recommends the rich to reserve out of their abundance somewhat considerable to "the poor, the maimed, the lame, the blind," who "cannot recompense" them, rather than from an expectation of being entertained in return. On the other hand it commands the poor if they have but "food and raiment," or clothes to cover and a roof to shelter them, to "be therewith content," not to be craving after dainties, or envious of the enjoyers of them. Yet, alas! how prone is man to neglect or forget these divine injunctions! Few there are to whom, in some way or other, their table proves not a snare and stumbling-block. Scarcely a meal occurs from which we can rise not chargeable with a greater or less degree of discontent, uncharitableness, impropriety, or excess whilst taking it. How, I ask, has it come to pass that we have thus transgressed against the honour of God, the good of our neighbour, and our own comfort and advantage? We have not sincerely lifted up our souls in prayer before sitting down to meat. That our meals, therefore, may be farther sanctified or preserved from abuse throughout, it is absolutely necessary to beg an especial measure of God's grace at this hour when we so urgently require it.

But when we "have eaten and are full," much more incumbent on us is it to return thanks unto him who has thus given us our "meat in due season." If the sense of the temptations we incur while satisfying our hunger be not powerful enough to prompt a prayer beforehand, yet surely it is most unnatural, whilst the taste of the good things we

have just enjoyed still lingers on our palate, to withhold our gratitude from that hand which gave them—that which might have dispensed to us for differently. What though we may have earned our provisions by our labour, or purchased them by our wealth, yet had God disabled us by pain or sickness, or given our riches “wings to fly away,” should we not have been reduced to the same level of destitution with thousands of our fellow-creatures? Are not thanks consequently due to him who maketh us thus to differ, especially as we are utterly undeserving of such distinguished favours? When Barzillai had provided bread, and other necessities, for David and his followers, who were “hungry and weary and thirsty in the wilderness,” this act of kindness so deeply affected the exiled monarch, that, immediately upon his restoration to the throne, he offered his benefactor all the luxuries of his court for life. “Come thou over with me, and I will feed thee with me in Jerusalem.” Now Barzillai had merely performed the bounden duty of every subject, and accordingly was entitled to no remuneration—an admission he himself made, nay advanced, as one reason for declining his sovereign’s offer;—“And why should the king recompense me with such a reward?” More enlarged sentiments actuated David than the Gileadite thought any mortal breast capable of conceiving; excess of gratitude constrained him to propose rewarding services he had a rightful claim to, and all of us, if similarly circumstanced, would, I hope, copy his example. If then nature bids us stretch a point, and make a return for what is properly not “of grace, but of debt,” does not religion doubly bind us to present our humble acknowledgments to the Lord of heaven and earth for condescending to confer benefits? To his own free mercy it is owing that our food is not withheld from us, or ourselves snatched away from it, yea, in the very moment of enjoyment; and for such undeserved kindness he merits, at least, a few words of thankfulness and praise. That atheists who deny, or the irrational creation which are ignorant of, his existence, should never bless the hand which feeds them, might naturally be expected; but that firm believers in this doctrine, yea, in that of his superintending providence, should be thus insensible, is indeed surprising. In addition to the separate arguments already adduced for praying to God before, and for thanking him after meals, I may mention one which respects both these branches of saying grace, viz. that the use of them serves as an excellent token whereby to distinguish Christian families from profane. Many, in excuse for the neglect of family worship—that other de-

cisive testimony of living without God in the world—allege the unavoidable interruption which would hence arise to the effectual discharge of household duties; their domestics being obliged to be going out and coming in at the very times set apart for its performance. This plea, if “weighed in the balances” of an enlightened conscience, will soon be “found wanting,” but “is altogether lighter than vanity itself” in reference to the form of prayer and praise which I have made the subject of our present consideration. It is so short, so seasonable, that I defy the lowest worldling to object that it interferes with his daily business; and yet a stranger, witnessing its religious observance, will be inclined charitably to hope that “God, of a truth, dwells here.” Sanctified hereby, an ordinary meal becomes a spiritual sacrifice; and whosoever leads the devotions of those around the table is exalted for the time being into the character of priest.

Biography.

THE LIFE OF SIR NATHANIEL BARNARDISTON.

(Concluded from p. 236.)

THE least showy of all the performances of a Christian are those which he is called to discharge in the relative situations of life. The trumpet will never sound with a loud note the praises of any who perform, however perfectly, these duties; but they are always conscientiously attended to by godly men. The high principle of this gentleman was manifested in all the relations of life which he sustained, and not the least as a father. His paternal tenderness was shewn in an anxiety that his children might be brought up in the “nurture and admonition of the Lord.” His practice was, after giving them spiritual instructions, to take them into his closet, and there pray over them and for them. He made it a rule, whenever any of them had displeased him, not to correct them, nor so much as even reprove them, in his displeasure; but he would wait until he might be satisfied, from the length of time that had elapsed from his first knowledge of the offence, that no anger was mingled with his feelings; and then he would not allow his displeasure to be discovered but by his silence. From his great generosity of disposition, he would always represent any acts of kindness which he shewed towards them as springing from his wish to encourage them, than as the fruits of his bounty; assuring them that “he took infinitely more satisfaction in beholding one grain of grace, and evidence of the true renewal of their hearts, than if their possessions were multiplied a hundred fold,” if such prosperity were to leave them profane, or only civilized persons, without the power of godliness.

In his will he left ten pounds to the parochial minister, Mr. Fairclough, desiring him that “whilst he lived he would give good advice and counsel to his children.” Alike exemplary was he as a Christian master. As he “walked within his house with a

perfect heart," so he would not allow any "profane person to stand in his sight," or to wait upon him. His "eyes were ever fixed upon those that were faithful in the land, that they might serve him." His family, after a time, became the nursery of excellent servants; and it was said by one who was well acquainted with it, that "at one time he had ten or more servants of eminent piety," and that the house was a spiritual church and temple, in which were daily offered up the spiritual sacrifices of reading the word, and prayer; and they had a habit of singing the praises of God after each meal, before any servant rose from the table. Their master required them to give an account of the sermon they had heard; accordingly, the head-servant used to call the others into the butler's apartment (the place of most disorder in many houses), and hold a rehearsal of the sermon, before they went, each, into their master's presence, to be questioned. And the personal devoutness of Sir Nathaniel was of a marked kind. He would pour out his soul three times, in secret, every day, and oftener, if he had the opportunity, in addition to his family religious service, and periods of special humiliation. "This I can testify," says his pastor, "from my own experience, that for many years together, when I was first acquainted with him, I seldom visited him, or he me, but he requested that we might not part before we prayed together. Nor was he more frequent in secret prayer, than regular in reading the scriptures, beginning and ending that exercise with the uplifting his soul for the blessing of God.

When he had fed his mind with the literature of heaven, then, but not before, he would read other authors; which he did freely, having a good collection of books. Not long before his death, he took great delight in reading "Baxter's Saints' Rest," a taste which, after his death, was remarked upon as having been the gift of God, who led him to that book, rather than any other, as a guide to bring him more speedily to that rest. Sir N. B. made a conscience of his intercourse with others, that it might be such as should "adorn the doctrine of God his Saviour," and recommend religion to his associates. So strict was he in this respect, that it merits to be mentioned among the duties he discharged to God. Boasting and passion were put far away from him, and nothing heard but sweetness, and modesty, and love; his communications ever "ministered grace unto the hearers;" they were a pure stream from the purified fountain of his heart; and so far were they from containing aught of lightness or excessive mirth, that in thirty years together none ever heard one syllable from his mouth tending to ribaldry, or which could offend the most chaste mind or ear, but as the poet Milton,

"His tongue dropped," &c.

He considered all his time, even the most retired moments of it, unspeakably precious; and what an ancient Roman described as a trait of excellence in another, that he "was never less alone than when alone," was truly to be said of him, and in a far higher sense than that contemplated by the author of the sentiment, for God was his most abundant company. In his private duties, his nobility of cha-

racter as one "that feared God and worked righteousness," was so much hid as to be only like the beams of the sun striking under a cloud; yet, in his public religious character, his graces seemed to have their "tabernacle in the sun," so that they shone with much lustre. His sanctification of the Sabbath may, first, be mentioned. On this day (though he rose early every day in the week) he roused his children and domestics in such good time, that they might attend, without hurry, upon the services of the sanctuary; and as respected his own desire to profit by the word preached, it may be truly said that he was "swift to hear," valuing and constantly attending the public ministration of the word; and, the first thing he did when he was within his own doors after leaving the church was to betake himself, at once, to his closet, "to beg a blessed dew from heaven to water the seed sown in his heart that day." He also looked forward with gladness, and prepared his spirits solemnly for the Lord's supper, reading, praying, and examining his spiritual condition.

But he deserves to be spoken of, since he shone brightly therein, in his capacity as a member of the church of God. To those pastors who were faithful and godly he manifested a warm and lasting affection. None of his rank was a more hearty friend and well-wisher to those who laboured to win souls; none so earnestly and often prayed for them; none prized their calling and labours as he did. He was fully of the mind of an excellent person who once professed, that "he had rather fall with the ministry of England (the ministers of religion, he meant) than stand in greatest power with their enemies." And when the gloomy anticipations of some persons led them—and not without reason—to talk of bloody times and dark days that were coming on, he would reply, that those would be accounted "black days indeed when the lights of the ministry were extinguished." It was said at his funeral—"Whosoever in the congregation have been losers by his death, we of the ministry have the greatest loss; if the hearers put on black, the preachers have cause to mourn in sackcloth." The anxiety he discovered in his grandfather's time to present to vacant livings men of holiness and ability, was shewn in a far higher degree, when the responsibility devolved upon himself as patron. When any benefice was vacant, he would pass many days in prayer to invite God's direction, and he used to say, that "his spirit trembled more to set his hand and seal to a presentation than to any other writing or deed whatsoever, lest," said he "I should thereby bring the loss of the souls of the people to be required of me or my posterity, through my negligence." Happy the parishes that had so conscientious a patron, who gave them fair play for their souls.

As the birth of Sir N. B. was honourable, as his life was governed by divine grace, so his death was blessed. He prepared for it when it was at some distance. Several years before it came, but especially the last two years, he was ever thinking of it, with the calmness and serenity that a "good hope through grace" could alone impart. In his will he discovered the "full assurance of hope." Even as though, like

venerable Simeon, he had embraced the Lord Jesus in his arms, and whilst disposing of his property, he contrived to interweave so many heavenly counsels and instructions, relative to the heavenly inheritance of his posterity, that for spirituality it rather resembled our Saviour's testament, conveying the legacies of the covenant of grace, than any secular instrument to dispense only earthly possessions. His will being finished, though he "tarried the Lord's leisure," he was "willing rather to be absent from the body, and to be present with the Lord." Perceiving from certain bodily symptoms that his life would be brought into danger, he sent (from Hackney, where he then was) fifty miles for his minister to converse with him on the immortality of the soul, and the manner of its acting when it was separated from the body; of the joys of the other world, and of the vanity and emptiness of all things in this. He was so deeply affected in his spirit with what passed, that, at parting, he thus expressed himself to his pastor, "Sir, I now much wonder that any man that fully believes these things to be realities, and not mere notions, being in my condition, should be unwilling to die. For my own part, I will not be so flattered with any carnal content as to be desirous to live longer in this world, where there is little hope left that the Lord hath any more work or service for me to do, except it be to suffer for keeping a good conscience, in witnessing against the apostacies and impieties of the times, and now, it is a great favour of God to be sent for speedily." When he was afterwards removed to London, for having the readier attendance of skilful physicians, he avowed to several of his friends and visitors, that he desired "to be dissolved into Christ." One of the greatest trials he experienced was his inability to attend the house of God. Observing one Sunday morning, the people of the family he lodged in, preparing to attend public worship, he poured out his heart in weeping, with David, because, though he had ever in past days "gone with the multitude and led them to the house of God," he was now separated from that which his soul so much thirsted after.

The day before his death, he admonished his children whom, like Jacob, he had called about him, to take heed of worldliness and vain glory, pointing out the difference between a godly man, a subject of divine grace, and a proud, earthly-minded man, both in the estimation of God and all good men. He urged them to unity, and besought them to tell each other affectionately of their failings, also to take heed of timorousness and sinking from the truth, by reason of the opposition of the times to the power of inward godliness, showing the danger of complying with men against God; and finally, he commended them to the "word of God's grace," and the word of God's grace unto them.

He enjoyed to the last abundant peace. His son observing him grow faint, begged him to be cheerful. "Son," said he, "I thank the Lord I am so cheerful, that I could laugh while my sides ache." His eldest son asking him how he was, he prayed earnestly that the Lord would be pleased to give him a happy deliverance out of this life, and a glorious meeting with his Saviour. He left this world 25th July, 1653, hav'ng

lived in it sixty-five years. His funeral at Kelton, on the 26th of August following, was attended by many thousands.

What Eusebius says of Constantine, may truly be said of him. "His birth was good, his life better, and his death most glorious of all."* N.

THE WESTERN HOME.†

"EVERY thing goes wrong," exclaimed Walter Fleming, as he entered at twilight his richly furnished dining-room. Impatiently laying aside his hat and cloak, he threw himself into a rocking chair and repeated.—"Every thing goes wrong, wife, *every thing*—we have been going behind hand for months, and the failure of Smith and Co., of which we have heard to-day, has given the finishing stroke to our embarrassments."

"I feared that you were finding trouble in your worldly affairs, as you were not with us at dinner; but we are glad to see you now. Come, draw your chair to the tea-table, and forget for a while your perplexing cares."

"Forget them, wife! I cannot! Night and day I am distressed and anxious—every thing goes wrong, I say!"

"It is only to those who 'love God,' that the promise is made that all things shall go *right*, my dearest husband. For such, although the clouds may for a while be dark and the prospect misty, there is always light in the distance."

"I can bear implied reproof from you, wife," replied Mr. Fleming, as he affectionately took the hand of the gentle speaker; you are not one of those who *say* and *do not*; you are a living, speaking commentary on the religion you profess; I wish there were more like you."

Alice Fleming was indeed a pattern of good works. She was one of those excellent beings

* That seem to dwell
Above this earth—so rich a spell
Floats round their steps, where'er they move
From hopes fulfilled and mutual love.

She was heartily devoted to the religion she professed; her faith in Jesus Christ was a living principle, and her life was a mirror of the doctrines of the gospel, reflecting all those virtues and graces that should belong to a woman professing godliness.

Her husband was an upright, intelligent, generous man—the best of husbands and the best of fathers—ready to lavish upon his wife and children all that he could earn by the most diligent application to a lucrative business; he was an excellent citizen and a faithful friend—but here his goodness ended—this world bounded his hopes, and his faith extended not beyond the narrow limits of the grave. It was the daily prayer of his wife that he might be brought into the fold of the Redeemer; in silence and secrecy, she besought the Lord to turn him, and so should he be turned. The knowledge that he was *out* of the ark of safety, the only drawback to her happiness—to see him in it, was the only thing needful to her earthly peace.

She was herself consistent and steadfast in the performance of all her religious duties, but, near as were the spiritual interests of her husband to her heart, she never intruded the subject of religion upon him, or introduced it at unreasonable times. If at any moment she perceived that his feelings were made tender by some afflictive or prosperous occurrence, she endeavoured to speak that 'word in season' which the wise man has pronounced so good; and sometimes as she sat with her open bible at the hushed evening hour, she would read some cheering

* "Felix nativitas, felicior vita, felicissima mors."

† From *The Southern Churchman*.

promise, or sweet consoling paragraph of that blessed volume, and speak of the strength and comfort it afforded to the weak in purpose or wounded in spirit.

The 'unbelieving husband' could not fail to respect a faith that produced such fruits. He saw it exhibited in the sweet composure of his wife's feelings, the evenness of her temper, the charitableness of her heart, and more than all in the cheerful and unrepining spirit with which she met disappointment and loss. He could not but feel that there was a *reality* in such a religion, and sometimes, as upon the evening to which we have alluded, he would seem forced to acknowledge it.

Mr. Fleming left his house on the morning of the day after which our little narrative commenced, with a shaded brow and heavy heart. Alice watched him from the window with a feeling of piety which was followed by a fervent aspiration that the 'integrity of the upright' might guide him in all his intercourse with a tempting and regardless world.

Weeks passed on—the look of anxiety deepened on the countenance of Mr. Fleming, while that of Alice retained its placid calmness, or, perhaps, was more ready than usual to break into a smile. One evening, after a painful silence, he said with much feeling—

"It is no use to struggle any longer—I have looked at our affairs in every point of view, and I see no way in which I can resume business—I think we must decide upon going West; do you think, Alice, that you can consent to follow the broken fortunes of your husband?"

"Do you doubt it, Walter? I have told you repeatedly, that I stood ready to go wherever you believed duty or even interest pointed."

"I know you have said it, Alice, and you have fairly 'counted the cost' of an exile from home and all its sweet associations; but you know not yet what it is to pay it, and I fear, when the time really approaches, even your resolute spirit will fail, and you will look back with regret to the good land you are leaving."

"I shall doubtless look back, Walter, but I trust not with murmuring spirit—I shall leave much that I love, but there is but one object that deserves the name of sacrifice. I leave a land of religious light and privileges, for one where they are unknown, or what is worse, disregarded. But I trust in time to be fully reconciled to even this deprivation, for *God is everywhere*, and can grant us the light of his countenance and the joy of his presence in the wilderness and solitary places as well as in the proud cathedral with its crowds of worshippers. Yes, I am ready, Walter; are you equally so?"

"Yes, I have brought my mind to it by a strong effort, for I see that it must be done, and the sooner the better."

Not many days after, Alice Fleming was seen with a cheerful countenance and willing step, arranging her splendid and tasteful furniture, and putting things in order for a public sale. All was soon disposed of, and a house so recently a scene of elegance and comfort was dreary and desolate. All but the chamber of its mistress—there, with the few articles she had reserved for herself, her children by her side, and her bible on her stand, sunshine and peace prevailed. Alice was happy, although she was about leaving her home, family, and long tried friends, for an unknown region, and the uncertain good-will of strangers. She was happy, because she was doing her duty.

'Such is the bliss of souls serene,
When they have sworn with steadfast mien,
Counting the cost in all to espy
Their God—in all themselves deny.
O, could we learn that sacrifice,
What lights would all around us rise;
How would our hearts with wisdom talk,
Along life's dullest, dreariest walk.'

In a few weeks the family were on their way west-

ward, not knowing whither. O, had Walter Fleming possessed the patriarch's faith, and chosen the patriarch's God as his guide, how confidently and firmly would he have walked in the 'footsteps of the flock.' As it was, he was doubting and anxious, and it required constant exertion on the part of Alice to raise his drooping spirits, and cheer him on his way.

Ten days found the pilgrims nearly ten hundred miles from the home of their childhood and the scenes of comfort that had encircled their wedded life. Mr. Fleming had saved from the wreck of his fortune enough to procure for his family a small lodge in the wilderness, and here they soon collected their little all.

Alice had been a communicant in the episcopal church since the age of fifteen, and within its hallowed precincts she had dedicated her children to her Saviour in holy baptism. Walter and Ellen had learned to love the church of their mother's love, and to lip its hymns and prayers, although the one was but seven, and the other four years of age.

It was Sunday morning—the first Sabbath of the strangers in a strange land. The sun arose in unusual brilliancy, and its rich light fell gorgeously on the dark woods of Indiana, that bounded the opposite shore of the Ohio, on whose banks our pilgrims were located. The scene was solemn and grand—the waves of the noble river rolled by in gentle dignity, and, as they washed the shore, alone broke the profound stillness that reigned around.

Alice had arisen with the dawn of day, and stood at their cottage door looking abroad on the beauty of the scene—its natural eloquence spoke to her heart, and she felt that, perhaps, in this land of silence and solitude she might be brought nearer her God than she had ever yet been. "But my children, my precious little ones," she exclaimed, "how shall I teach you to yield your young affections to your God, in a region where no temple rises to his name, and his worship is unknown?" Then arose the soothing reflection that the promise was to 'them and their children,' and she resolved to do her part in faithfulness, and to leave the result to him, who alone could sanctify and bless her efforts.

When Alice returned to the house she found her little son, Walter, up and dressed with great care and neatness, having taken, himself, from his trunk, his bright Sunday suit, which had not been removed since his mother's hand packed it before leaving home. When seated at their simple breakfast, he said, "Mother, where are we going to church to-day? I looked from the top of the highest hill yesterday, as far as my eye could reach, and I could not see a single steeple, and scarcely a house of any kind: I am afraid we shall have a great way to go to church."

"There is no church, my dear Walter, near enough for us to attend, and we must worship God to-day in our own house; he will listen to our prayers and accept our services, if offered in sincerity and truth."

"Not go to church!" exclaimed little Ellen; "why, mother, we never staid at home; what shall we do all day?"

As soon as the duties of the morning were over, Alice took her children aside, and with their bibles and prayer-books went with them through the beautiful service of our church. Their sweet childish voices made each response in its proper place, and arose in simple melody as they joined their mother in singing the sweet hymns.

Many Sabbaths were thus improved by this pious parent, until the liturgy became familiar as household words to Walter and Ellen. Other studies were not neglected, but the children received from their mother systematic instruction in the various branches

to which they had attended in the excellent schools at home. Walter was now growing a fine, manly boy, distinguished for his generosity and the warmth of his affections; it was interesting to mark his devotion to his mother. With a consideration seldom found in older hearts, he watched her wishes, and often anticipated them, and was ever ready most promptly to deny himself any gratification for her sake. In the midst of her seclusion and apparent loneliness, Alice enjoyed much real peace. When the duties of the day were over, she walked with her children on the green hills that surrounded their home, and endeavoured to lead their young hearts to the God of the everlasting-hills, and to spiritualize every flower that bloomed beneath their feet.

"Mother," said Walter, one bright evening, "we have not had our walk for several days; my head aches sadly this afternoon, and I think I should feel better if I could breathe some of the fresh air; are you not sufficiently at leisure to go a short distance with me, mother?"

Alice looked up as her son spoke, and observing that his face was pale and his eye heavy, quickly laid aside her work and prepared herself for a walk.

Walter, whose bounding step would often leave his mother and sister far in the distance, now walked pensively by their side, and they had proceeded but a short distance when he expressed a wish to return, complaining of fatigue and an increase of pain in his head. As soon as they reached the house he laid down, and a flushed cheek and excited pulse followed the paleness and languor that his mother had remarked an hour before. She perceived the necessity of immediate and active treatment, and without waiting for the coming of her husband, whose return she was expecting each moment, she administered such remedies as her judgment directed. Walter took his medicine without speaking, and then gently laid his head on his pillow and tried to sleep. His mother sat by his side till the shades of night gathered round them, and then left him but a few moments to attend to the wants of little Ellen.

"Has not father come yet?" asked Walter. "No, my son, but I am expecting him every moment; he promised to return to us to-night, and I have been looking for him the past hour."

"I wish he would come," said the child. "Hark! do I not hear the sound of his horse's feet? Do open the door, mother, and listen."

In a few moments Mr. Fleming was at the bed-side of his little boy; he bent anxiously over him, and inquired about his feelings.

"I have felt sick for two or three days, father, but thought I should get over it, and that I had better not trouble mother while you were away; but my head ached so much this evening, that I could not help telling her. I am glad you have come home, dear father, please sit down, and stay with me."

The anxiety of Mr. Fleming would not permit him to do this. Walter was his first-born child—his darling, only son. The little boy not only gratified his father's pride by his intelligence and generosity, but was bound to his heart by his affectionate and dutiful conduct.

Mr. Fleming perceived that the attack of his child was violent, and determined not to rest until he had procured medical advice. Although much fatigued by a wearisome ride of two days, he remounted his jaded horse and proceeded to the nearest town, that was ten or twelve miles distant. It was near midnight when he reached the house of Dr. D—, who readily yielded to his urgent request, that he would return with him immediately.

As the day dawned, they reached the cottage, and found little Walter under the influence of a burning fever. Dr. D— pronounced his case an alarming one, and proceeded at once to administer the most active remedies.

"Can you take this bitter draught, my little fellow?" he asked, as he held up the glass that contained the medicine.

"I can take any thing, Sir, that you and my parents think best;" and, as he spoke, he raised himself in the bed, and extended his hand for the medicine, which he drank without hesitation.

"I do not find many such patients, among children of a larger growth," said Dr. D—, to Mrs. Fleming. "Your little son has been well disciplined, Madam."

"He has required but little discipline, Sir; we have been greatly blessed in possessing in Walter a filial and obedient child."

As the symptoms of Walter became more alarming, Dr. D— resolved to spend the remainder of the day with him, that he might minutely watch the progress of his disease. The little sufferer rolled restlessly from side to side of the bed, and towards night became unconscious of the presence of the kind friends who ministered to his wants. Alice calmly bent over him, bathing his burning brow, and wetting his parched lips, but the anguish of the father knew no bounds, when he perceived by the wild brilliancy of his child's eye, that the inflammation had proceeded to his brain.

Dr. D— was obliged to leave the distressed family at sun-set, but returned at noon the next day. He stood by the little cot for a few moments, and then turned mournfully aside to prepare some medicine.

Mr. Fleming could not trust himself to ask his opinion.

"You can say nothing to encourage us, Sir," said Alice.

"I will not deceive you, my dear Madam—the symptoms are at present obstinate, but they may yet yield. May God assist our feeble efforts."

From that moment Alice surrendered her child to her Maker. Something told her that he must go, and with an almost bursting heart, she submitted to the Lord's will. It was not so with Mr. Fleming. Unsupported by the faith that sustained his wife, he was prostrated at the bare possibility of his child's death. He could not—he *would not* see his son torn thus suddenly from his embrace—he felt that a stroke so heavy must not fall upon him. He paced the room in agony, entreating the physician to save him—but in vain.

On the sixth day of his illness, after a short but quiet sleep, he opened his eyes, and exclaimed "Mother." The heart of Alice bounded with gratitude at the sound; it was the first time his lips had breathed her name for several days.

"Mother," said, he extending his trembling hand, "Mother, does the doctor think I shall get well?"

Alice hesitated a moment, but the next she said, "I fear not, my son—do you feel willing that it should be so?"

"Yes, mother—I am sorry to leave you and father, and dear little sister, but I have felt that I was going to die ever since the evening I asked you to go and walk with me. I feel very weak. How long have I been sick?"

"Only a week, my child—does it seem to you longer?"

"O, yes; I thought it had many weeks—so many things have passed through my mind."

Mr. Fleming came in at this moment, and with his wife, rejoiced over the restored reason of their child. Alas! they knew not that it was but the flickering of the lamp on the eve of expiring in the socket.

After an interval of rest, Walter again spoke.

"Father, dear father," said he, "the doctor thinks I shall not get well. I am sorry to go away from you, but I hope I am going to my heavenly Father—in my trunk you will find my little bible and prayer

book that mother gave me last Christmas—they are for you, father, because you have not got any like mother's—and, dear mother, I have been thinking what I could give you, and I have nothing but that box of beautiful shells that I gathered with Ellen on the beach at home—that is in the corner of my little drawer. You must give Ellen all my books, and my little garden with sweet peas and golden coreopsis that I have been hoping to see blossom."

He sunk back exhausted—Alice offered him a cordial, but he shook his head. After a few moments he said, "I hope the Lord Jesus Christ loves me, and will put me on his right hand among his sheep, mother."

"Walter, Walter," exclaimed Mr. Fleming, as his head fell languidly on his mother's shoulder. The sweet child answered not. He was 'absent from the body, and present with the Lord.'

Dark and desolate was the heart of Mr. Fleming, as he contemplated the remains of his child. No blessed word of promise found access there whispering, "I may go to him, but he cannot come to me." All was dark uncertainty, and he saw his first-born placed in the ground, without faith in the promise that he should rise again.

But the blow brought him to himself, and to that inspired word, that assured him that his child was *not dead*, but *sleeping*. There he sought consolation, and there he found it. He studied, believed, and was a happy man.

"They that sow in tears shall reap in joy," and the chastisement, that had seemed to Alice the most severe that could have befallen her, was made to her the cause of thanksgiving and praise.

THE FLOWERS OF THE FIELD: *

A Sermon,

BY THE REV. HENRY W. SHEPPARD, M.A.

Curate of Newland, Gloucestershire.

ISAIAH, xl. 6. 7. 8.

"The voice said, cry, and he said, what shall I cry? All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever."

THERE are few, I think, who could fail of being struck with the appearance which our churchyard presented two Sundays ago. Each grave had assumed the aspect of a garden; and there were groupes, chiefly of children, collected here and there with their baskets of flowers, vying with each other which should decorate most tastefully that little spot of ground which possessed for them so deep, so peculiar an interest. Of the origin of this custom of decorating the graves of departed friends on the Sunday before Easter, or Palm Sunday, which is so general in this part of the country I am not aware; but there is something about it which is particularly pleasing, and something which might lead

* It is customary throughout Wales, and some of the adjoining counties, to decorate the graves of departed friends with garlands and spring flowers and evergreens on Palm Sunday.

the mind to a very profitable train of reflection.

There are some, indeed, who think that anything like cheerfulness ill accords with those mournful associations which are naturally connected in our minds with that place which is the abode of the dead: but such is not the view which should be taken of the matter by the Christian. He does not, when he looks upon the spot where the remains of those who were once so dear to him are deposited, sorrow as one without hope. On the contrary, though he may continue to mourn as one deprived of that sweet company which tended to render his pilgrimage through the wilderness of this world joyful; yet he rejoices at the remembrance, that those whom the hand of death has snatched from him are not lost to him for ever, and that though his cup of joy has been embittered by their removal, their's has been made to overflow with sweetness: for those who have fallen asleep in Jesus have already entered into their rest; their spirits, set free from this earthly tabernacle, are already in that abode of joy where neither sorrow, nor sighing, nor tears, can interrupt their happiness; and a day is coming, when even these cold remains, this apparently dishonoured dust, shall again awake at the voice of the archangel, and be clothed with incorruption, immortality, and glory. Every tribute of respect which the believer pays to the remains of those whom it has pleased God to remove out of the miseries of this sinful world is, or should be, a testimony of his belief in the resurrection of the body. If that body were to sleep here for ever, it would be altogether valueless; but, as, when it lived upon this earth, it was fearfully and wonderfully made, the noblest work of God, so, when it shall be raised again incorruptible, its value shall be infinitely increased; for then, by the mighty power which raised the Saviour from the dead, it shall be "fashioned like unto his glorious body."

And that particular mark of affectionate regard, to which allusion has been already made, seems to be peculiarly appropriate. It is at once simple and beautiful. It was of the flowers of the field that our Lord declared, "Even Solomon in all his glory was not arrayed like one of these." Their beauty and their fragrance serve to recal to the mind the memory of the departed, to remind us how fair and lovely they were in their lives; and at the same time their perishableness reads us a lesson, not only of their decay, but also of our own mortality. For let us walk through the churchyard now, and that, which a few days since was as a garden, is again a wilderness. The violet and the primrose are plucked up or hang their heads, and even that which was

called an evergreen is withered, or trampled under foot, and speaks to us of death.

But again, the season chosen for the observance of this custom is also very appropriate. For at what time is it more fitting to meditate on death, and to contemplate in it the consequences of sin and disobedience, than at that in which we are invited to see the exceeding sinfulness of sin in the sufferings which were endured by him who came to bear its punishment? And what is more calculated to alleviate the pang, and to remove the sting naturally connected with the thought of death, than that assurance, so forcibly impressed upon us at this season, that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." And still further, what is there so well adapted to reconcile the believer to a temporary separation from those whom he has loved in this world, and to make him contemplate his own dissolution without a slavish fear, as the knowledge, that by his precious death our great Redeemer has "overcome him that had the power of death," and by his triumphant resurrection from the dead has "begotten us again to a lively hope of an inheritance" beyond the grave, "incorruptible, and undefiled, and that fadeth not away." These are lessons which it is of great consequence that we should learn. These are truths which deserve to be deeply engraven upon our heart, and which, if they are so engraven, will materially influence our practice. And it is most important to be fully persuaded of the vanity and perishableness of all earthly things,—of earthly enjoyments, of earthly comforts, of earthly hopes,—whilst the evil day is at a distance; for those are best prepared to bear with patience and Christian submission whatsoever God in his wise providence may see fit to send them, who have been brought habitually to consider all the good things of this world as not given them, but lent; and that house alone is calculated to stand against the storm, whose foundation has been deeply digged and laid upon a rock. May such an effect be produced upon us now by our meditation on those words of Isaiah which have been selected for our text, in which the prophet contrasts the frailty of man, and the transitory nature of those things on which we are so apt to set our affections and our hopes, with the permanency and unchangeableness of the word of God, and the consequent certainty and security of those promises which in that word are made to his people.

Let us look, then, to the prophet's words: "The voice said, cry, and he said, what shall I cry? all flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the

spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever." Without staying to enquire as to what was the particular meaning which these words were intended to convey to those to whom they were at first addressed, can anything be clearer than that they are calculated to teach us—

First, that important, but too often forgotten truth, that "here we have no continuing city," and

Secondly, that if we would have a hope which can never disappoint us, we must seek that hope in the gospel of Christ, in that revelation of himself which God has graciously made to poor perishing sinners in and by his dear Son?

Let us then dwell awhile upon these two points.

I. The frailty of man's condition in this world is very aptly set forth in the text, where he is compared to the grass and the flower of grass. For he resembles the grass and the flower of the field in the brightness and the joy of his childhood and youth, and he resembles it also in the uncertainty of his continuance here, in the constant dangers to which he is exposed, and in the manner of his decay and death. How fair and beautiful is the prospect which the earth presents in the early spring! How refreshing is that luxuriant green with which the whole face of nature is covered! How delightful those numberless wild flowers which speak, to those who know and love God, of the mercy and beneficence of that great and blessed Being! And how full of hope and enjoyment is the season of childhood and youth! How bright to look forward to the future! How slight an impression is made by any of those distressing circumstances which in after-life take so firm a hold upon the heart and upon the memory! How difficult is it to believe that this season of enjoyment is only to be of short duration! How hard to give credit to the assurance, so often repeated, that there is even then only a step between us and death, that we "know not what shall be on the morrow!" And yet how true this is. To what numberless accidents is the flower of the field exposed! The untimely frost may nip it in the bud: in the midst of its beauty it may be cropped or trodden under foot by the passing beast; or it may be cut down in a moment by the scythe of the mower.

And is man more secure? No, my brethren, every day's experience tells us that his "life on earth is but a vapour, which endureth for a little time and then vanisheth away." Who are the tenants of those graves by which we are surrounded? Not only he,

who, like a shock of corn fully ripe, was gathered to his fathers; but the babe, which merely saw the light of day, and at once closed its eyes in the sleep of death; the child, whose limbs had just acquired sufficient strength to minister to its enjoyment, and to delight those who watched its every movement; the young man, approaching to maturity, and seeing the bright prospects of pleasure and worldly success daily opening upon him—all these have been laid in the cold grave, cut off by some of those numerous diseases to which the flesh of fallen man is heir, or by some of those accidents against which no human providence could guard. Riches could not avail to purchase protection from the weapons of the king of terrors, neither could the poverty and humility of a low estate screen and conceal his victim. And those too who have hitherto escaped, who have been preserved from accident, and the strength of whose constitution has resisted the attacks of disease, yet even these are still but as the grass and as the flower of the field: they are born of corruptible seed; though they have survived the spring and the summer, and are now in the autumn of life, yet the winter is at hand, when the leaf which is already dry and withered must fall, and when the flower, which is already robbed of its colour and its beauty, must be deprived of its small remains of life, and be mingled with the dust from whence it sprang.

Very mournful then, would be this declaration of the prophet—sad indeed would be the reflections caused by those words—"All flesh is grass, and all the goodliness thereof as the flower of the field: the grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it; surely the people is grass—" if the message ended here. But it does not end here. For the same voice, which was instructed to speak of the frailty of man's condition, and of the vanity of all those pleasures and enjoyments which are earthly in their nature, was also commissioned to bid him look from these to something which would be satisfying—something which was sure, something which was enduring. It held out to him—

II. A hope which could not make ashamed, for it is added immediately, "the word of our God shall stand for ever;" and although this assurance of the unchangeableness of God's word had more especial reference at the time when it was given to the promises of comfort and deliverance, which God made to Israel; yet those promises were not confined to "Israel according to the flesh." Every believer in Christ Jesus is permitted to look upon the God of Israel as his God, and to see all his promises confirmed

and made sure to him by that Saviour in whom they are all "yea and amen." And thus St. Peter introduces this passage (1 Pet. i. 24, 25), as containing encouragement and comfort for God's people; for having reminded them (v. 23), that they were "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," he quotes the words of our text to remind them of the difference of their condition by nature and by grace. "For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever," adding "and this is the word, which by the gospel is preached unto you." Yes, my brethren, the seed of everlasting life is the word of God. And they, in whose hearts that seed has been sown, and has taken root, have in them a principle which knows no decay. When the holy Spirit has made the word effectual, has carried it home to the conscience and the heart, and by it has wrought that change, which, on account of its greatness and completeness is called the new birth,—then that life is commenced which shall know no end, but shall endure throughout eternity. They, who have thus heard and received and felt the quickening power of the gospel, "shall not come into condemnation, but are passed from death unto life." These are our Lord's own words, and "the word of our God shall stand for ever;" "heaven and earth shall pass away, but his words shall not pass away."

Great indeed is God's mercy, that in a world, where all is so uncertain, all so vain, all so fleeting, he has given us an unerring guide, which, like the pillar of fire that directed the steps of Israel in the wilderness, is able to afford us light and direction, and comfort, even in the darkest night of perplexity and distress. On every word which is written there we may implicitly rely; every direction which is there given we may confidently follow; if we build our hopes upon the promises and assurances which this blessed book contains, those hopes can never be disappointed.

And what does this word of God teach us? It tells us that we are "concluded," shut up "under sin," that "we all like sheep have gone astray;" and that that death, which is the common lot of all men, is the effect and consequence and fruit of sin. But then it also "brings life and immortality to light;" it shows how the victory has been snatched from death; and how, if we are Christ's, there awaits us after this life an eternity of glory. Again it tells us, as we have seen to-day, that our continuance here in this

world is short and uncertain, and that those things in which we are so apt to pride ourselves, our health, our goodness, our riches, our possessions, and all our creature comforts, are, like the flower of the field, fleeting and fading, beginning to decay perhaps at that very moment when their beauty is at its height, when they are fullest blown—and all about to pass away without leaving a trace of their existence behind them! But then the same word unfolds to our view a better world, where all is enduring—where all is substance, not shadow; where those who enjoy the pleasures which are at God's right hand, shall enjoy them for evermore. It addresses us as strangers indeed, and pilgrims upon earth, and exhorts us not to suffer ourselves to be entangled by its snares, or captivated by its allurements; but it also bids us look upon ourselves as having a home—a city—a sure dwelling-place—a blessed mansion in heaven. And, whilst it calls to us, and says "This is not your rest, nor your inheritance, for it is defiled;" whilst it bids us "come out and be separate" from the ungodly, and from those whose whole care is for this lower world; it encourages us to come to him who is willing to adopt us into his family, and to give us in his house a place and a name better than that of sons and of daughters." And still further, whilst it plainly points out the end to which the broad and flowery road, upon which such multitudes are walking, must infallibly lead; whilst it shews the weakness and the fallacy of all those human systems, which have been devised for turning away the righteous anger of God, and for paying the debt which is due to his offended justice; whilst it says, "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of," it sets clearly before us the "way of life," the ransom by which the captive is set free; the surety who has undertaken for us and paid the very last farthing of our debt; the great propitiation and atonement, which has been made for sin. It leads us to the Saviour, and tells us, that, if we wash in the fountain which he has "opened for sin and for uncleanness," our "sins," though they have been "as scarlet, shall be white as snow," and, though they have been "red like crimson, they shall be as wool."

Where, let me ask you, my brethren, is your hope fixed? What foundation are you laying? Is it on earth, or in heaven? Has this world a firm hold upon your heart and your affections? Is your whole, or your chief thought, how you may provide food for the body; or how you may increase your riches; or how you may while away that time, which seems to hang so heavy on your hands, in levity and pleasure? O when will you

learn that the "fashion of this world passeth away?" When will you be convinced that that man only is truly wise, who is making preparation for a life which has no end, "laying up for himself a good foundation against the time to come."

There is a treasure, a rich and exceeding glorious treasure, within your reach; one which is freely offered to you, and which, unlike all the treasures of this world, is not subject to decay or change. That treasure is the word of God. In one sense, no doubt, it is your's already. You have the word of God in your possession; you have it in your houses; have you it also in your hearts? It is there only that it can be safely laid up. It is only by having it hidden there that you can really be enriched by it. And thus the apostle exhorts "Let the word of Christ dwell in you richly in all wisdom." You must know it as the word of your God, your own, your covenant God, or else it will be of little comfort to you to know that it "shall stand for ever." For that word contains many and grievous threatnings and denunciations of God's wrath against the rebellious and impenitent, as well as exceeding great and precious promises for his own people. His sheep, indeed, hear his voice, and they know it and follow him; but to those who will not hear his invitations of mercy, who are disobedient, and "obey not the truth, but obey unrighteousness," it declares that there is in store for them, "tribulation and wrath, indignation and anguish," a horrible tempest, which shall infallibly come upon them and sweep them away, with all those refuges of lies to which they have trusted.

I am speaking to some who are old. Is it possible that there are any amongst you who are not yet convinced of the truth of the prophet's declaration, "all flesh is grass, and all the goodness thereof as the flower of the field?" Have not you been disappointed in many of those hopes which you indulged whilst you were young? Have not many of those creature-comforts in which you once rejoiced been taken from you? Do not increasing infirmities and decreasing strength prevent you from enjoying to the same extent as formerly those which still remain? Can you conceal it from yourselves that you are very fast approaching the utmost limit of your earthly existence; and that very soon the whole world must be nothing to you? But on the other hand, in the course of your long life have you been in the habit of studying God's word? of looking into it and meditating on it frequently, and comparing the events which you have witnessed, and those which have happened to yourselves, with the declarations therein contained respecting the

manner of God's dealings with his creatures? And if so, have you ever found that word in error? Have you ever sought for counsel there, and been misdirected? Have you ever made trial of the truth of the promises which are there recorded, and found yourselves deceived? Above all, have you been led by the invitations which are there given, to come to that Saviour who promises rest to the weary and heavy laden, and yet found that your burden was not lightened, that greater peace was not vouchsafed to you, that you were not able to go on your journey with greater joy, caused by the expectation of reaching at last that good land which Jesus has purchased for you, with his own blood? O, my brethren, the shorter your time becomes in this world (and you know how rapidly it is every day contracting) let God's word be more precious to you. Like David, take it for your "portion and your heritage." Let it be to you, as it was to him, your counsellor and your guide, and like him you shall experience, even to the end of your pilgrimage, that all its promises are "faithfulness and truth," and that even in the dark valley of the shadow of death, it shall be a "lamp to your feet and a light to your path."

But there are others before me who are still young, or in the prime of life. Let me add a few words in conclusion to them. We have already seen that neither the gaiety nor the beauty of the flower of the field is able to protect it. And have you made any covenant with death? Have you any promise made you of long life? The flower indeed, as long as it is permitted to bloom and flourish, glorifies God, and praises him by its beauty and its fragrance. You, too, have a work to perform for him. He has endowed you with better gifts than he has bestowed on any other of his creatures, and he looks to you to employ them in his service. And do you consider that voice, which, by God's command is raised to warn you of the transitory nature of this world's pleasures, and of the uncertainty of your own continuance on this earth; do you consider that voice the voice of an enemy, because it breaks in upon those gratifications in which your heart is so much engaged? Is it not, on the contrary, the part of a friend to warn you that, if you continue to "walk in the ways of your heart, and in the sight of your eyes," "for all these things God will bring you to judgment?" Religion does not, as you perhaps suppose, sadden or cast a gloom over your path; it assures you indeed that you cannot always continue to "walk in the light of your own fire and of the sparks which you have kindled;" it tells you that a gloom and darkness will and must come over the path of him who seeks his

pleasures here below. But it holds out a light which is able to dispel the darkness, to cheer and gladden the heart of every pilgrim who has his face turned Zion-wards.

O! then, dear brethren, suffer not yourselves to be deceived by the vain promises which are made you by the world. As you go hence, look at the flowers which lie withering around you, and think, there lie the emblems of those pleasures and vanities in which I am spending so much of that precious time which was given me in order that I might prepare for eternity.

Then go and look into the word of God, and see in it those blessed promises of immortal happiness and everlasting joy, which are there made to all who will receive them. Give those promises a place, the chief place, in your affections; let that word be rooted in your heart; and then, whilst it shall please God to keep you here; you will be enabled to show forth the praises of him by whose right hand you have been planted; and when the flower shall droop and wither and disappear from off the face of this earth, it shall be only that it may be transplanted to a more genial climate and a better soil, where it shall no longer be subject to decay and death; but where it shall bloom for ever in the garden of the Lord.

THE SERVICES OF THE CHURCH.

No. V.

"Understandest thou what thou readest?"—*Acts viii. 30.*

THE NINETY-FIFTH PSALM, USUALLY CALLED
"VENITE EXULTEMUS."

"It is evident," says Dr. Boys, "not only by church history, but also by the scripture, that psalms have always taken up a great room in divine service (*Matt. xxvi. 30*). 'When ye come together, every one of you hath a Psalm' (*1 Cor. xiv. 26*). Let not any, then, wonder at our often psalmody, both after and before the word expounded and read, and sometimes interlaced between both; a custom continued in all other reformed churches of Scotland, France, Flanders, &c. Above all others, our church hath fitly chosen this, as a whetstone to set an edge upon our devotions at the very beginning of public prayers in the temple; teaching plainly for what matter, and after what manner, it behoveth us to serve God in his sanctuary." Some think that this psalm was designed for the public service on the feast of tabernacles; others, for the Sabbath; and, so it has been used in all the Christian world, as the liturgy of St. Basil teaches, for the Greek church; the testimony of St. Augustin witnesses for the African church; and for the Western church, all its ancient offices retain it; and in the capitulars it is called the Invitatory Psalm. The Jewish doctors themselves have confessed that it belongs to the times of the Messiah; and therefore our reformers prudently placed it here before the psalms, collects, and lessons. Whatever the occasion may have been, the author of the epistle to the Hebrews has taught us to consider it as an address to believers under the gospel dispensation (*Heb. iii. 15*). In this psalm there is a peculiarity of composition which is not undeserving of notice; the former part to

the conclusion of the seventh verse is conceived in the first person, and contains an invitation to praise and worship God from the consideration of his almighty power and providence, by which he created the world, and still continues to govern and direct it. The subject then changes, and the psalmist, whom St. Paul, in commenting on this psalm, affirms to be David, speaking in the character of the God of Israel, cautions his people against obduracy and contempt of his word and works, enforcing the precept by a recollective admonition of what befel their rebellious ancestors in the wilderness, "to whom he swore in his wrath that they should not enter into his rest." If we fail of entering into the eternal rest, it is for the same reason that the Israelites were excluded from the earthly rest in Canaan, because we refuse to hear God's word, and harden our hearts against his reproofs and calls to repentance.

I. We have, in verses, 1, 2, 6, an exhortation to praise God: "Let us sing, let us come, let us worship." David is not content alone to praise God, but exciteth all other about him to do the same: "Let us sing with our heart, heartily; with hands and knees, O, come, let us worship and fall down and kneel before the Lord our maker." David may be considered as a private man, or as a public character, embracing the offices of priest and prophet. Here then is a three-fold pattern in one; an example for masters to stir up their families; an example for preachers to exhort their people; an example for princes to provoke their subjects unto the public worship of the Lord. It becometh great men, especially, to be good men, as being, as Nazianzen says, "unprinted statutes," and "speaking laws" unto the rest. This "affection was in Abraham, Paul, and Joshua," and ought to be in all "exhorting one another while it is called to-day." We hold it a good rule in worldly business not to say to our servants, come ye, go ye, arise ye; but, let us come, let us go, let us arise. Now shall the children of this world be wiser in their generation than the children of light? Do we commend this course in worldly affairs, and neglect it in religious offices? Assuredly if our zeal were so great to religion as our love is towards the world, masters would not come to church, as many do, without their servants, and servants without their masters; parents without their children, and children without their parents; husbands without their wives, and wives without their husbands; but all of us would call one to another, as Isaiah prophesied (Is. ii. 3), "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths:" and as David here practised, "O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation." "Let us come before his presence, &c." (v. 2). God is everywhere, "whither shall I go from thy Spirit, or whither shall I go from thy presence?" True: God is a circle, whose centre is no where, circumference every where: yet is he said in holy scripture to dwell in heaven, and to be present in his sanctuary more especially; manifesting his glory from heaven, his grace in the church principally. For he said in the law (Exod. xx. 24), "In all places where I record my name I will come unto thee, and I will bless thee:" and, in the gospel (Matt. xviii. 20), "Where two or three are gathered together in my name, there am I in the midst of them." Although every day be a Sabbath, and every place a sanctuary for our private devotions, according to the particular exigence of our occasions, yet God hath allotted certain times and places for his public service (Levit. xix. 30), "Ye shall keep my Sabbaths, and reverence my sanctuary; I am the Lord." God is to be worshipped ever, and everywhere; yet, the seventh of our time, and the tenth of our living must more specially be consecrated to that honour which he requires in the temple;

and, therefore, one of our reformers is of opinion that David uttered this speech upon the Sabbath; as if he should say, "O come, let us sing unto the Lord, not in private only, but let us come before his presence with thanksgiving;" as in the hundredth psalm, "O go your way into his gates with thanksgiving, and into his courts with praise." The consideration of this one point, that God is in every place by his general presence, and in this holy place by his special presence, may teach all men to pray, not hypocritically, for fashion, but heartily, for conscience; not only formally to satisfy the law, but also sincerely, to widen our love to the "Lord our maker;" giving "unto Cæsar the things which are Cæsar's, and unto God the things which are God's;" that we may not only pray where we should, but also to whom we should; "Let us sing unto the Lord, let us rejoice in the strength of our salvation, let us show ourselves glad in him." "Every one," says the old writer above referred to, "in his merry mood will say, O come, let us sing, let us heartily rejoice; but as good never a whit, as never the better. Silence is a sweeter note than a loud, if a lewd sonnet." If we will needs rejoice, let us, saith Paul, "rejoice in the Lord" (Phil. iv. 4); if sing, saith David, "let us sing unto the Lord." Vain toys are songs sung to the world; lascivious ballads are songs sung to the flesh; satirical libels are songs sung to the devil. Only "psalms and hymns and spiritual songs are melody for the Lord" (Colos. iii. 16). Augustine says, on this latter passage, "We may not exalt, but insult over (triumph, he means,) the world, the flesh, the devil; our exaltations and exultations are due to God only."

"Let us worship, and fall down, and kneel before the Lord our maker" (v. 6), not before a crucifix, not before a rotten image, not before a fair picture of a foul saint—these are not our makers—we made them—they made not us. Our God unto whom we must sing, in whom we must rejoice, before whom we must worship, is a "great King above all gods;" he is no god of lead, no god of bread, no brazen god, no wooden god; we must not fall down and worship our "Lady," but our "Lord," not any martyr but our Maker, not any saint but our Saviour. Let us heartily rejoice, let us fall down and kneel, with all that is within us, with all that is without us, let him that made all be worshipped. Here let us make a stand and behold the wise choice of the church assigning this place to this psalm, which excites us to come to the temple of God quietly and jointly, "O come let us sing," and when we are come to demean ourselves in this holy place cheerfully, heartily, reverently. I would fain know of those who despise our canons, as not agreeable to the canon of the holy bible, whether sitting in the time of divine service be this "kneeling," whether standing be this "falling down?" "I would," says an old writer, "that such as do imitate the Turks in habit (who are luxurious in dress) would likewise follow them in humble comportment while they pray; it is said of them that they exhibit great ceremoniousness, and are very attentive in their sacred rites." Think of this, ye that forget God, he will not be mocked, his truth is eternal, "heaven and earth shall pass, but not one jot of his word shall pass." If an angel from heaven, or devil on earth; if any private spirit shall deliver unto you rules of behaviour in the church, contrary to this canon of God's own Spirit, let him be accursed. David having exhorted us to praise God in the congregation, next gives

II. Reasons why we should praise him (v. 3, 4, 5, 6, 7), which are drawn from his mercies in general as the Creator and Ruler of the whole world; and, in particular, for his election of the church. "The Lord is a great God," in himself so great that the heaven of heavens cannot contain him, much less any "barren brain in womb him;" and therefore David, unable to describe his greatness in the positive degree, shows

what God is in comparison of others: "a great King above all gods;" the all things that is, which have the name of God, whether they be such in title as angels in heaven and princes on earth. ("I said, ye are gods:") or in opinion, as gold to the covetous; to the epicure, his appetite; to the superstitious man, his idol. Of all gods in title, the Lord is the King, for he made them; of those which are such in opinion he is Lord, for he can destroy them. "In his hand are all the corners of the earth," subject to his power and providence; "and the height of the hills," which are out of our reach is his also. This may, possibly, be taken figuratively; the most mighty monarch on earth is king, as it were, but of a mole-hill, a lord of some one angle, but in God's hand are all the corners of the earth and the strength of the hills, that is of powerful potentates, in comparison of whom, all others are low valleys—both these are his, "the sea is his and he made it." David names here first and principally the sea, for a reason which may be given in Pliny's words, who says, "God, who is wonderful in all things, is most wonderfully wonderful in the sea," he gathered its waters and fixed its shores, "and his hands prepared the dry land," when his word, at the creation, made the dry land to appear. As this is a psalm of evangelical reference, we may transfer these praises to Christ, since it is he that sets one foot on the sea and the other on the earth as Sovereign Lord of both (Rev. x. 2). Another class of reasons for praising God is that drawn from God's judgments upon the ancient Israelites who failed to offer unto God acceptable worship (v. 8—11) "To-day, if ye will hear his voice, harden not your hearts, &c." If you will yield obedience, for this is the scripture import of the word "hear," to God's word, and profit by what you hear, then do not obstinately settle yourselves in sin, as did the Jews, in the provocation; or in Meribah, the place where they quarrelled with God and Moses, (Exod. xvii. 2—7); and in the wilderness, notwithstanding the many sensible proofs of God's power and tokens of his favour bestowed upon them: "Forty years long was I grieved," &c. God kept an account how often they had distrusted him (Numb. xiv. 22), and this really grieved him, for the sins of those who profess to know God, not only anger but grieve him, and he passed upon them a dreadful sentence, "since they erred in their hearts," and would not interpret aright the way of his providence and of his commandments, a sentence which thus recorded: "Unto whom I I swear in my wrath that they should not enter into my rest." In his just and holy displeasure against their sin, (not in passionate revenge) God swore that none of them who were enrolled when they came out of Egypt, should be found written in the roll of the living at their entering into Canaan. To the universal execution of this sentence Caleb and Joshua were the only exceptions. "These things are written for our admonition, upon whom the ends of the world are come."

AN EXHORTATION TO THE LORD'S TABLE.*

You have assembled this day in God's house of prayer and praise, and you are invited to draw still nearer to him at that altar which commemorates the dying love of the Redeemer, and presents to us his body broken and his blood poured forth for man. Here then is another command, which as Christians you cannot doubt, and yet of which alas! so many are neglectful. Why, let me ask, are any of a Christian congregation, except those whose professional duties oblige them, absent when we assemble round the altar of Christ? Do we not all acknowledge, and ought we not all to love the same Saviour? Ought we not all to be looking to the same blood to cleanse,

* Rev. Henry Blunt.

the same righteousness to clothe, and the same Spirit to sanctify us? Should we not all equally tremble at the thought of being excluded from the same table hereafter? Why do we then make a separation here?

YOUNG MEN: is it because you possess some feelings of a false and unholy shame at being seen to be so engaged? We honour the scruples of a tender conscience, however mistaken; but we are afraid too many have no better and no wiser reason than false shame, for absenting themselves from a duty equally binding upon all. When the "Canaanite was in the land" then, you would not have stood with Abram at his altar; you will not be found ranged on the Lord's side in the day of battle; neither then can you hope to be among his people when they rejoice in the day of his great and final victory, "as men rejoice when they divide the spoil." Or must we attribute your absence to another motive? Is it because the licentiousness of your habits in private tells you too plainly and too truly, that while you thus live, the altar of the Lord is no place for you? O, if it be so, pray, earnestly, faithfully pray, that God may grant you a clean heart, and renew a right spirit within you.

YOUNG WOMEN: why do you absent yourselves from the table of the Lord? Is it because you have suffered the trifles, the worthless trifles of the world, vanity, pleasure, dress, so to occupy your thoughts and hearts, that you have no real feelings for these high and heavenly ordinances, no heartfelt love for Him who appointed them? If it be so, may he whom you have forgotten, "open your hearts," by the gentle influences of his grace, as he did the heart of Lydia of old, to "attend to things belonging to your peace, before they are hid from your eyes."

MEN OF BUSINESS AND OCCUPATION: why do you absent yourselves from the table of the Lord? Is it because your whole time and thoughts are so engrossed by the perishing things in which you are engaged, that you have never yet so far reflected upon the purpose for which you were sent into the world, as to feel that you are sinners, and to fly to the Saviour for relief? May it please God to write these solemn words upon your consciences—"What shall it profit a man if he gain the whole world, and lose his own soul; or what shall a man give in exchange for his soul?"

PERSONS ADVANCED IN LIFE: why are you absent? Is it because you have so long neglected this ordinance or the Saviour who instituted it, that you cannot rouse yourselves from your lethargy, though the opening grave be yawning at your feet? May you be brought to know that the "hoary head is a crown of glory" only "when it is found in the way of righteousness!"

My beloved brethren, I do not, God knows, say these things in bitterness of spirit, but with a single, heartfelt desire for you and for your salvation. I would, if your time would permit, address you thus separately and individually, and would ask you all and each, why you thus trifle with a positive command of your dying Lord, the obligation of which I am certain not one among you would venture to dispute.

But it is enough. I will not urge you to that as a mere command, which you cannot perform acceptably and profitably unless you regard it as one of your highest privileges, and choicest blessings. Once obtain, by the prayerful application of God's good Spirit, a real abhorrence of sin, a sincere love for the Saviour, a disregard for the opinions, and a disrelish for the sinful pleasures of the world, and there will be no need to urge to expostulate, or to entreat. Like Abram, you will never pitch your tent without erecting your altar, and offering up your sacrifices of praise and prayer in the midst of your assembled households; you will never hear the invitations to the table of the Lord, without rejoicing in the opportunity it affords you of drawing still nearer to the God of all your mercies. You will look forward to the day of the Lord, and the house of the Lord, and the supper of the Lord, as the bright spots in your earthly pilgrimage, the green and tranquil resting-places in your weary journey, where you may "with joy draw water out of the wells of salvation;" and to you, communion with your Redeemer, whether in private or in public, in his word or at his table, will be the looked for, longed for, anticipations of an intercourse which shall never fatigue—of a communion which shall never end.

The Cabinet.

CHRIST OUR EXAMPLE.—If any earnest desire of happiness, any high esteem of virtue, any true affection to genuine sanctity, do lodge in our breasts, we should apply this most excellent means of attaining them: the study and endeavour of imitating the life of our Lord. If we have in us any truth and sincerity, and do not vainly prevaricate in our profession of being Christ's disciples, and votaries of that most holy institution, let us manifest it by a real conformity to the practice of him, who is our master, and author of our faith. If we have in us any wisdom or sober consideration of things, let us employ it in following the steps of that infallible guide, designed by heaven to lead us in the straight, even, and pleasant ways of righteousness, unto the possession of everlasting bliss. If we do verily like and approve the practice of Christ, and are affected with the innocent, sweet, and lovely comeliness thereof, let us declare such our mind by a sedulous care to resemble it. If we bear any honour and reverence, any love and affection to Christ; if we are at all sensible of our relations, our manifold obligations, our duties to our great Lord, our best friend, our most gracious redeemer; let us testify it by a zealous care to become like to him; let a lively image of his most righteous and innocent, most holy and pious, most pure and spotless life be ever present to our fancies; so as to inform our judgments, to excite our affections, to quicken our endeavours, to regulate our purposes, to correct our mistakes, to direct, amend, and sanctify our whole lives. Let us with incessant diligence of study, meditate upon the best of histories, wherein the tenor of his divine practice is represented to us. Revolving frequently in our thoughts all the most considerable passages thereof, entertaining them with devout passions, impressing them on our memories, and striving to express them in our conversation: let us endeavour continually to walk in the steps of our Lord, and "to follow the Lamb whithersoever he goeth." Which that we may be able to do, do thou, O blessed Redeemer, draw us; draw us by the cords of thy love; draw us by the sense of thy goodness; draw us by the incomparable worth and excellency of thy person; draw us by the unspotted purity and

beauty of thy example; draw us by the merit of thy gracious death, and by the power of thy holy Spirit; draw us, "good Lord, and we shall run after thee." *Collect after Easter.*—Almighty God, who hast given unto us thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace, that we may always most thankfully receive that his inestimable benefit; and also daily endeavour ourselves to follow the blessed steps of his most holy life, through the same Jesus Christ our Lord.—*Conclusion of Dr. Barrow's Sermon*—"Of walking as Christ did."

THE CROWN OF GLORY.—Compared with this, how worthless is the flash of transient gaiety, or the false glare of worldly pride! Oh! my friends, where is our faith; nay, I will add, where is our reason? Why are not our eyes, our desires, and our hopes, more constantly directed upwards to that crown of glory, reserved for the followers of God? Surely, one ray from that resplendent diadem might be sufficient to overpower and extinguish the glittering charms of those transitory vanities, which owe all their lustre to the darkness in which they are placed! Surely, when our spirits are overwhelmed within us, one glance of this celestial glory might be sufficient to animate and brighten them; and might enable us to exclaim with the apostle, though in the midst of sorrows, of dangers, and of death—"In all these things we are more than conquerors through him who loved us!"—*Dean Graves' Sermons.*

Poetry.

THE CHRISTIAN'S CROSS OF COMFORT.

(For the Church of England Magazine.)

God wounds, but 'tis to heal the heart,
Th' immortal soul to save;
He bids man "choose that better part,"
That shall survive the grave.
How desolate then, and forlorn
Is he, whose home's on earth;
Who feels he is "to trouble born,"
Yet knows no second birth!
How poor, who has no wealth above,
No portion in the skies!
On earth through life he rests his love,
That fails him, when he dies.
The Christian knows—and only he—
The secret of true bliss,
For time, and for eternity,
The next world, and for this.
To him, indeed, each cloud of grief
Bears impress of his God;
That love, he knows, will send relief
Which sends the chast'ning rod.
He knows on whom his sins were laid,
And who his sorrows bore;
He knows the rich provision made,
The joys that are in store.
He suffers still—God doth not spare—
But oh! he soothes his grief;—
The Christian has a cross to bear,—
But has a Christ's relief!
A crown was purchas'd by his cross,
A paradise by pain;
And, for his sake, each present loss
Shall prove eternal gain!

L.

THE CHRISTIAN'S LAST FAREWELL.

ADIEU! vain world; no tear of fond regret
 Around our parting scene shall cast a gloom;
 On brighter prospects far my hopes are set—
 I feel no terrors at the cold, dark tomb.
 Not all the golden stores should bid me stay,
 Held by Golconda, or remotest Ind:
 Ye, who to Mammon bend, ye best can say
 What are the comforts which in wealth ye find?
 And pleasures, what have they the heart to cheer?
 Lurks there no poisonous dreg within their cup?
 Are they not found vain, empty, insincere?
 It shall not cost a sigh to give them up.
 Yes! world of nothingness—of shade—farewell!
 Adieu, ye scenes of sorrow, sin, and woe!
 There is a blessed land, where angels dwell,
 And to its glories willingly I go.

Oh! stay me not, but rather speed my flight,—
 Burst every bond which binds me still to earth;
 My soul desires—yes, longs to soar to light—
 Anticipates a new and heavenly birth.

Then stay me not: I hear the voice of love—
 The summons of my Saviour from on high;
 Angels wait to receive me from above,—
 I must depart;—Adieu! vain world!—I die.

THE WORLDLING'S LAST FAREWELL.

Dear world! and must we part!—it cannot be
 My eyes must close on all thy varied charms!
 This pain—this sickness—how they harass me;—
 Save me, or death will seize me in his arms.
 Have I not serv'd thee early, long, and late?
 A faithful votary at thy altar been?
 Why dost thou leave me now the prey of fate?
 Why hast thou changed—alas! so changed the
 scene?
 Where was the honour that I did not seek?
 Where was the pleasure which I did not share?
 Did not the gayest circles, week by week,
 Find me a willing, sore attendant there?
 I've lov'd thee much; but I will love thee more,
 If thou wilt raise me from this bed of pain—
 My wasted frame renew—my strength restore,—
 Grant this, and who shall dare to call thee vain?
 But why art thou so slow to lend thy aid?
 Haste, for I feel my exit drawing nigh;
 Haste, for the thoughts of death make me afraid—
 An awful gloom surrounds futurity!
 What, then, must I denounce thee vain to save?
 Fool, to have ever sought thy sympathy!
 But 'tis too late;—before me opes the grave:—
 Thou hast deceived me, world!—deceived, I die.

Miscellaneous.

DANGERS OF THE YOUNG.—The mental and moral training of youth is, at all times, a question of the very highest interest and importance; but if ever there can be a period when the future course and conduct of the rising generation ought to become a matter of deeper and more anxious thought than at any other, it is the present, that stage of our history through which we are now passing. The spirit of inquiry, the intellectual excitement, the increased and increasing intelligence by which all classes, and more

especially the lower and labouring classes, are distinguished in these days, beyond all former experience, would, if rightly directed, tend to good, both as it respects the community at large, and the individuals of which it consists. But the agents of insubordination and of infidelity are diligently at work, in poisoning the popular mind, in shaking its confidence, even as to the very first principles of morality and religion, and its attachment to our established institutions, both in church and state; and in emboldening that class of society in which the physical strength of a nation lies, to cast off all fear of God and man, and to set at defiance, as far as may be, all laws, human and divine. *Socialism* is pandering to the lowest and most licentious propensities of human nature; while, by its impieties and blasphemies, it is endeavouring to destroy that sense of moral responsibility which serves as a wholesome check upon man's sensual appetites and passions. *Chartism* is addressing itself to that spirit of insubjection to constituted authority—that impatience of control and restraint—that dissatisfaction with what is regarded as an inferior lot, and that envy of the higher conditions of life, which are so natural to fallen man. *Popery* also is spreading its snares; it is skillfully adapting its devices to the popular bias; it is striking in with the current of prevailing opinions, availing itself of every means of furthering its designs, and with ceaseless insinuation, working, and winding, and winning its way into the very heart of our Protestant constitution, and cloaking and concealing under fair professions of liberality, its inseparable intolerance, and its innate despotism, till it can throw off the mask with safety and success. *Rationalism*, meanwhile, in its various forms and phases, is degrading divine revelation, and deifying human reason; teaching, like the tempter of old, that by eating of the fruit of the tree of knowledge, men will be as gods—setting up its intellectual idol, and persuading poor blind creatures of a day to expect from their own mental powers and moral resources what nothing but the grace of God can effect. The agents of the wicked one are thus assailing the rising generation with every kind of solicitation to evil, by which man may be drawn away and enticed, whether it be the filthiness of the flesh or the filthiness of the spirit. And it is a truth of which we cannot be too mindful, that the process by which the human character is formed, and at length fixed, is continually progressing either for good or for evil, according to the influences under which each individual is placed. You cannot stop the education of the youthful mind. It will take its form and pressure from the circumstances by which it is surrounded, and the communication which it is continually receiving. The young are learning every day what is profitable or what is prejudicial. Their habits of thought and action are gradually acquiring strength and establishing their power and prevalence. And you might as well attempt to arrest the wheels of time, and stop the course of nature, as to prevent the plastic influence of the acquisitious and associations which the expanding and active mind of a rational being is continually making in the daily intercourse of life.*

* From an Introductory Lecture delivered to the members and friends of the Sheffield Church of England Instruction Society. By the Rev. T. Best, M. A.—Sheffield, Ridge and Jackson—London, Groombridge, 1840, pp. 16. This is a valuable address; and its wide circulation among all classes cannot fail to do good. The society before which it was delivered, was instituted to promote the glory of God, in accordance with that form of sound doctrine taught in the established church, by the religious and intellectual instruction and edification of its members. It is to be desired, that such institutions were formed in all our towns.

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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A PERSUASIVE TO THE DUTY OF SAYING GRACE AT MEALS.

No. II.

BY THE REV HENRY ARTHUR HERBERT,
Curate of Eldersfield, Worcestershire.

HAVING considered, in a former essay, the obligation of saying grace at meals, I shall now recommend the practice of this duty by stating a few of its manifold advantages; for what branch of religion could have been more wisely ordered, or can be better calculated to keep up a constant awe of our Maker and Preserver in our minds, which are naturally too apt, but will scarcely find it possible, to forget him, when habituated through the medium of the voice to "call upon" and to "render thanks unto his name" at every fresh supply of our necessities? What custom can more effectually tend to humble us with a just sense of our dependent and precarious condition? to dispose us to use God's bounties moderately, to enjoy them thankfully, to be content with our portion if it be little, to impart of our abundance if it be much, to compassionate those who want the same comforts, and to recollect that the wealthiest possessors in the land are merely stewards whom the universal proprietor has strictly charged to give freely of what they have freely received? What lastly, is a more likely way to continue, to enlarge, and to multiply our blessings, than to offer so public, so devout, so humble a testimony to our great Benefactor's goodness? "Let the people praise thee O God, yea, let all the people praise thee; then shall the earth bring forth her increase, and God, even our own God, shall give us his blessing."

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Indeed, so convinced were the Jews of the obligation and benefit of saying grace, that they made it their constant practice. This we learn from ancient and general tradition. The information which their writers give how their stricter sort observed it, is particularly full and satisfactory. Their celebrated historian, Josephus, in a detailed account of the rites and customs of the Essenes, who were confessedly the most pious professors of the Jewish religion, records their behaviour on this point. "The priest begs a blessing before they presume to receive any nourishment, and it is looked upon as a great sin to take or taste before. Then follows thanksgiving before meat, and when the meal is over, the priest prays again, and the company with him bless and praise God as their preserver and the giver of their life and nourishment." Philo, another Jewish writer, in his description of a still stricter sect, gives this accurate relation of them. "On certain special occasions, before they took their meals, they placed themselves in a proper decent order, when lifting up their hands and eyes to heaven, they prayed to God that he would be pleased to be propitious to them in the use of his good creatures." We read in the apocryphal history of Bel and the Dragon, of a certain prophet, Habbacuc, bringing, by divine direction, an unexpected supply of food to Daniel while confined in the lions' den; but the latter, without paying regard, or even speaking to the bearer of this seasonable refreshment, is described as immediately bending his devout acknowledgments to the heavenly purveyor. "And Habbacuc cried, saying, O Daniel, Daniel, take the dinner which God hath sent thee. And Daniel said, thou hast remembered me, O

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[London: Joseph Rogerson, 24, Norfolk-street, Strand.]

God, neither hast thou forsaken them that seek thee and love thee." This story (whatever doubts may be thrown out against its truth) must at all hands be admitted to be highly pertinent to the present purpose, inasmuch as it represents the sentiments and practice of the more pious Jews of the age wherein the history was written, and it was doubtless in order to increase their admiration of that eminent prophet's character that the author of it made the duty in question a part and parcel of his conduct; but for full satisfaction let us appeal to the indisputable testimony of the inspired volume. Until the sacrifice was blessed with the prayers of Samuel the people would not eat thereof. Much more, then, does an ordinary meal, possessing no intrinsic holiness whatever, require a like form of consecration to sanctify it to its lawful use. And if St. Paul and his fellow-voyagers would not omit giving thanks over a hasty meal, taken amidst the confusion of a storm and the peril of a shipwreck, inexcusable shall we be if in safety and "wholly at ease and quiet," we seize the gift without once thinking of the giver. Shame on us to be out-done by the simple heathen who, on this point, may teach a lesson to many a Christian! Do we inquire into the usages of the Greeks who persecuted the apostles? These, whenever they met together to refresh themselves, were accustomed to sing a piece of music in imitation of the Hebrew psalms. Amphictyon king of Athens, one of the most renowned cities in that country, required, in a famous regulation made with respect to wine, that both at sacrifices and at home, the name of the greatest of their gods (Jupiter the Sustainer) should be reverently pronounced. Were the Romans, under whose bigotted superstition innumerable martyrs suffered, less observant of the custom? Let a single testimony suffice by way of an answer. "We approach the table and then invoke the gods." Neither did the Egyptians, the task-masters of God's ancient people, disobey this dictate of natural religion. It was the constant practice of their philosophers to pour out libations and make short ejaculations before they sat down to meals. The inhabitants of Naucratis, likewise, a city situated on the mouth of the river Nile, used, on special occasions after they had placed themselves in the posture of eating at table, to rise again and kneel; when the priest, or precentor of the solemnity, began to chaunt a grace according to a stated form amongst them, and when that was over they joined in the meal in a no less reverential manner than if it had been a sacrifice. Even the Chinese, a people of proverbially peculiar habits, exactly agree in this respect with the nations whom I

just have noticed; for thus speaks the Jesuit Trigantius in his narrative of the expedition which the missionaries of that persuasion made amongst them: "Before the guests sit down at table, the host, after various ceremonies, pours wine from a charger on the ground, as a thankful oblation to the Lord of heaven."

Behold here, a conclusive argument to stir us up to this godly practice. Three out of the four quarters of the globe contribute their attestation in its favour; in parts, moreover, unenlightened by revelation or most hostile to its progress; and more instances to the same purpose could easily be adduced.

As to the objections sometimes urged against this observance. Do you alledge that the outward form is immaterial provided you pray and praise in the inner man? Were this plea based on reason, then might you, on equal grounds, decline conforming to the different postures prescribed in our exercises of devotion. Kneeling and standing for instance, possess in themselves no religious virtue, but they are helpful to devotion, and they tend to show forth our "light before men," to let the world around us perceive that our very bodies are actuated by the feelings that animate our souls. "Out of the abundance of the heart the mouth speaketh; a good man, out of the good treasure of the heart bringeth forth good things," and gives utterance to the pious thoughts conceived within his bosom. It is therefore greatly to be feared, that those whose consciences condemn them on this head, are strangers to proper sentiments towards him in whom "we live and move and have our being," and raise the alledged objection merely to cloke their sin. I have refrained from making a sweeping charge of this description, because many, I am convinced, act contrary to their better judgment. Peradventure, shame at being seen with uplifted hands acknowledging the bounties of your God restrains you. O, shake off that, by reflecting how little you deserve, how little you can requite these bounties; and under this conviction strive by every expression of love and gratitude to cause others to know and share in your own religious feelings. Remember "there is a shame that bringeth sin and punishment." "Whosoever shall be ashamed of me and of my words, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with his holy angels," and saying grace is as real a confession of this divine Person as the most solemn devotional performance. Or shocked and disgusted at the irreverent behaviour of by far too many, I admit, who notwithstanding

ing that they do say grace, care not how they say it, do you wish to show your abhorrence of such formality by never saying grace at all? O "judge righteous judgment" in this matter; learn to distinguish between the use and the abuse of this blessed custom; between a few words hastily and carelessly hurried over, and a solemn and deliberate address to the Most High. The former proceeded from the mouth of such unthinking persons, to whom, if you would convincingly prove how totally you differ from them, the most effectual course is to repeat properly what they so lamentably pervert. Let heads of families, once a day at least, when assembled together at the social board, pour forth in their own name and in that of their dependents, the tribute of prayer and praise. Let not your address to God be so long as to degenerate into tediousness, or so short and speedily despatched as to give ground for the suspicion that you wish it over as soon as possible. What the form of it should be it would be presumptuous in me to prescribe, only take care it be so plain that every one at table may understand; so expressive of humility and self-abasement that every one may feel it. Above all, never fail to recommend your supplications and thanksgivings in the all-prevailing name of Jesus Christ our Mediator and Advocate. Through him only both temporal and spiritual blessings are communicated to man, so that they who never mention him at grace bring no glory to God, nor benefit to themselves by what they say. On the other hand, by observing this among the other directions just prescribed, the practice in question can hardly fail of spreading among your families a truly religious spirit, and calling down the divine blessing on all their occupations. Every day will you love it more and more; and, even in old age, when almost too feeble to rise up or make yourselves heard by those at table, you will still cleave to it, and peradventure in the words of a late pious prelate, reject the warmest solicitations of your friends to officiate in your stead. His chaplain wished him to spare himself that exertion and content himself with a bow of gratitude and reverence. But weak as he was he said, "I know some do content themselves with a bow, and when they say grace do it as if they were ashamed of what they say, but I will say grace as long as I am able to utter it."

THE LAST OF THE FAMILY.

BY THE AUTHOR OF THE "SMUGGLER," &c.

"And what is human life at best
—A mother's, a lover's, the cold earth's breast."

"Bring flowers, pale flowers, o'er the bier to shed
A crown for the brow of the early dead!
For this through its leaves hath the white rose burst;
For this in the woods was the violet nursed."

Hemans.

THE sun rose brightly on the woods of M—— on a sweet morning in the early part of June, when the sleepy porter opened the gates leading to the splendid mansion to admit a carriage in which two eminent surgeons from the metropolis were hastening to alleviate, if possible, the sufferings of the only daughter and only child of the family. The deer bounded lightly across the pathway, and the turrets of the castle tinged with the rays of the rising sun, and reflected in the calm waters of the peaceful lake, added much to the grandeur of the scene. All around bore testimony to the wealth as well as antiquity of the family, and accustomed as they were to constant contacts with human suffering, even in its most aggravated form, these surgeons could not but feel that their embassy was one of peculiar interest, for the patient was the last of a long line of ancestors, and was the following week to have been married to a young man of high descent, and of unimpeachable character, whom she had known from infancy. They were received at the door of the mansion by the medical man of the family, whose anxious looks betrayed at once that he regarded the case as one of imminent danger—and as they passed through the hall, hung on all sides with portraits of noble and gallant knights, they were nearly overpowered by the sobs and wailings of the afflicted parents, who accompanied them. Entering the patient's room, and carefully examining the wounds, both came to the decision that cure was hopeless, that any attempt at an operation could only inflict suffering, and that in a very short time death must ensue. The surgeons returned to town, for their longer stay could be of no avail. The sun went down brilliantly in the west, its parting rays fell on the pallid corpse of the much loved Editha, and the knell from the church tower that stood in the park proclaimed, as evening closed, that the domain of M—— had no longer an heiress, and that it must pass into other hands in a few years.

The case was indeed peculiarly melancholy and excited the deepest sympathy in the neighbourhood. Editha, on the previous day, had been riding in the park with her betrothed, the horse, though generally very quiet, took fright, and threw her on the stump of an old oak tree; she was carried home senseless, but soon came to herself; the wounds were not so painful as might have been expected, and no danger was apprehended until the family surgeon, perceiving cause for alarm, desired that further aid might be instantly had recourse to. It was her wish to know precisely what the opinion was as to her state, and the danger was announced to her by the venerable rector of the parish, for whom she had always entertained the most affectionate regard. She heard the medical decision with composure. "Poor, poor, darling Frederick," was her sole remark, "God bless and comfort him, he'll never forget his Editha." Her frame of mind was tranquil—she retained her faculties to the last, and bore decisive proofs that vital religion had been deeply rooted in the heart, and that even amidst much worldly allurements to lead the thoughts from God, the faithful admonitions of her beloved pastor, and his earnest prayers on her behalf, had not been in vain. He had baptized her in infancy, and first placed in her hand the symbols of a Saviour's broken body and shed blood. She was one of the most hopeful of his little flock, and often he had anticipated the blessings she would confer on

all around her. Grace was in the heart, and with advancing years its blessed fruits were more and more apparent. But it pleased him who doeth all things well, to destroy the hopes entertained of her future usefulness, and while the good old man wept her early removal, he felt assured that she was eternally safe in the keeping of the heavenly shepherd, and would be found at last one of that blessed company on whom it is the Father's good pleasure to bestow his kingdom. How different had been his feelings had she been an alien from her God!—what spectacle more distressing than that of a young female accomplished in every thing, but utterly destitute of the saving power of religion! Around the dying bed of Editha stood her agonized parents, and with her hand grasped in his knelt the dearest earthly object of her affections. The rector was in the act of praying that her soul, washed in the blood of Jesus, might stand pure before the throne—one sentence only she uttered—"Safety! safety!"—and the ransomed spirit bade an eternal adieu to the objects of earth. Her betrothed swooned, and in this state was carried from the chamber. The funeral preparations were costly; a vast concourse of all grades attended to testify their respect to the memory of the deceased. The old church was crowded by persons anxious to witness the melancholy ceremony. The muffled peal struck heavily on the ear; far different sounds were that morning expected to have been heard from the belfry, for on the same hour at which it was arranged that the nuptials should be celebrated, the coffin was lowered to the chancel vault, on the spot where the young couple would have stood mutually to plight their troth. The old rector faltered as he read the service; he had himself experienced the departure—we dare not say loss—of those to whom he was bound by the most endearing ties, and he had hoped at that very moment to be uniting her in matrimony. The castle was for many years closed. The afflicted parents left it almost immediately and could never be induced to reside there. At the father's decease the estate passed to the hands of a very distant relative, totally unacquainted with his predecessor. The castle once more became the scene of festivity, but the old persons of the village drop a tear at the recollection of the early removal of their young mistress, and stand to look at the splendid tablets in the chancel, which records the sad event.

"She was an angel, Sir," said an aged woman, "beloved by all, rich and poor. I think I see her now calling at the cottages; a kind word she had for every one—there was no pride there. I passed her with Mr. Frederick, as they were riding in the park—the very day she was thrown off. It is a long long time ago; I was then but a girl. She spoke to me, and told me to come to the castle in the morning, for my clothes for her wedding, for all the village children were to attend her to church. Alas! I never saw her again—we all went to the funeral, but the white robes were changed. Did you see the black marble pillar in the park, Sir? There the old oak stump stood. It is said that the squire and his lady sometimes visited the spot in the early morning, and from it went to the church, but old Joseph the park-keeper, would never answer any question on the subject. They came from a long way off, and never called on any one. They are now lying quietly beside her in the chancel. The new folks at the castle are very kind to us poor, but they are not just the same. Do you see that little picture, Sir? It was Miss Editha's drawing."

Naturally of a weak constitution, the shock was too much for the bereaved Frederick; his health gradually declined. Contrary to the advice, and in opposition to the requests of his friends, he had attended the funeral, and returned from consigning the ashes to the grave in a frame of mind amounting to agony. In a southern clime he sought

recovery, but in vain. His spirit though resigned to the divine will was broken. The light of his eyes was removed; all around him on earth wore a sombre hue, but he could look beyond it, to the land of everlasting light and unchanging love. He quietly sank into the sleep of death—his withered hands extended as if to grasp some image before him. The last word but one which he uttered was Editha—the last Jesus. By his bed stood the minister or priest of —, an apostate church, anxious, if possible, to lure him into that church's embrace; but in vain. He died in the faith. His remains were not without difficulty suffered to be interred in consecrated ground, for he was deemed of course a heretic. Still in a remote corner a grave may be traced, in which, awaiting the morning of the resurrection, are mouldering the ashes of the much-loved Frederick.

THOUGHTS ON HISTORICAL PASSAGES OF THE OLD AND NEW TESTAMENT.

NO. XIV.

THE ARK A TYPE OF THE BELIEVER'S SECURITY IN JESUS.

BY THE REV. CHARLES ARNOLD, M.A.

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OUR Lord has taught us that there is a depth of meaning in the sacred scriptures, which cannot be fathomed by the natural man. Reasoning with the Pharisees on the resurrection, he asked them "have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" To an ordinary reader his application of the passage would not have appeared. The plain and simple context would have led him to suppose that God, in revealing himself to the Israelites, had represented himself as the God whom their fathers had worshipped, and by whom they had been protected and blessed. This is all that he would have understood from it. But, by stating that "God is not the God of the dead, but of the living," our Lord shewed, that, in using this form of speech, God intimated that the patriarchs were living; and in fact bore testimony to the truth of the resurrection. Thus taught to look deeply into scripture, we attain a degree of knowledge which would otherwise have been withheld, and see what otherwise would have been concealed. We rest no longer on the surface, but dive into hidden mysteries; and, in many passages, which, to a careless reader, appear unimportant, we see God in Christ reconciling the world unto himself, and not imputing unto men their sins. And when to the scriptures of the Old Testament we bring the knowledge acquired from the study of the New—when we read with minds enlightened and renewed by the Spirit of God—we see in the occurrences of former days, in the dispensations of Providence, in God's government of the world, in his acts of judgment and of mercy, a shadowing out of the salvation to be wrought by Christ, and of the final ordering of his spiritual kingdom. And we fully agree with the apostle, "that the scriptures of the Old Testament are able to make us wise unto salvation by faith which is in Christ Jesus."

Thus, in the saving of Noah and his family in the ark, we see something of the salvation of the world by Jesus Christ; and, if not ready to acknowledge that extraordinary deliverance as a type of eternal salvation, we are, at least, reminded of many points in which there is a close resemblance. When men began to multiply in the earth, sin multiplied too. And so rapidly and widely did its influence spread, that all mankind were not only contaminated, but

overwhelmed by it. "God saw that the wickedness of man was great in the earth, and that every imagination of his heart was only evil continually; and it repented the Lord that he had made man on the earth, and it grieved him at his heart" (Gen. vi. 5, 6). "The earth also was corrupt before God; and the earth was filled with violence; and God looked upon the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth (Gen. vi. 11, 12). 'This being the state of things, God determined to destroy the world. But though all had sinned, there was one comparatively righteous, who lived according to the grace bestowed upon him—a man "perfect in his generations," the third in descent from Enoch, who walked with God himself, and exhorted others to do so. This man God determined to save. An ark was built by the direction of God, and in that, himself, his family, and a portion of all created animals were preserved; while a flood destroyed the rest of the inhabitants of the earth.

In considering the history of this event, we observe—

First,—That the salvation of Noah was entirely from God. It is true he built the ark; a laborious task was imposed upon him, in which he was engaged many years: a work so vast, that, if we were acquainted with all the difficulties attending its accomplishment, we should be astonished that it was completed even in 100 years. But Noah did not contrive the ark. It was planned by God, and Noah was merely the instrument employed. The size, the shape, the form of every part, the particular wood of which it was composed, the position of the door and window, were all pointed out by God. And just as Moses was ordered to make all things according to the pattern shewed to him on the mount, so Noah had only to follow the directions given him. All required on his part were obedience and diligence. So is it with our salvation. We have an ark—(and, blessed be God, a safe one!)—the ark of the covenant—the gospel of the Lord Jesus; an ark that will ride securely in the most troubled sea, and defy the utmost fury of the storm, and violence of the waves; an ark which no power can destroy, and no assault of Satan or the world can injure. And whoever is called into that ark by God will ride in safety. The ark of Noah was pitched within and without with pitch, to render it secure; and ours is secured by the love, the counsels, and the decrees of the Almighty. Though the gates of hell may be broken up, and the floods of ungodliness may be poured on the world, our ark will as safely abide the shock and weather the storm as did the ark of Noah, when the windows of heaven were opened, and the fountains of the great deep were broken up. Ours is a sure salvation! There never *was*, there never *will be*, a true believer in Jesus that shall fall short of everlasting life! If we abide in Christ, faithful unto the end, a crown of life shall assuredly be ours. Salvation is entirely of God. It was not planned or wrought by man, nor can man do anything to entitle him to partake of it. It is an act of free and sovereign grace! The Father planned it. The Son effected it. The Holy Ghost applies it. And all that man can do is, in faith, hope, and obedience, gratefully to receive it. "Not by works of righteousness which we have done, but according to his mercy he saved us; by the washing of regeneration, and the renewing of the Holy Ghost" (Titus iii. 5). "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast" (Eph. ii. 8). Noah had indeed a work to perform, and so have we—to "work out our salvation with fear and trembling;" to walk in obedience; to do all that God commands:—and till we do this, we shall possess no evidence that we are in the covenant of grace. But let us attach no merit to our own performances, for it is God only

"that worketh in us both to will and to do of his own good pleasure."

2.—To the ark there was but one door. God, in the minute directions given to Noah, explained the length, the breadth, and the height which the ark should be; and added—"the door of the ark shalt thou set in the side thereof." This door was the only entrance; by it Noah and his family went in, and were preserved. So to us there is but one door by which to enter life, and that door is Christ. "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber;" "I am the door; by me if any man will enter in he shall be saved" (John x. 1, 9). "I am the way, the truth, and the life; no man cometh unto the Father but by me" (John xiv. 6). Christ is the only door that openeth on the narrow way that leadeth unto life. There is no access to God except through him; no pleasing God except by union with him; no obtaining pardon except through his merit; no remission of sin, except through his blood. All the invitations of Scripture are given through him. All the promises are made in him. Whatever we require or desire must be asked in his name. There is no promise made even to prayer, except it be offered in the faith and in the name of Christ. There is no petition in our liturgy except in his name. Nor will a single soul be able to stand before God that stands not in the righteousness of Christ. Is Christ our door? Are all our hopes and expectations centred in him? If not, we are lost. By Christ we are pronounced to be thieves and robbers, and as such will be regarded and treated by God. Then where is the moral man, who, trusting to his morality and the fancied goodness of his heart, thinks he shall be saved? Where is the self-righteous man, who, storing in his memory his fancied works of piety, and measuring himself by others from whom he thinks he differs, proudly exults in his deeds, and relies on them for salvation? Where is the formalist, who, complying with outward forms and customs, coming as God's people come, and partaking of ordinances without reverence, without penitence, without faith, thinks he shall be saved? Where are the millions of professing Christians, who are continually building on every variety of foundation rather than that which has been laid, even Jesus Christ? If any such should read these pages, if any are building even partly on Christ and partly on themselves, or any other unscriptural foundation, let them be assured they are not entering by the door; they will not be owned by Christ; they will be classed with thieves and robbers. Let me urge on my readers, then, without delay, to come to the only Saviour. No fancied merit, no fancied righteousness of your own will avail. Christ is the only door. Reliance on yourselves and your works, is a door that leadeth to destruction; but "he that entereth in by Christ shall be saved." When Noah entered the ark "God shut him in," thus effectually excluding the flood, and retaining him. So will it be with you when you have entered by the door of the ark of the covenant of mercy. God himself will close that door behind you; by grace he will keep you from backsliding, and keep you till all danger shall have passed away, and trial have disappeared. But do not delay; the door stands open till God's family shall have entered—then it will be closed; and be assured, "when once the Master shall have risen, and shut to the door," no effort will save you. You may call, but there will be none to answer, or, if an answer be returned, it will bear the fearful sound—"I know you not," "depart from me, ye cursed."

3.—When Noah was in the ark, he had no power to direct it. That vessel was most wisely framed for security; its proportions were admirably adapted for

retaining its upright position; nor was it possible that any violence of the winds or waves could overthrow it: but, unlike the vessels navigating our seas, there was no mast, no sail, no rudder. Noah could not in the slightest degree influence its course. It was *apparently* left to the mercy of the winds and waves—*apparently*, but not *actually*! God's eye was upon it; his decree was with it; his purpose was to save the family enclosed within it. And what can frustrate the intentions of the Almighty? And can we direct our course?—reject what is evil?—choose what is good? Are we sufficient of ourselves, even when in covenant with God, to walk consistently in the way of his commandments? God forbid that we should entertain the thought! We have no power of ourselves to help ourselves; it is not in man that walketh to direct his steps. We can have no power at all except it be given to us from above. And yet, helpless as we are—incapable as we are by our own natural strength of directing our feet in the way of life—so long as we are “in Christ Jesus,” we shall fall under no condemnation; so long as we are “under grace,” “sin shall not have dominion over us.” God will keep the feet of his saints, and direct their goings in the path. He will preserve them as the apple of his eye. He will never leave them, nor forsake them. It is the Father's good pleasure, that, of all that are given unto Jesus, he should lose none, but should raise them up again at the last day; Christ gives to them eternal life, and none shall pluck them from his Father's hand.

My readers, bear in mind your weakness, your infirmity. Trust not yourselves but God. “Cast all your care upon him, knowing that he careth for you.” The gospel method of salvation may to some seem inappropriate. You may not understand how you shall be brought by it through all your difficulties and dangers. But if you place yourselves in the Lord's hands; if you walk by the guidance of his word, and the influence of his Spirit, he will bring you to salvation. He is able, and willing. He is pledged to do it. His word shall never pass away. As surely as Noah and his family were saved in the ark from perishing by water, so surely shall every one that is in Christ Jesus be saved from everlasting destruction!

4. In the ark there was provision for the wants of all, an abundant store both for man and beast; so that no creature, enclosed within it, lacked any thing needful to its existence. All was prepared by the word and providence of God; his directions being followed by his faithful servant. And what is lacking to the ransomed of the Lord? where is spiritual want in the church of Christ? Ordinances of divine grace are there. Exceeding great and precious promises are made. Nor is there one included in the covenant, who may not find all that will conduce to spiritual health and comfort. There is reproof for the sinner, correction for the erring, instruction for the ignorant, doctrine for the servants of God, consolation for the afflicted, hope for the desponding, encouragement for the timid, terrors for the wicked, assurance for the followers of the Lamb, invitations for all, “grace for all in every hour of need,” “milk for the babes; strong meat for those of age.” There is nothing lacking. There is no fear that the store will ever be exhausted. All may eat and be filled, and yet the fragments that remain will present an abundant store. Nothing is grudged to the meanest of the family of God. To each is supplied as much as he requires, and each may partake freely without money and without price. Jesus said, “I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst.”

To the ungodly the world holds out many attractions. It offers many things that apparently conduce to comfort and to happiness. But “the world passeth away and the lust thereof;” and famine,

disease, and pestilence, and ten thousand causes of death may in a moment come. But it is not so in the ark of God. *There* all is sure. “The poor shall eat and be satisfied;” “The children of the Lord shall have enough.” Let us not look to the world. To that the ungodly looked in the days of Noah. The world then smiled in all its luxuriant fruitfulness. There was grass for the cattle, and green herb for the service of man. There was no appearance of want. But in one moment the flood-gates of God's wrath were removed, and soon all were destroyed. Our Lord relates a parable of a rich man glorying in his riches and worldly possessions, and suddenly called to his account—saying to his soul, *Thou hast much goods in store for many years to come, take thine ease, eat, drink, and be merry, at the moment that God was saying, “Thou fool, this night thy soul shall be required.”* And we cannot read the parable without being deeply impressed with a sense of his folly, and solemnly warned to avoid his fate. But in the days of Noah thousands were in his condition—immersed in worldly pleasures, rejoicing in worldly gains, warned in vain of their approaching end, whose souls were suddenly required to stand before God. What a warning voice does this history address to us!

5. Noah's calling was of grace. This is distinctly declared (Gen. vi. 8) “But Noah found grace in his sight.” Had Noah been left to himself, he would as surely have perished as the rest of the inhabitants of the earth. He partook of the same nature, was subject to the same infirmity, had the flesh lusting against the Spirit, and the law of his members warring against the law of his mind. But Noah by grace walked with God. Aided by God's Spirit, he followed his dictates. He was made to differ from others. He daily exhibited the fruits of grace and holiness. And yet without the special interference of God, he would have perished in the flood. It was by grace that he walked with God, and was saved from destruction. It is the same with us. So clearly is this doctrine stated in the scriptures, that it is wonderful that it should not be generally received, or that any doubts or difference of opinion should exist. Still doubts are entertained—a proof of the corruption of our nature, and the infidelity of the natural heart. “By *grace* are ye saved through faith.” “Not by works of righteousness which we have done, but according to his mercy he saved us.” “He hath saved us and called us, with an holy calling; not according to our works, but according to his own *purpose and grace*, which was given us in Christ Jesus before the world began.”

If ever we are saved, it will be by the grace which bringeth salvation, and teaches to deny ungodliness and worldly lusts. If now we differ from other men in the possession of Christian graces, it was God that made us to differ. If we continue in the faith, it will be because God upholds us. If we abide in the love of Christ, it will be because Christ, having loved us, loves us to the end.

6. The invitation was not addressed to Noah only, but to all his family. “Come thou and all thy house into the ark.” Of the family of Noah but little is said. We are not told that they were faithful; that they loved, or served God. All that we know is that they were “perfect in their generations,” because Noah was so. They were not the offspring of ill-assorted marriages between the sons of God and the daughters of men. Noah, too, was a preacher of righteousness, nor can we suppose that while he instructed others, he neglected his own family. One thing at least we know: they believed in the predicted judgment, and accepted the offered salvation in the ark. But of Noah only are we told “he found grace in God's sight,” and it was evidently for his sake, as allied to him, that they were invited into the ark. “Come thou and all thy house.” And such is the invitation to each of us: we are not invited

alone, or called upon to separate from our families and kindred. But as all the family of Lot were invited to leave Sodom, and all the children of Israel to come out of Egypt; so, through each of us, are all the members of our respective families invited. The promise is to us and our children. "Believe," says St. Paul, "and thou shalt be saved, and thy house." Cornelius believed, and all his house were baptized with him. To each of us to whom the word of this salvation comes, it says "Come thou and all thy house." And would to God we would accept the invitation, and seek salvation through Jesus Christ; that all would come from the world, from sin, from pride, from prejudice, from the strongholds of corruption, and the perishable arks of their own building, to the ark of God; that they would flee to the Saviour, and submit themselves to the guidance of the Spirit!

RECOGNITION IN ETERNITY.*

SHALL the knowledge of God's elect and chosen people be less in the kingdom of God than it is in this world? We, being in this corruptible body, know one another when we see not God but with the eyes of our faith; and shall we not know one another after that we have put off this sinful body, and see God face to face, in the sight of whom is the knowledge of all things?

We shall be like the glorious angels of heaven, who know one another; can it then come to pass that one of us may not know another? Shall we be equal with the angels in other things, and inferior unto them in knowing one another? We shall know and see Christ as he is, who is the wisdom, image, and brightness of the heavenly Father; and shall the knowledge of one another be hidden from us? We are members all of one body, and shall we not know one another?

We shall know our Head, which is Christ, and shall we not know ourselves? We shall be citizens of one heavenly city, where continual light shall be, and shall we be overwhelmed with such darkness that we shall not see and know one another? They that in this world continue together in one place but for a season, know one another, and shall we, who for ever shall continue together, singing, praising, and magnifying the Lord our God, not know one another? They that are in one household and serve one lord and master know one another in this world, and shall not we know one another who, in the kingdom of heaven shall continually serve the Lord our God together, with one spirit and with one mind? There is a certain knowledge one of another here in the earth even amongst the unreasonable and brute beasts, and shall our senses be so darkened in the life to come that we, being immortal, incorruptible, and like unto the angels of God, yea, seeing God face to face, shall not know one another? We shall know God as he is, and shall we not know one another? Adam, before he sinned, being in the state of innocence, knew Eve so soon as God brought her unto him, and called her by her name, and shall not we, being in heaven, where we shall be in a much more blessed and perfect state than ever Adam was in paradise, know one another? Shall our knowledge

be inferior to Adam's knowledge in paradise? When Christ was transfigured on Mount Tabor, his disciples, Peter, James, and John did not only know Christ, but also Moses and Elias, who talked there with Christ, whom, notwithstanding, they had never seen, nor known in the flesh. Whereof we may learn, that when we come to behold the glorious majesty of the great God, we shall not only know our Saviour Christ, and such as we were acquainted with in this world, but also all the elect and chosen people of God, who have been from the beginning of the world. As the Holy Apostle saith, "Ye are come to the Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, and to the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Testament." When we are once come into that heavenly Jerusalem, we shall, without all doubt, both see and know all the holy and most blessed company of the patriarchs, prophets, apostles, and martyrs, with all others of the faithful. As we are all members of one body, whereof Jesus Christ is the head, so shall we know one another, rejoice together, and be glad one with another. Moreover, the history which we read of the rich unmerciful man of Lazarus, declares evidently, that in the life to come we shall know one another; in that we see that the former, being in hell, knew both Abraham and Lazarus, being in joy; and that Abraham also knew that unmerciful rich man, although the one was in glory, the other in pain. If they who are in hell do both see and know them that are in heaven, and they who are in heaven know them also that are in hell, the one place being so far distant from the other, much more do they know one another that are citizens of one city, fellow-heirs of one kingdom, members of one body, and fellow-servants in one household, serving one Lord and God. If there be mutual knowledge after this life between good and evil, much more shall the saints, and the holy ones of God, know one another in the kingdom of our heavenly Father. Our Saviour Christ said to his disciples, "When the Son of Man shall sit in the seat of his majesty, you also shall sit upon twelve seats judging the twelve tribes of Israel." If, after the general resurrection, and at the judgment, one should not know another, how shall then the apostles judge them unto whom they preached? They cannot judge and be witnesses of the condemnation of them whom they know not. Hereby also it manifestly appeareth that after this life one of us shall know another. After that Christ was risen again, and had a glorified body, the apostles knew him, yea, and that so perfectly, that none of them needed to say unto him, who art thou? for they knew well that he was the Lord. Hereof also may it truly be gathered that the faithful shall as perfectly know one another in the life to come, as the apostles know Christ after his resurrection; or as Peter, John, and James, knew Moses and Elias in Mount Tabor, when Christ was transfigured. Many other things might be alleged out of the holy scripture, to declare that we shall know one another after this life; but these may seem to any unprejudiced person abundantly to suffice.

* "Becon's Sick Man's Salve." Selections from Becon's Works have been lately published by the Society for Promoting Christian Knowledge.

Poetry.

THE CITIES OF THE PLAIN.

(For the Church of England Magazine.)

STAR of the West! bright harbinger of rest!
 Flung like a flow'ret in the path of night;
 Whisp'ring of peace, whilst earth's o'erlabour'd breast
 Heaves with the weight of life! Thy beauteous light
 Steals like a spirit o'er its heavenly height;
 And where yon dark clouds gather, like the tomb
 Whose bars have shrunk from its immortal might,
 And sent it forth unfetter'd, o'er the doom
 Of man thou shin'st, unchanged in thine eternal bloom.

Slow fades the light; the tow'ring cities rear
 Their thousand horns in bold defiance high;
 Temple, and dome, and palace proud appear
 More dimly blended with the dark'ning sky.
 Vast structures, rob'd in dusky grandeur, lie
 By their own shadows shrouded; whilst the west,
 Whence yet the ling'ring sun bids darkness fly,
 Spread lurid o'er the horizon's mountain-crest,
 Rolls like a sea of fire 'twixt earth and realms more
 blest.

And o'er it, as a mighty armament,
 Sail, tempest-fraught, the gath'ring clouds that lend
 A deeper gloom than deep'ning night had lent;
 And from their ranks the riving flashes rend,
 Whilst the oft-rolling thunders' bellowings blend
 With the loud echoes, that, with wild rebound,
 From pile to pile, and dome to dome, ascend;
 Whilst the scath'd bosom of the trembling ground
 Heaves with tumultuous throes, and quivers at the
 sound.

Earth trembles; but for man, he trembleth not:
 Awhile the wine-cup flows not; the lewd jest,
 Or lewder revel, pause; but soon forgot
 The world beyond his own polluted breast;
 Onward with wilder mirth and fiercer zest,
 Rolls Vice triumphant: Lust, with eye of flame,
 And brow unveil'd, walks shameless: unrepres'd
 Revenge and Murder stalk; and hireling fame
 Crowns with lascivious wreaths the pand'rous slave of
 shame.

Hush'd lies the plain: serene in holy calm,
 Mountain, and stream, and dale, and hill appear;
 Faint from the forest wafts the breeze its balm,
 And whispers peace to Nature's list'ning ear.
 Shrouded in mist, the slumb'ring cities rear
 Aloft the tow'rs that blush to meet the day:
 Fled have the fev'rish dreams, the haunting fear,
 Awhile the sleeper's couch; and passion's sway
 Th' exhausted soul flings off, and slumbers while it
 may.

Flow on, thou gentle Jordan! thy soft stream,
 Murn'ring, in music hails the breath of morn,
 As in the dawn's yet faint and silvery gleam
 An angel message to thy breast were borne:
 And thou, dark sea of death! whose waves have
 worn

Their sluggish way through centuries, and through
 The wrecks of regal pow'r thy pathway torn,
 Flow on! for beauteous are ye both to view,
 Crown'd with the beams of heav'n, and clad in heav'n's
 own hue.

Yet rest not all; on Jordan's banks behold
 A lonely band with hurrying footsteps fly;
 No mortal form its radiant guides unfold,
 As to the calm and yet unclouded sky
 They point prophetic. Haste, O loiterer! why
 Delay thy flight, or turn thy gaze aside?
 Wrath's 'vengeful armies, nigher and more nigh,
 Whet their embattled ranks in fiery pride,
 And rav'ning Fury spreads on high her pinions wide.
 Woe to the bloody city! Woe to all
 Who back towards the palace-walls of sin,
 Turn spell-wrought by her wiles! Even now a pall,
 Death's banner, waves on high amid the din
 Of yon doom'd cities: there is mirth within
 Their palaces, and their luxurious bow'rs
 Bloom with a dazzling beauty. Woe to sin
 And to her vot'ries! Number'd are their hours,
 For o'er them darkling see destruction's trophy low'rs.

Where are ye, daughters of a fallen sire!
 Ye, to whom kings their lustful homage gave,
 And nations bow'd adoring? Ask the fire
 That from some high volcano's cloud-built cave
 Leap'd roaring forth upon them! Ask the wave
 That sullen broods above them, and around
 Creeps on its desolate course, a living grave,
 By all that breathes forsaken! Ask the ground
 That cast them forth abhorr'd, in all their grandeur
 crown'd!

Woe to the wicked! whither shall he flee,
 When God pursueth, and His red right hand
 The sword of vengeance beareth? As a tree,
 Struck in its strength beneath the lightning's brand
 Doth fall, so falleth he; for who shall stand
 Before the Almighty's anger? God of light!
 Ruler of nations! from this sinful land
 Turn thy destroying Angel, lest he smite
 And hurl her from her throne to everlasting night!
Yoxford, Suffolk. H. H. TUCKER.

THE YOUNG COMMUNICANT.

Hail young disciple,—thou whose early feet
 From the broad pathway of the world have fled,
 Who, listening to the Lord, with reverence meet
 Hast to his ritual bow'd thy lowly head,—
 How beautiful!—to heed the heavenly call
 Ere the full freshness of thy morning prime,
 Before the dark clouds threat, the mildews fall,
 Or o'er thy temples creep the frosts of time:
 So, from each wile that lurketh from the fold
 Still may thy chosen Shepherd hold thee free,
 And from all ill, till life's brief hour be told
 O sweet disciple, may he succour thee,—
 Till to that radiant clime, thy spirit soar
 Where storms shall shred the rose and toss the bark
 no more.

—Colonial Churchman.

L. H. S.

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THE RESPONSIBILITY OF OUR INFLUENCE OVER OTHERS.

BY THE REV. JOHN JACKSON, M.A.

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IT is to our limited apprehension one of the most mysterious parts of God's dealings with mankind, that he has placed, not merely our temporal, but also our eternal interests (as far as we can see at least) so much in the power of others. Not merely is his revelation taught and explained by a system of machinery, as it were, of human beings, but our characters are formed often, or modified, by the pressure of those about us. Precept, education properly so called (that is the culture of our habits as well as our faculties), and, above all, example, are all so many forces exerted upon us by other men; and the moral plant seems to owe its form and direction, not merely to the soil in which it grows, but to the hand that trains it, and the obstacles which oppose it. A child's character, like his features, has a tendency to resemble his parents. The state of religion and morality in a parish appears often to vary with the piety, exertions, and even ability of the minister who is placed in it. A whole neighbourhood not unfrequently takes its colour from one family, or one individual. Villages have been demoralized for many years afterwards by the pestilent contagion of one bad example, and the odour of a holy character has ere now left its fragrance behind it in the spot where it was placed. Indeed, every master and mistress of a family regulate, as it were, the atmosphere of the house over which they preside; and it becomes prejudicial to the life of the soul, or otherwise, according to their principles and modes of action. Nay, there is perhaps no human being

so low in station, or so deficient in energy, as not to have some influence for good or evil over others. The circle may be small, the vortex may be feeble; but still there will be those who will be drawn in to it; and they are immortal beings. Now, I do not attempt to explain this mysterious dispensation, which seems to put into the hands of others, in some degree at least, the moulding of our immortal destinies. There may be compensating powers which we know not of, and every man's probation may have been, all circumstances considered, nearly the same. We know that the performance of some duties is accepted according to that a man hath, and not according to that he hath not (2 Cor. viii. 12), and that that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes (Luke xii. 47, 48). And, at all events, we are sure, that all things are directed by infinite justice, and that the Judge of all the earth cannot but do right. But however this may be, the fact is one of even startling importance, that we are all the centres of one or more little circles, within which our influence acts for good or evil on the souls of others: or, to use an illustration perhaps more correct, we each form one of the meshes in the complicated network of human society; so that every motion vibrates in a thousand directions about us. Now one can hardly expect that those who are careless about the welfare of their own souls, should have much thought about those of others. One can scarcely imagine any thing dreadful to him who can hear of, ay, and believe in, the everlasting torments which await the unrepentant, and not fly for refuge to the only Saviour that man can find, or God

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has given. And one might well despair of reaching the heart, which the unspeakable love of that divine Being, who left his Father's bosom and lived and died for us, has failed to touch. And yet I know not: want of serious thought is sometimes at the root of worldly lives and want of religion. Consider then, reader, if perchance you be one to whom the service of God and the salvation of Jesus Christ have hitherto been matters of little interest; consider soberly the position in which you stand: you are not only yourself in a state of danger; not only is the wrath of God impending over you, and your eternal destiny hanging on the thread of the next day, or hour, or minute; not only are you blindly putting from you the precious offers of salvation—a salvation which nothing less than infinite love could have designed or accomplished—you are doing all this, but, besides, you are exerting a baneful influence over others. There are those who take their tone more or less from you. There are those who perhaps imperceptibly, but really, conform themselves to your modes of thinking and acting. And these you are leading away from Christ, and causing them to tread with you the broad way that leadeth to destruction. Nor is it those whose happiness you are indifferent about on whom you have the most influence: the effect of your example is most likely to be ruinous to just those who are dearest to you. Husband, or wife, or children; those for whose temporal good you would be willing to sacrifice much; these are they whose eternal welfare you are hazarding. Oh that you would be induced to ponder on this solemn fact, and thus be led to consider your ways. It would be a blessed change for you, and all with whom you are connected; for there is still a full and free pardon offered to you. There is still a most gracious Saviour whose merits are sufficient to atone for all your sins, and whose blood will wash them out for ever. There are still the renewing and sanctifying influences of the Holy Ghost, shed upon all who sincerely seek them. All may be yours, if you will return in repentance and faith to him who died for us. And such religion is diffusive; it propagates itself; it casts a glow upon every thing near it; it becomes a centre of light and heat, which warms and irradiates the little system which moves around it.

And yet it may be feared, that a large number of those who personally are endeavouring to live for God, are not careful to turn their influence over others to the best account. They are contented if they do not tempt them to evil; they are not on the watch to prevent it, and still less to seize every opportunity of doing good. It is a duty for which we are responsible to

God, not merely not to lead others into sin, but to exert our utmost influence to bring them to him, and encourage them in the paths of righteousness. To those who love the Lord Jesus Christ in sincerity, I need not dwell upon the motive to perform it. They have been redeemed by grace; they are sanctified by grace; they have nothing which they have not received; and every enjoyment here and hope of hereafter is from God. They will recollect, then, that all with whom they have to do are by creation his children, and that he would have all men to be saved; and they will therefore rejoice in every opportunity of exerting their influence to bring souls to him, or to keep them with him. It will, perhaps, therefore be more useful, if I proceed to point out a few of the means by which to exercise our influence most advantageously.

Out of many ways in which this may be done, I will select first a few instances of direct, and then one or two of indirect, influence.

I.—1. The most obvious of the direct methods of influencing others, is that of instruction and advice. Perhaps more of irreligion and religious indifference may be traced to ignorance than we are aware of. Erroneous and partial views are very often found even amongst the educated; and in some classes of society a lamentable misapprehension prevails widely of even the first principles of our faith. But the manner in which instruction and advice can be given varies greatly. Our children and the younger branches of our families are to be taught carefully and patiently the doctrines and duties of the gospel. Line upon line, and precept upon precept, must the precious truths be inculcated over and over again with an affectionate and serious earnestness; and this by the parents themselves. I fear there are not a few amongst the upper and middle classes of society, who conceive that they have done their duty to their children, if they send them to a school where religion is made the basis of instruction; and that, provided the truth is taught, it comes to the same thing whether it is taught by the parent or the tutor. Indeed it does no such thing. Facts and doctrines and precepts may be learnt at school; but the living principle, which alone can make them religious, is seldom imbibed but at home. From the domestic altar is the live coal usually taken, with which the Spirit of God inflames the youthful heart. And this leads me to remark, that at least equally valuable with direct religious instruction, is that watchful adroitness which can impart a moral and religious tone to the ordinary employments, and even amusements of childhood; and which, though difficult, and perhaps impossible, to one not under

the influence of personal religious conviction, is by no means so to a pious parent. If any mother doubt me, let her first give herself to the Lord, and then try to bring her children to him too. The servants of a household form another class to whom our influence extends. Direct instruction to them is perhaps best imparted by means of family worship; and there are times, as when they are preparing for confirmation or the sacrament of the Lord's supper, or in affliction or sickness, which will give occasion for more special advice. But then there are many little incidents daily occurring, which may enable the master, and especially the mistress of a family, to teach them to act on Christian principles; and these should be carefully seized and improved. It is a more delicate and difficult task to insinuate instruction and advice to those whom we may meet in the intercourse of daily life. But most subjects of conversation may be made to take a useful turn; or, at any rate, such a turn of cheerful sobriety may be thrown over them, that vice may be kept in check. A word spoken in season has not seldom proved the seed which, by God's grace, has in after times produced a plentiful harvest of repentance, faith and obedience.

2. Nearly connected with this means is the correction and rebuke of sin. This forms of course part of the duty of a parent and the head of a family. But, besides this, we all might exercise an important influence on those with whom we are brought in contact, by gently, yet firmly, expressing our disapprobation of principles, language and actions inconsistent with the word of our God. Nor need this require any appearance of impertinent intermeddling on our part. A word, or a look, or even silence itself will often reprove as forcibly as a laboured warning; and, in doing this, we must be careful to show that it is God's honour, not our own feelings or opinions merely, for which we are zealous.

3. Amongst the direct means of influencing others, I would mention one more of the most important,—the regular practice of family prayer in our households. This duty, while it is but a due and reasonable act of homage to our common Lord, gives a kind of reality as it were to religion, and introduces it in a tangible form into our circle. I am not now arguing the duty of family worship on the many grounds which reason and scripture furnish, but am considering it only as a means of exerting an influence for good over others. But, in this light, it is impossible to overrate its possible benefit. The very habit of approaching God, morning and evening, instilled into the members of our household, is a great point gained. The sovereignty of God is openly acknowledged, and he is avouched

publicly to be our God. Some degree of solemn and religious feeling is almost necessarily produced in the most thoughtless. An opportunity is gained of reading and explaining the word of God to those who might otherwise read it little, and understand it less. The hearts of all are knit together by another and that no feeble tie—community in worship, and the blessing of God may humbly be expected in answer to our united prayers upon every member of a family, whose blended petitions are daily brought before the throne of grace. Should my reader then be one in whose household this important duty has not been performed, let me entreat you to lose no time in introducing it. By neglecting it you not only witness against yourself, that you do not seriously take the Lord for your God, but you lose one of the most important means of exercising an useful influence over your relatives and dependents.

II. But besides direct influence, such as that exerted by means of instruction and advice, correction and reproof, and the practice of family worship, there are many indirect means by which we may act powerfully on others. I will mention but two, as being perhaps the most important of all, example and intercession.

1. The inefficacy of precept without example has passed into a proverb; and the reason is plain. A man's actions seem then to convict his words of insincerity, and to convey a practical refutation of his arguments. On the other hand, a good and consistent example is the most eloquent of all teachers, as it addresses at once the reason, the senses, and the heart. It proves at once the practicability of what is enjoined, and leads the way in the very sight of those whom it calls upon to follow. Besides, it acts upon our sympathy, and thus touches a chord which seldom fails to vibrate in every bosom. If then I am addressing parents who have any sense of their responsibility, or any anxiety for the moral and religious well-being of their children, set them a good example. They are more likely to do what you do, than what you say. Would you have them virtuous and pious—be virtuous and pious yourselves. Shew them that you are living with a view to God's glory, and in simple dependence on a Saviour whom you love; and you may have a good hope that, by God's grace, they may do so likewise. And the same remarks will apply with nearly the same force to heads of families, and, indeed, to all in every station; for let us not forget that we are bound to use the influence which we all possess for the good of others, and that one of the most effectual means of doing this is the exhibition of a good example.

2. Lastly, let me earnestly recommend the

duty of mutual intercession. There are few things more remarkable in the epistles of St. Paul than the stress he lays upon this practice. Most of them he commences by assuring those to whom he writes, of his constant prayers on their behalf, and he frequently desires theirs in return. And, indeed, if brotherly love be the distinguishing character, and prayer the proper language, of true religion, intercession must needs be the frequent employment of the Christian; for it is brotherly love speaking in prayer. And as the hearts of men are entirely in the hands of God, and as no efforts of ours can have any influence over others, excepting so far as God blesses them to that purpose; so intercession, earnest and repeated, should accompany every attempt to do good to the souls of others. And it is a beautiful and cheering thought, that our petitions are availing through God's mercy to each others welfare; and that prayers, which rise to heaven from the well-spring of some humble Christian's heart, may fall in fertilising blessing on the unprofitable soil of some hitherto careless and unrepentant soul. Let us then intercede for one another with faith and earnestness. Pray for your children, your relatives, your household, for all with whom you are or may be connected, that your efforts, your advice, your example, may be rendered profitable to them, to deliver them from the snares of the enemy, and guide them in the ways of life and peace. And may we all be, by God's grace, in our several stations, the salt of the earth, diffusing a savour of holiness, and preserving from corruption—the light of the world, illuminating and cheering and guiding by the influence of a good example—the incense on the altar of the temple, which shed a cloud of perfume all around, while its flame rose brightly upwards to the praise of God.

INTRODUCTORY LECTURE,

ADDRESSED TO THE WALTHAMSTOW ASSOCIATION
FOR SELF-IMPROVEMENT, MARCH 13, 1840.

THE object for which this association has been formed is, in every sense, one of the most important which can occupy the attention and regard of a rational being. When we consider the compound nature of man; his body, formed and compacted together with the most exact method, the most admirable skill; his intellectual powers—that reason which pre-eminently distinguishes him from the brutes that perish, which enables him to reflect upon and understand the wonderful works of creation, and which teaches him to turn his eye inwards to explore a work still more wonderful than the world without, the nature and operations of his own mind; when we still further consider his moral feelings, his sense of right and wrong—that conscience so justly termed the viceroy of his Creator, and by him so deeply implanted

in the human breast,—that soul, the immortality of which was inferred and taught by philosophers of ancient times, unaided, so far as we know, by the light of revelation which it is our inestimable privilege to enjoy: when, I say, we consider and meditate upon this complicated piece of mechanism—this striking combination and adaptation of means to an end—this fearfully and wonderfully made structure, the human frame, can we doubt the importance of regarding it, and gaining a knowledge of it, with a view to our own improvement in every respect in which we are capable of improvement? To do justice to a subject so extensive and so important within the compass of a short address is a task of some difficulty. To enter upon it at large, and to express at length those ideas which must readily occur to every reflecting mind in considering a subject of so much interest, were more easy. With a view, however, to the profitable employment of the time now at our disposal, it seems to me that I cannot do better than select from the mass of materials with which the labours and writings of past, and I may add present, times have furnished us, such as may appear to be most suitable for our purpose; and, in so doing, I trust a double end may be answered, from the circumstance of your being thereby brought, as it were, in contact and in converse with those great minds who, not without having toiled and laboured themselves in the field of self-culture and self-improvement, have left to posterity the fruits of their devoted exertions, and opened out to others the way which they themselves have trod with so much success.

We may observe, then, that at the very root of self-improvement is self-knowledge; a kind of knowledge so important, that the ancients supposed the maxim recommending it to have been expressly sent down from heaven*, and so essential, that without it we cannot take a single effectual step in advance. For if we know not the defect or the malady, how are we to amend the one or remedy the other? If we know not our actual state, whether as regards the mind or the body, how are we to regulate our conduct in the various duties and relations to which we are called in life, in the various undertakings in which we may be engaged, or, in the pursuit of the various objects, public and private, which may occupy our minds? "Men ought to take good information touching their own persons," says Lord Bacon, "and well to understand themselves: they ought to take an impartial view of their own abilities and virtues; and again, of their wants and impediments; accounting these with the most and those other with the least, and from this view and examination to frame considerations (which he mentions) for the regulation of their conduct." "Unless we are roused to act upon ourselves," says another eloquent writer, "unless we vigorously engage in the work of self-improve-

* E cœlo descendit γνώσις σεαυτὸν,
Figendum et memori tractandum pectore, aive
Conjunctum querus vel sacri in parte Senatûs
Esse velis,

which may be freely translated as follows:—"The maxim, *know thyself*, came down from heaven, a maxim to be deeply impressed upon the mind and never to be forgotten, whether you may be seeking a wife or a seat in parliament."

ment; unless we purpose strenuously to form and elevate our minds; unless what we read and hear is made our own by conscientious reflection, little permanent good is gained. To cultivate anything, be it plant, animal, or mind, is to make it grow; growth, expansion is the end. He, therefore, who does what he can to unfold all his powers and capacities, especially his nobler ones, so as to give them their full scope, and due expansion, practices self-culture. When with a view to this self-culture a man looks into himself, he discovers two distinct orders or kinds of principles, which it behoves him especially to comprehend. He discovers desires, appetites, passions, which terminate in himself, which crave and seek his own interest, gratification, distinction; and he discovers another principle, an antagonist to these, which is impartial, disinterested, universal, enjoining upon him a regard to the rights and happiness of others, and laying upon him obligations which must be discharged, cost what they may, or however they may clash with his particular pleasure or gain." Upon the culture of this principle depends the right development of all the others: habitually to direct our conduct by the dictates of conscience and the sense of duty; habitually to restrain the evil and disturbing tendencies of our nature, is to cherish, expand, and strengthen the moral force within us. "A leading defect in many characters," says the author of the *Treatise on the Intellectual Powers*, "and one which lies at the foundation of much and serious imperfection, both intellectual and moral, is the want of the habit of self-inspection. This deficiency is not confined to the listless and vacant mind, which allows life to pass in frivolous pursuits and waking dreams. It may be found in those who are intensely and actively occupied with external things; not less in the laborious student, eager in the pursuit of knowledge, than in the active man of the world, engrossed with the affairs of the living scene which is moving around him. The effects of it may be seen when we consider the various objects which men propose to themselves in life. In all a certain vision of happiness seems to float over the scene;—but how various are the courses by which the phantom is pursued, and how many enter upon the pursuit without proposing to themselves any definite course at all! They never seem distinctly to put to themselves the question, in what the imagined enjoyment consists, and what are the elements of which it is constituted. One expects to find it in wealth, another in power, a third in rank, a fourth in fame, while not a few are found to seek it in a mere rapture of excitement, perishing with the hour which gave it birth. Thus a large proportion of mankind pass through life, pursuing an imagined good which too often eludes their grasp, or which even after it has been attained, is found incapable of giving satisfaction. They live upon the opinions of others, and are thus left at the mercy of a thousand external circumstances by which the good they had so long pursued is blasted in the enjoyment. Having entered upon life without forming any definite conception of what the great business of life ought to be, when they perceive that it is drawing to a close, they look back with astonishment to find that it has passed over them like a dream; that they cannot say for what purpose they

have lived, or, perhaps are compelled to acknowledge that they have lived in vain." Self-improvement, then, to be effectual, must be founded upon a knowledge of what man is, a rational creature, but with wants and weaknesses both of a spiritual and temporal kind, it must be *religious, moral, intellectual*.

With our senses we can discern, and with our limbs and various faculties we can handle and appropriate, the material creation; but there is within us a power which stops not at what we see and handle,—which is not confined within the limits of time and space, but which seeks to ascend to what is higher and more enduring—which marks man as destined for loftier communications than with the visible universe. He has powers and capacities unsatisfied with what he sees around him. When influenced by these he longs for a more complete fruition—for a nearer approach to the God of nature; he is moved with feelings of adoration and obedience towards him, and aspires after a likeness to him as the noblest attainment he can desire. It is the essence of true religion to recognise and adore God, not only in the works of nature, but in the dispensations of his grace; not only in the wisdom and order displayed by creation, but also on account of his attributes of impartial justice and universal love, and to hearken to him commanding us by conscience to become like what we adore. But here the imperfection and inability of man unaided becomes apparent. There are many who disregard the voice of conscience, many who do not act conformably to the motives of which they yet acknowledge all the force. This failure of the motives proceeds from obstacles opposed by the heart and the understanding. In some cases the highest attainment in wisdom of the most aspiring minds, or of the souls most eager after perfection, has been to despair of themselves. In connection, however, with the weakness of man, must be remembered the almighty power of God. To the humble and faithful inquirer there is promised a light and an influence from above—a light which will conduct to the knowledge of truth, and an influence which will fix that truth as a ruling principle in the heart. And thus it is that religious and moral improvement are intimately connected. When we view life, not as a time for enjoyment, but as a scene of moral discipline,—when we look, not so much at its pains and pleasures, as at its high duties and solemn responsibilities, and at that discipline of the heart from which springs a true and solid happiness, not to be destroyed by external circumstances—then all becomes clear, the object in view is definite, and the way to it is marked as by a light from heaven; each step gained is felt to be a real and solid acquirement, and each imparts a sense of moral health, which strengthens every principle within for further progress. In the culture of those powers with which we have been endowed by him who formed us is involved, not only a duty and responsibility, but a source of the purest and most refined enjoyment; for there is a power calculated to carry a man through life, without being the sport and the victim of every change that flits across the scene; and this power is closely connected with a sound moral discipline and a well regulated mind. With reference to this discipline of the mind,

and the external conduct which should flow from it, that eminent Christian philosopher and distinguished ornament of our church and country, Bishop Butler, proposes a rule of high efficacy and universal application; it consists in simply asking ourselves, before proceeding to any act or any course of action—"Is this I am going to do right, or is it wrong—is it good, or is it evil?" This rule is so simple and so obvious, that most people, probably, think they act upon it; but they will too often find the contrary to have been the case, when they come in every instance distinctly to put the question, and distinctly to answer it. It is therefore the more important steadfastly and honestly to make this inquiry. The practice of doing so in every step of life will grow into a habit of mental discipline of vital moment to our highest interests; "for by the constitution of our nature," says this author, "we are capable of becoming qualified for states for which we were at first wholly unqualified. The human faculties are made for enlargement; and as habits of the body are acquired by repeated acts, so habits of the mind are acquired by carrying into act inward principles." Thus by exercise are acquired habits of attention, industry, obedience, the habit of self-government, in opposition to following that strong natural bent and inclination in which consists self-will, and of which the conduct of a headstrong and disobedient child affords us an example of everyday occurrence. On the other hand, we must remember, that by similar means—that is, by indulgence—are acquired habits of envy, revenge, hatred, whether in outward act, or in thought and intention, that is, inward act. Nor ought the practice to which we have referred to be confined to actions alone; it should also be exercised in regard to the processes of the mind, the direction of the attention, and the regulation of the thoughts. And this brings us to the consideration of our intellectual improvement.

We cannot look into ourselves, says a writer whom I have before quoted, without discovering the intellectual principle—the power which thinks, reasons, and judges—the power of seeking and acquiring truth. This, indeed, we are in no danger of overlooking. The intellect being the great object by which men compass their wishes, it draws more attention than any other of our powers. When we speak to men of improving themselves, the first thought which occurs to them is that they must cultivate their understanding and get knowledge and skill. By education men mean almost exclusively intellectual training; but let us never forget its dependence upon the moral principle: in this its culture is founded, and to exalt this is its highest aim. Whoever desires that his understanding may grow up to soundness and healthy vigour, must begin with moral discipline. In this sense it is emphatically said in scripture, that "the fear of the Lord is the beginning of wisdom." Reading and study are not enough to perfect the power of thought; one thing above all is needful, and that is the disinterestedness which is the very soul of virtue. To gain truth, which is the great object of the understanding, we must seek it disinterestedly. Here is the first and grand condition of intellectual progress. We must choose to receive the truth, no matter how it bears upon ourselves. Without this fairness of

mind, which is only another name for disinterested love of truth, the native powers of the understanding are often perverted and led astray—genius runs wild—the light within us becomes darkness. It is a fact well known in the history of science and philosophy, that men, gifted by nature with singular intelligence, have originated and supported the grossest errors, and even sought to undermine the foundations of virtue and morality; while others, of naturally moderate powers of mind, have gradually risen to no small force and enlargement of thought. Some of the most powerful teachers in the pulpit and in schools have owed their power of enlightening others, not so much to any natural superiority, as to the simplicity, impartiality, and disinterestedness of their minds—to their readiness to live and die for the truth. Thought expands, as by a natural elasticity, when the pressure of selfishness is removed. The moral and religious principles of the soul, generously cultivated, fertilize the intellect. Duty, faithfully performed, opens the mind to truth.

I have enlarged on this subject because the connection between moral and intellectual culture is often overlooked, and the former is often sacrificed to the latter; because talent is often elevated above virtue and religion. I return, however, to our point, and I observe, that intellectual culture consists not chiefly, as many are apt to think, in accumulating information, though this is important, but in building up a force of thought, which may be turned at will upon any subject on which we are called to pass judgment. This force is manifested in the concentration of the attention; in accurate penetrating observation; in reducing complicated subjects to their elements; in diving beneath the effect to the cause; and especially in rising from particular facts to general laws or universal truths. This last exertion of the intellect, its rising to broad views and general principles, constitutes what is called the philosophical mind, and is especially worthy of culture. One man reads a history, can tell you all its events, and there stops: another combines these events, brings them under one view, and learns the great causes which are at work on this or another nation, and what are its great tendencies, whether to freedom or despotism, or to one or another form of civilization. So one man talks continually about the particular actions of this or the other of his neighbours; whilst another looks beyond the acts to the inward principle from which they spring, and gathers from them larger views of human nature. One of the great evils of society is, that men, occupied perpetually with petty details, want general truths, want broad and fixed principles. Hence many are habitually unstable and inconsistent, as if they were overgrown children, rather than men. To give us the power of apprehending and cleaving to great universal truths is a great object of intellectual self-culture; and this is gained, not by overlooking, but by making a right use of particular facts and details. Men had for ages observed pieces of wood, stones, metals, falling to the ground, when projected from the hand. Newton seized on these facts, rose to the idea that all matter tends, or is attracted, towards all matter; and

then discovered the law according to which this attraction or force acts at different distances; thus giving us a grand principle which we have reason to think extends to and controls the whole outward creation. It may further be observed that intellectual self-improvement comprehends the knowledge and culture of our affections, so as to enable us worthily and rationally to be influenced by them in our different relations as fathers, sons, masters, or servants, subjects or rulers, and also that it proposes, as one of its chief ends; to fit us for action—to make us efficient for whatever we undertake, to train us to firmness of purpose, and fruitfulness of resource in common life, and especially in emergencies, in times of difficulty, danger, and trial.

It may, however, be asked, and very reasonably, by what means this important object of self-improvement is to be gained or promoted; and to this I answer, that the first step is to have a strong desire for it—a vigorous purpose, which gives incalculable aid, in finding or creating means. He who duly considers what the great object of his being is, will solemnly and deliberately determine to make the most and the best of the powers which God has given him. He will be prepared to make some sacrifice of ease and self-indulgence; to restrain his lower appetites; to rouse his moral and intellectual nature, by avoiding whatever has a tendency to deaden and depress it, by pursuing whatever may tend to exalt and vivify it. Every condition has means of progress, if we are prepared to use them. Some volumes have recently been published, giving examples or histories “of the pursuit of knowledge under difficulties;” and it is most animating to see what a resolute man can do for himself. A great idea like this of self-improvement, if seized on clearly and vigorously, burns like a living coal, and stimulates incessantly. He who deliberately adopts a great end, has by this act half-accomplished it—has scaled the chief barrier. At least there is always this advantage in aiming at the highest results—that the failure is never total, and that, though the end effected may fall far short of that proposed, it cannot but reach far in advance of the point from which we start. There never was any great and permanent good accomplished but by hoping for and aiming at something still greater and better.

Next to this firm resolution on our own part, may be placed communication with others, from whom we may gain wisdom and experience. Man is not made to live or advance alone: society is as needful as food or air. A child doomed to utter loneliness, growing up without sight or sound of human beings, would not put forth equal power with many brutes; and a man never brought into contact with minds superior to his own, will probably run on the same dull round of thought and action to the end of life.

It is chiefly, however, through books that we enjoy intercourse with superior minds; and these invaluable means of communication are within the reach of all. In the best books great men talk to us, and give us their most precious thoughts; they are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levelers; they give to all who will faithfully use them, the society, the spiritual presence of the greatest of

our race; and at the same time they afford a resource which is always available. “If,” says a most distinguished philosopher of the present day—I mean Sir John Herschell, “if I were to pray for a taste which should stand me in stead under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and a shield against its ills, however things might go amiss, and the world frown upon me, it would be a taste for reading. I speak of it of course only as a worldly advantage, and not in the slightest degree as superseding or derogating from the higher office and surer and stronger panoply of religious principles, but as a taste, an instrument, a mode of pleasurable gratification. Give a man this taste, and the means of gratifying it, and you can hardly fail of adding to his happiness; you make him a denizen of all nations—a contemporary of all ages. It is hardly possible that the character can fail of taking a higher and better tone from the constant habit of associating in thought with those who are, to say the least, above the average of humanity. There is a gentle, but perfectly irresistible coercion in a habit of reading, well directed, over the whole tenor of a man’s character and conduct. To use the words of the Latin poet, “A sound acquaintance with liberal arts and learning softens and polishes the manners, and does not permit them to remain in a state of barbarism.”* And in proportion as the mind is cultivated, it takes delight in history and biography, in descriptions of nature—in travels—in poetry, and even graver works.”

It has not escaped me that the circulation of books is one of the objects proposed by this association, and that it is intended that a library shall be gradually formed for the use of its members. For this purpose it is essential that good books should be selected, that no work, in any department of reading, should be allowed a place, which is not of acknowledged and admitted excellence; nothing trashy—nothing ephemeral; nothing in short which shall have the slightest tendency to lower the high standard of thought and feeling which should be held up. Not that books of amusement are by any means to be excluded. The desire of amusement is a principle of our nature from which we cannot with advantage be permanently debarred; it requires only to be kept within due bounds, and turned upon innocent or beneficial objects, to become a spring of happiness. The mind derives a feeling of relief from varying its occupations; but here caution is required. Our amusements should be innocent and safe, our recreations rational.

The beer shop and the public house, it is true, are always open, and too often full; but it is not by them that the cause of moral and intellectual improvement is advanced.

Now of all amusements that can possibly be imagined for even a hard-working man, after his daily toil, or in its intervals, there is nothing like reading an entertaining book, supposing him to have a taste for it. It calls for no bodily exertion, of which he has already had enough or too much. It relieves his home of its dullness and sameness, and transports him into a livelier, gayer scene, where he may forget the

* . . . Ingenuas didicisse fideliter artes
Emollit mores nec sinit esse feros.”

evils of the present moment fully as much as if he were in the alehouse—with this advantage, that he will find himself next day with his money in his pocket, and without a headache.

Besides, supposing him to have alighted upon a really good book, what a source of domestic enjoyment is laid open! he may read it aloud, or his wife or eldest boy or girl may take their turns and pass it round from hand to hand. Companionship in intellectual enjoyment is a great bond of union; it is more, it teaches men mutual respect, and to each among them self-respect, that corner stone of virtue. It enables each to make use of his privilege as an intellectual being, to

"Enter the sacred temple of his breast
And gaze and wander there a ravished guest,"

and while thus leading him to look within his own bosom for the ultimate sources of his happiness, warns him at the same time to be cautious how he defiles or desecrates that inward and most glorious of all temples. One of the very interesting features of our times is the multiplication of books and their distribution through all conditions of society. At a small expense we can now obtain the most precious treasures of English literature. Books, once confined to few by reason of their costliness, are now accessible to the multitude; and in this way a change of habits is going on in society highly favourable to the general improvement. The diffusion of these silent teachers, throughout the community, will, doubtless, work greater effects than machinery or legislation.

(To be concluded in next number.)

THE FOLD OF CHRIST:

A Sermon,

BY THE REV. CHARLES WILDBORE,
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JOHN x. 9.

"I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

UNDER the character of a shepherd was our blessed Lord made known by prophecy to his people (Is. xl. 11. Ezek. xxxiv. 23, xxxvii. 24. Zech. xiii. 7); and under the character of a shepherd does he describe himself in this chapter. No character is better adapted to him, for in him all the requisite qualifications are included. He is "the good shepherd who careth for the sheep" (John x. 11, with 13). He is no "hireling." He fled not away and left his flock to the devouring wolf (v. 12). He boldly withstood the greatest enemy of his sheep, and, in order that they might be eternally rescued from his fangs, he hesitated not to give his life for them. In this was love; love that none, not even those who are placed by him in safety and security, can now duly estimate; but, in that day when they are gathered into his heavenly fold, then will they be continually progressing in this blissful knowledge, and be more and more enabled to "comprehend the breadth and

length and depth and height of their shepherd's love, which passeth knowledge" (Ephes. iii. 18, 19). For as our good shepherd observes with pathetic simplicity,—"Greater love hath no man than this, that a man lay down his life for his friends" (John xv. 13). This love then, so great and generous, has he manifested towards his sheep. He has laid down his life. And wherefore? Why, brethren, in order that he might provide a fold into which he might gather his sheep, that they might be secured from temporal and eternal danger. On the lintel and two side posts of this fold he has sprinkled his own precious blood, that no destroyer should have power to enter (Ex. xii. 22, 23). When he sat upon his throne in glory, he saw the multitudes of lost sinners, faint, and scattered abroad as sheep having no shepherd (Matt. ix. 36) and he had compassion on them. On his commission of love and mercy he descended from his bliss, laid aside all his celestial splendour, emptied himself (*ἐκένωσεν* Phil. ii. 7) of his divine glory, and came to prove himself that "good shepherd" who would provide a fold into which all his faint and scattered sheep might be gathered. Into this fold he invited all who heard him while on earth, and into this fold he now invites all by his ministers whom he sends to proclaim the glad tidings of his gospel.

I shall now regard the words of our Saviour in my text as pointing out the way of access into the fold, and as describing the security, freedom, and support which they enjoy who enter into it. May the Lord of all power and might so exert the converting influences of his Spirit upon all our hearts, that we may turn to the fold and find an entrance, that we may through Christ be saved.

Jesus, then, that "good shepherd," has provided a fold for all his sheep. And what is this fold? It is, my brethren, his church, into which he invites all that are faint and scattered abroad. How are they to enter this fold? He tells them, "I am the door;" access into this fold can be obtained only by me. "I am he," saith he, "that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth" (Rev. iii. 7). If he open the door, every one that cometh can enter; if he shut it, none can procure admission. But this "good shepherd" is willing to open to all. He will refuse admission to no straying sheep that seeks to enter. "By me," says he, "if any man enter in." Mark the expression, "any man!" It is as comprehensive, it is as unlimited as his boundless love. Any man! It matters not who he is; whether high or low, rich or poor. It matters not what he is; however polluted, however

sunk in sin and wickedness, however despised and rejected of men; it matters not. If that man feels his lost condition; if that man is faint and weary in his mind; if that man is conscious of his wretchedness and misery, and is anxious to be delivered and rescued from his deplorable condition; if that man will come, will seek admission in the right way, that lost sheep shall be "gathered with great mercies" (Is. liv. 7), and admitted into the fold of Christ. "By me if any man enter in he shall be saved." What then does the expression "by me" imply? It implies that Christ being the door into the fold, the only means of entering it is by him. As none can enter into the eastern folds, which are walled round to a great height in order to protect the flock, but by the door; so none can enter into the fold of Christ but by him, the door. How then do they enter by him? Faith in Christ, a faith that rests entirely on him, and has no other dependence whatever for admission, is the key to this door. "Believe in the Lord Jesus Christ, and thou shalt be saved" (Acts xvi. 31). Believe in Jesus Christ "who has the key of David," and he will unlock the door of his fold. He requires no costly price for admission. His conditions "are not grievous." He wants not, he will not be pleased with thousands of rams, or with ten thousands of rivers of oil! He demands not our first-born for our transgression, or the fruit of our body for the sin of our soul (Micah vi. 7). Entrance into this fold cannot be purchased by the rich with all their wealth, nor lost to the poor for want of a sufficient offering. His offers are free; they are made of his boundless grace and mercy. Admission into the fold of Christ is secured without money and without price (Is. lv. 1). However poor thou art, O sinner, thou needest not despair. The poorer thou art in thine own eyes, the more readily will Christ open to thee. If thou hast faith in him, by him thou shalt enter. None can debar thy entrance; neither men nor evil spirits have power to keep thee back. All must have this faith, both rich and poor. Here all are upon an equality. In this respect there is no difference. The queen that holds the sceptre of these realms, the poor man that begs his bread from house to house, must enter into the church, the fold of Christ, by the same door. Here no partiality is shown; no regard is paid to worldly honour and worldly distinction. The rich are welcome, the poor are welcome; but rich and poor must seek to enter in by Christ. Christ looks upon all with an impartial eye; he passes by none. He views all with the same sympathy and compassion: for all are equally in need of his tender mercies. He willeth all to enter his

fold; and he declares to all without distinction or exception, "I am the door: by me if any man enter in he shall be saved." But though the good Shepherd is willing that all should enter this fold, it is only upon one condition. It is only by him, by Christ, that any can enter. "Christ openeth and no man shutteth, and shutteth and no man openeth" (Rev. iii. 7). To all that apply for admission upon any other plea, than that of faith in him, he will assuredly shut, and none can open to them. Would we then enter into this fold? Remember Christ says "I am the door: by me, if any man enter." What then, brethren, is our plea for admission? Are we expecting to be admitted because we are, what the world styles, good moral people; upright in our dealings; correct in our outward deportment; bearing a good character amongst our neighbours, and respected by our fellow men? Are we expecting to be admitted because we attend the Lord's house on the sabbath, and occasionally communicate at his table? Are we expecting to be admitted because we formally discharge our religious duties, and are visibly professors of Christianity? Are we expecting to be admitted because we are charitable and kind to our fellow creatures, relieve their necessities, feel for their distresses, and compassionate their sufferings? If, on any of these pleas, or any other plea whatever, that Christ has not made the only condition, we expect or apply for admission, Christ will say to us, as he did to the Scribes and Pharisees, "These ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23). There is no door, brethren, into the fold of Christ, but Christ himself; there is no means of entering it but by Christ, i. e. by faith in him. If we have faith in him we can enter, yea, we have entered already: if we have not, we have not entered, and we never can enter. Faith in Christ, that faith which secures admission, is the gift of God, and none can procure that gift that come not humbly to God to ask for it. If we come to ask for it, we must really desire it. We must really feel that we are lost without it. We must prize it, and value it above every other thing. We must seek it as "the pearl of great price." A few cold prayers, a formal attendance at God's house, a few charitable acts, will never secure it. We must ask for it as a starving beggar craves for a morsel of bread; we must ask for it as a drowning man calls out for a hand to help him; we must plead for it as a condemned felon sues for mercy. These poor creatures ask with all their heart and soul, because they feel their want, they know their need, they really and truly are anxious to obtain what they require. And, brethren, it is with this urgent desire, this anxious solicitude, that we

must become suitors at the throne of grace for faith, which is the gift of God; that we may live and not die; that we may enter the fold of Christ and be saved. Now, my brethren, in what way have you been suitors at the throne of grace for this mercy? Have you put your hearts into your prayers for it? Would you have applied to men for any favour in the way you have applied to God? Had you been anxious to secure man's assistance, would you have manifested the same listlessness, the same indifference which you have done in your addresses to your heavenly Father? Would man have granted your request had you asked him in the same manner as you have asked your God? If conscience answers no, then remember that not any thing man can do for you can be at all equal to what God can do for you. Man's assistance, or man's favour, can alone be available or useful in things temporal, and even in them it is not to be depended upon. But God's assistance and favour are necessary not only for time, but still more for eternity, and are, under all circumstances, and at all times, to be relied on. And, without this faith in Christ, which is God's gift, you cannot be safe either in this world or the world to come. This then is the greatest gift of God. Will you not humble yourselves to be earnest and anxious pleaders for it? You must then ever be scattered abroad, having no shepherd, and thus perish without the fold! May the Lord open your eyes to see the door, and turn your hearts to enter by it before the wolf surprise you and carry you off, where no delivering shepherd can be found!

But to you, my brethren, who have found the door into this fold, which is Christ Jesus, and have entered by it through faith in him, to you I would say, behold your security! Your Saviour here declares, "by me, if any man enter in, he shall be saved;" or, as it might be rendered also, he shall be safe—safe both in this world and in the next. It is Christ your Saviour's promise and engagement. On him you may build your hope and faith in full assurance, for your Saviour is almighty; none can alter his decree; none can oppose his resolve. Your Saviour is omniscient, he knows all things, he sees every thing before it happens that may in any way prove a stumbling-block to you—he can and will provide against it. He knows all your enemies, he knows all their devices against you, and he knows how to defeat them, and to bring you off by his power and aid, "more than conquerors" (Rom. viii. 37). If you are weak, Christ is strong, yea, he animates you, "My grace is sufficient for thee, for my strength is made perfect in weakness" (2 Cor.

If you are ignorant, Christ is not,

for "in him are hid all the treasures of wisdom and knowledge" (Col. ii. 3). Being in his fold, all his divine attributes are engaged to secure your safety. His word and promise here is positive: "He shall be saved." "No weapon that is formed against thee shall prosper" (Is. liv. 17). Did your safety depend upon your own weak powers, well might you fear, well might you despair of safety for one moment; but, in the power of your God pledged for your security, you may have "full assurance of hope unto the end" (Heb. vi. 11). Behold also the fold into which you are gathered: it is his church—that fold against which we have his unequivocal assurance, that even "the gates of hell shall not prevail" (Math. xvi. 18). How the Lord protects his church he tells us by his prophet Zechariah, "I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her" (ii. 5). He declares by his prophet Isaiah, his watchful care over this his vineyard, "I, the Lord, do keep it; lest any hurt it, I will keep it night and day" (xxvii. 3). But, perhaps, the weak believer may allow that he fears not for the safety of the church, or fold of Christ; but fears and is apprehensive of his own individual safety? To dissipate this feeble sheep's fears, and to place his tottering feet on an immovable rock, his Redeemer assures him in the chapter of the text, "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (28). If then thou hast entered this fold, and thy own conscience, and the feelings of thy own heart, the love thou bearest to Christ, and the desire thou entertainest to "adorn his doctrine in all things" (Tit. ii. 10), will be sufficient evidence; thou mayest take the comfort of thy Saviour's assurance here, "By me, if any man enter in, he shall be saved." You have entered in; you could not have entered in by your own strength. Having entered in by the power of Christ, why doubt his power and willingness to secure your safety, till he bestow on you eternal life? Be assured "he abideth faithful, he cannot deny himself" (2 Tim. ii. 13). Rest then in joyous hope: rely with unwavering faith on this promise of the text, "he shall be saved."

But it is now time that we advert to the freedom they experience who have entered this fold. Their shepherd says here: "they shall go in and out." The metaphorical language is still observed. The sheep of the fold are described as having free ingress and egress. "They go in and out." They go in in peace, they go out without alarm. This is the happy consequence of their being under the management of a good shepherd. He will always watch over and guide and protect his

flock. Under his care they will be secure from the attacks of the devouring wolf, both when in the fold and when out of it; they will "go in and out" at all proper times and seasons. Their fold will be their resting-place, not their prison. And these words are applicable also to the sheep of Christ's fold. His people being under his guardian care can "go in and out." They enjoy a blessed freedom. For, as our liturgy describes the service of God as "perfect freedom"—this freedom Christ's people enjoy. This is a consequence of the assurance of their shepherd. "If the Son therefore shall make you free, ye shall be free indeed" (John viii. 36). And free they are. "They go in and out." This is a Hebrew phrase frequently met with in the Old Testament, which denotes a capability of performing the duties of life (see Numbers xxvii. 17. Deut. xxxi. 2. 1 Sam. xviii. 13. 2 Chron. i. 10. Jer. xxxvii. 4). Christ's people possess this power. They can discharge equally with others all their civil and social duties. Their profession of religion is no let or hindrance to them in their worldly calling. Though they are "fervent in spirit," yet they are not "slothful in business" (Rom. xii. 11). They know it is their duty, and they esteem it their privilege to "provide things honest in the sight of all men" (Rom. xii. 17). They ever bear in mind what an apostle has commanded "That if any would not work, neither should he eat" (2 Thess. iii. 10). They, according to the same apostle's direction, "study to be quiet, and to do their own business, and to work with their own hands" (1 Thess. iv. 11). They "exercise themselves, like him, 'to have always a conscience void of offence towards God and towards men'" (Acts xxiv. 16). "In simplicity and godly sincerity, by the grace of God, they have their conversation in the world" (2 Cor. i. 12). Thus, in a worldly sense, do they "go in and out," discharge their duties, both towards God and towards man, with industry and cheerfulness, experiencing a grateful freedom, as thus fulfilling the will of their heavenly Master. But in a spiritual sense they are free indeed. They truly "go in and out." Formerly, before they entered the fold of Christ, they were slaves, bond-slaves of Satan, "taken captive by him at his will" (2 Tim. ii. 26); but now they are rescued from his wretched thralldom. They are no longer "serving divers lusts and pleasures" (Tit. iii. 3), "sin hath no longer any dominion over them" (*οὐ κυριεύει*), does no longer lord it over them, exercise a tyrannical power over them (Rom. vi. 14). Having the "Spirit of the Lord they have liberty" (2 Cor. iii. 17). Formerly, they were prisoners shut up under guilt and condemnation; now they are released,

pardoned, justified. Formerly, they were debtors "owing ten thousand talents" (Matt. xviii. 24), liable every moment to be delivered to the officer and cast into prison; but now all that great debt is paid. They are exonerated, discharged; the deed is cancelled; they are now free; they "go in and out." The service of God they now perform with a "faith working by love" (Gal. v. 6). Love to God and Christ, makes all they do the most blessed freedom. "The love of Christ constrains them" (2 Cor. v. 14). They serve the Lord with alacrity and delight; none of "his commandments are grievous" (1 John v. 3); they are "the rejoicing of their heart" (Ps. cxix. 111). Worldly, unconverted men, serve the Lord in a few outward observances, constrained by fear. "Fear," an apostle tells us, and we all feel, "has torment" (1 John iv. 18). Their service therefore must be perfect slavery. Where the heart and soul go not along with their acts and deeds, all they do must be thralldom indeed! But, brethren, where love constrains, where love impels, it sweetens every service, it causes honey to distil from every deed. What, brethren, in our worldly intercourse, do we find irksome, when we are striving to please and serve those we love? Love makes us do for them whatever they require, freely, gladly. So it is with Christ's people. Their love for their Redeemer causes them "to go on their way rejoicing." They serve one they love, and in that service they experience all the freedom their loving hearts desire. Under the experience of the same feelings with David, they are ready to exclaim, "A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness" (Ps. lxxxiv. 10). Such, brethren, is the freedom of those who have entered Christ's fold. I would appeal to every one here present, who has entered this fold, and "loves our Lord Jesus Christ in sincerity" (Ephes. vi. 24), whether I have surcharged the picture? I would ask all and each—Have you not freedom in Christ's service? "Go ye not in and out" with joy? Could you have conceived the blessed effects of such freedom until you, through grace, belonged to Christ? To those who belong not to Christ, it is useless to appeal. Loving not Christ, all they do in a religious point of view, must be "by constraint, not willingly." It is the constraint of fear. The fearful forebodings attendant on an entire neglect of God, prompt them to some cold, some formal, some lip-service. Gladly would they, could they divest themselves of the warnings and alarms of conscience, live "without God in the world." With the people of Christ then, brethren, here is "perfect freedom;" with the

people of the world, abject slavery. Now, brethren, allow me to ask what is your walk, your freedom? Is your conversation like that of the sheep of Christ? It is their blessed privilege to "go in and out." Have you the same glorious privilege, the same delightful liberty? Can you "assure your own hearts before God" (1 John iii. 19) that you are free from condemnation (Rom. viii. 1), free from the dominion of sin, delivered from the bondage of Satan? I do not mean so free that you never sin by thought, word, or deed—for none are so free; but so free that you do not habitually sin as you once did; so free, that you can in the power of Christ be sure that sin shall not be your everlasting ruin; so free, that sin can present no charms so attractive as to detain you, as it once did, a willing captive; so free, that you cannot stray unconcerned from the fold of Christ; but turn with increased solicitude your steps thitherward, if they by chance have strayed. If this be your case, rejoice, for you can "go in and out" as Christ said his sheep should do.

We now come to another of the delightful consequences which attend having entered into the fold of Christ—the support his people enjoy. This is implied in the words "and find pasture." As a good shepherd, who has the welfare of his flock at heart, is provident for them, leads them out of the fold, and conducts them daily to places where they may "find pasture," and thus is attentive to their wants as well as to their security; so Christ, our good shepherd, is provident for us. His promise to his people in my text comprehends every thing they may require, both for their bodies and for their souls. Christ is engaged to "supply all their need" (Phil. iv. 19). "They shall go in and out and find pasture," is his positive assurance to them in the text. View then, ye sheep of Christ's fold, with joy and gratitude, this blessing also attendant upon being in the fold. One that is able and willing, and one who has solemnly promised, will supply all your wants. Under any circumstances his people need not despond. Under "sorrow, need, sickness, or any other adversity," they shall never want the "pasture," the support and comfort which these several conditions require. Under trouble, affliction, or poverty, the people of Christ are too apt to be cast down, to be too anxious and full of care; but did they fully rest their hearts upon this pledge of their good shepherd, they would be strengthened against this weakness; in "patience" then would they be able to "possess their souls" (Luke xxi. 19). It is nothing but a want of faith that causes any of Christ's people to despond; and they merit equally with St. Peter that rebuke of their Lord, "O thou of little faith, wherefore

didst thou doubt?" (Matt. xiv. 31). Their shepherd cannot more solemnly pledge himself that they shall "find pasture," all needful support, both for soul and body, than he has done. His almighty power, his omniscience, his omnipresence, his promise, which he cannot break, are all so many firm and inflexible guarantees that all their need shall be supplied. If they will but cast all their care upon him, he will show that he careth for them (1 Pet. v. 7). As a certain king said to his favourite, "Do my affairs and I will do thine;" so Christ says to his people, "Seek ye first the kingdom of God and his righteousness, and all other things shall be added unto you" (Matt. vi. 33). Yes, brethren, as a good man of old says, "If thou have a concern for the things that are God's, he will also be careful of thee and thine" (St. Chrysostom). To doubt your Lord, then, when he has said, "ye shall go in and out and find pasture," is derogatory to his honour, is disgraceful to yourselves. It proves to your shame, that you profess to believe him, but actually do not. Christ is pledged to supply all your need; and he will assuredly do it in that way which is most expedient for you, most conducive to your everlasting welfare. He may not give you all you want or ask; for you may want unreasonably, you may ask amiss. He directs you what to ask, "Give us this day our daily bread." Ask this and you shall certainly find it. That Christ has done this, and will do this, an ancient saint bears witness, "I have been young and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. xxxvii. 25). An apostle also points out to you what bodily "pasture" you should be satisfied with, "Having food and raiment let us be therewith content" (1 Tim. vi. 8). Christ can give you every thing this world affords. He can give you money, wealth, lands, houses, and every luxury, and every delicacy. There are no bounds to his resources; the riches of Christ are unsearchable (Ephes. iii. 8). But if he sees fit to withhold them, rest assured that he knows they would be prejudicial to you; would "pierce you through with many sorrows" (1 Tim. vi. 10). And, my brethren, I must tell you, that if you belong to the fold of Christ, you will have the mind of Christ. You will, with pious resignation, commit yourselves into his hands, and rejoice in the comfort that he will provide suitable "pasture" for you. You shall never want anything that is good (Ps. lxxxiv. 11), for "the earth is the Lord's and the fulness thereof" (Ps. xxiv. 1. 1 Cor. x. 26).

Behold then, ye sheep of Christ's fold, the blessings which are yours; security, freedom, support. In the experience of these mercies

let your heart enjoy all the comfort your Saviour's engagement is designed to give. Soon will the "Chief Shepherd" (1 Pet. v. 4). appear to take you to himself. Then shall you and the sheep of his fold in this world, enter into his fold in heaven; there shall you go in and out for ever, and find the pastures of bliss ever fresh and green, abundant in "joy unspeakable and full of glory" (1 Pet. i. 8).

I cannot conclude my discourse without addressing a few words to those who have not yet entered this fold. Brethren, you are wandering about like lost sheep in the wilderness of this world. There is no safety for you either in this life or in the next. There is no freedom for you, for you are the slaves of the enemy of your souls. There is no pasture, no spiritual support and sustenance for you; for he that gives it, is not your shepherd. These blessings are only to be secured in the fold of Christ. Too soon may your adversary, who, as "a roaring lion, walketh about seeking whom he may devour" (1 Pet. v. 8)—too soon may he surprise you, and carry you far away, where no shepherd will be found to rescue you. O then, turn to that "good shepherd," who here invites you to his fold. Call upon him, and then, though you have wandered far away, and are lost in the mazes of sin and wickedness, he will soon find you. He is ever ready to seek and to save that which is lost. Turn but a supplicating prayer to him and he will hear your voice; he will soon repair to your aid. Wherever you may be he will search you out; he will "lay you on his shoulders rejoicing" (Luke xv. 5); he will convey you to the security of his fold. There you shall experience the blessings of his care; there you shall be safe; there you shall be free; there you shall find pasture; every want, both bodily and spiritual, supplied here, till he translate you into that fold, where no enemy shall ever enter; but where his sheep enjoy the glory of his presence, and rejoice before him for ever. Amen.

CHURCH EXTENSION.*

No adequate efforts have yet been made to remedy the great evils attending the spiritual destitution which is known extensively to exist in our populous towns and districts. In London and its vicinity more than 600,000 souls are left without any means whatever of public instruction. And it has been shown, on well authenticated data, that in many places where the population has of late years undergone a rapid increase, the deficiency is scarcely less deplorable. It is true this enormous evil has arrested public attention, and called forth some noble examples of individual liberality. But what is the result of the earnest proposal made by the

Bishop of London, and backed by a subscription of 2,000*l* on the part of his lordship, to raise a sum sufficient for the erection of fifty new churches? It is humiliating thing to contemplate. With the well-ascertained fact, that multitudes of our fellow creatures are perishing within its precincts for lack of instruction, the metropolis of Great Britain, the emporium of the world, the seat of government, whose ships are on every sea, whose merchants are princes, and where the richest nobility of the world are congregated, has yet raised but little more than a moiety of the sum required, reckoning an outlay of only 5,000*l*. for each edifice. Even, however, should this important undertaking be completed within ten years after the appeal of his lordship, and as much achieved during the same period, by all the religious bodies not in connexion with the established church, still, owing to the constant increase of the population, the metropolis, it seems, is likely to be left, after all, more inadequately provided for than ever. (See the Rev. and Hon. Baptist Noel's recent letter to Viscount Melbourne on Church Extension.) How, then, is this moral pestilence to be checked? All appeals for a parliamentary grant, will, it is to be feared, under present circumstances, prove vain. Is government, however well disposed towards church extension, in a state to afford any effectual aid in support of the object? Is there any good ground for presuming that they will consider themselves called upon to attempt the adoption of a measure which would inevitably meet with serious opposition, and probably put an end to their political existence? Is such an expectation borne out by the experience of late years? Let not any friends of the church deceive themselves, or lose sight of the true position in which she is placed by the present juncture of peculiar circumstances. In attempting to extend her means of usefulness, it will be well to act on the supposition, that she is left to her own resources. And with respect to the difficulty in question—the inadequate amount of religious instruction compared with the national want—it is, we venture to think, by no means, even on that supposition, insurmountable. For a tithe has not been done of what would, in all probability, be accomplished by a more general, systematic, and vigorous co-operation, than has yet been called forth by her acknowledged exigencies. We know that a large proportion of the clergy are little prepared to meet the claims already made upon their slender incomes, and that any scheme lies open to objection which would be likely to increase their burdens; but if an average of 2*l*. per cent. could be raised on the whole income of the church, on a scale of contribution, ranging from 1*l*. to 3*l*. per cent., the aggregate annual amount would be about 70,000*l*. And were an appeal, backed by such a noble example of Christian charity, made to the public in every parish and every church throughout the land, it is little to expect triple that amount in addition. A fund thus annually created, and dealt judiciously out in aid of local contributions, would, in a few years, suffice for the required number of churches, and, with an efficient pastoral superintendence, the most auspicious results might, under the divine blessing, be anticipated. What indeed might not be achieved by a general combination of earn-

* From *Muston's Recognition in the World to Come*, p. 386. —Note in a chapter upon the Duties of Church Fellowship.

efforts? More than a million pounds sterling would be raised were but half the members of the established church to subscribe one penny a week for a single year; and surely every one should consider himself imperiously called upon to do all in his power in support of any general attempt on the part of the church to collect and organize her scattered forces, that she may bring them to bear advantageously upon the mass of ignorance, irreligion, and crime, which time has almost insensibly accumulated around us. We have received a rich inheritance of privileges from our forefathers, who, in their comparative poverty, built and endowed the thousands of churches, whose spires are seen pointing to heaven throughout our own highly favored land. May the remembrance of their example have its due effect upon the present generation, and none forget that if any serious fears should come to be entertained for the safety or well-being of the established church, the danger must arise, not from her avowed enemies, but from the indifference and unfaithfulness of her members and professed friends.

MINISTERIAL ENCOURAGEMENTS.—REV. H. WITHEY.

AN instance of the inexhaustible zeal and forbearance with which he set himself to reclaim those who seemed irrecoverable, and of the happy results of a line of conduct very hard to pursue, yet highly becoming a minister of the patient Jesus, will be read with lively interest, and may here find a suitable place. It is from the pen of an intimate connexion.—I remember an instance in Huddersfield in which it pleased Almighty God especially to bless him to the conversion of a poor sinner under peculiar circumstances, and which I recollect he made notes of at the time, but I cannot find them. One of the ladies of the Benevolent Society called to inform him that a poor soldier in his district was ill, and in a wretched state of mind, openly professing himself an infidel, which alas! is no uncommon case in great manufacturing towns. He immediately attended to this call, found in the individual a man of rather a superior intellect, but hardened in sin and unbelief, and with a body so emaciated, as to make it apparent that his remaining days on earth would be few. The visit of a minister of religion was evidently very offensive to his feelings; but when that minister opened the bible, he broke forth in expressions of contempt and resistance, refusing to listen to a book which he believed to be "a gross imposition on the credulity of man." After conversing with him for some time on the simple evidence of the sacred truth, Mr. Withy said, "You must allow me to pray to my God for you." He knelt down, and I remember, in the notes which he made of this affecting circumstance, he says, "that he presented the gospel to him in *prayer*"—a method I have heard him say that he often adopted with success, when off his knees he would not be listened to. These visits continued for three weeks, without any sign of the slightest change. Sometimes, indeed, he met with great contempt, and even rudeness, not only from the object of his pious solicitude, but likewise from some of his wicked companions, whom he occasionally found at the cottage. At other times the

poor man appeared softened by the singular forbearance and kindness that were exercised towards him, though still determinately hardened against the truth revealed in the gospel. As he grew weaker and weaker, Mr. Withy's visits became more frequent, and at length his prayers and labours of love were repaid. Entering the sick man's room one morning, he found him kneeling over the book of inspiration, and reading it in tears. The poor creature extended his hand to him, and exclaimed, "O, Sir, I cannot resist the truth any longer!" He then told him how he had resisted in spite of conviction; that he had been blessed with a pious mother, whom he had sent for, and that the sacred truths so earnestly inculcated upon him of late were truths he had heard in his youth. Bad companions, he said, had been his ruin. He then gave up a number of vile and blasphemous publications, which had poisoned his mind, and led him even to deny the existence of a God. Bitter were his tears and lamentations, and it was some days before he could take any comfort. But when a Saviour was revealed to his soul, as willing to pardon and receive even him, his joy knew no bounds, and his anxiety for the souls of others was very striking. He would often address those about him in a very impressive manner. For ten or twelve days his experience of the tender mercies of God our Saviour was most affecting. He died with the name of Jesus on his lips, after giving in his whole demeanour extraordinary proofs of a renewed heart. His mother, who was with him to the last, and had the comfort of receiving his dying testimony to those blessed truths which she had vainly endeavoured to impress upon his heart in childhood, was now enabled to praise God her Saviour, for having so wonderfully answered her prayers on his behalf. This young man belonged to a club. In Huddersfield the funerals are conducted with much pomp, and accompanied with banners and music. Mr. Withy perceived around the grave several of the individuals he had met with in the cottage, during his attendance on the dying man, and who had endeavoured to laugh him out of his lowness, or "methodism," as they called it. The opportunity, he afterwards said, was quite irresistible, and, after committing the body to the grave, he addressed the by-standers in a very solemn manner, and declared to them what the Lord had done for their departed brother's soul, his penitence and self-abhorrence, and the peace and joy he at length received in turning from infidelity to a belief of the blessed gospel. The effect produced by the address was apparently great. The members of the club moved down the hill in solemn silence, and the music which always used to strike up as the mourners were retiring from the grave, was omitted.*

* From "Expository Lectures on the Epistles to the Seven Churches of Asia, and Sermons on Miscellaneous Subjects. By the late Rev. Henry Withy, Perpetual Curate of Trinity Church, Huddersfield; formerly Assistant Curate at St. Mary's, Cheltenham. With a Memoir of the Author." The lectures are truly spiritual and practical, and the sermons a very scriptural view of the experience of the Christian; we would instance especially one on Micah vii. 14, 15. The memoir contains the interesting and affecting account of the life of a devoted minister of Christ and is especially useful, as shewing the development of early impressions of piety, in a life of great usefulness and consistency in the service of his Lord.

The Cabinet.

THE INCONSISTENCY OF SIN.—It is not necessary that a commonwealth should give pensions to orators to dissuade men from running into houses infected with the plague, or to treat them to be out of love with violent torments, or to create in men evil opinions concerning famine or painful deaths. Every man hath a sufficient stock of self-love, upon the strength of which he hath entertained principles strong enough to secure himself against voluntary mischiefs, and from running into states of death and violence. A man would think that this I have now said were, in all cases, certainly true—and I would to God it were. For that which is the greatest evil, that which makes all evils, that which turns good into evil, and every natural evil into a greater sorrow, and makes that sorrow lasting and perpetual; that which sharpens the edge of swords, and makes agues to be fevers, and fevers to turn into plagues; that which puts stings into every fly, and uneasiness into every trifling accident, and stings every whip with scorpions (you know I must needs mean sin), that evil men suffer patiently, and choose willingly, and run after it greedily, and will not suffer themselves to be divorced from it; and, therefore, God hath hired servants to fight against this evil; he hath set angels with fiery swords to drive us from it; he hath employed advocates to plead against it; he hath made laws and decrees against it; he hath dispatched prophets to warn us of it; he hath established an order of men—men of his own family, and who are fed at his own charges, (I mean the whole order of the clergy) whose office is like watchmen, to give an alarm at every approach of sin, with as much affrightment as if an enemy were near, or the sea broke in upon the flat country; and all this only to persuade men not to be extremely miserable for nothing, for vanity, for a trouble, for a disease; for some sins naturally are diseases, and all others are natural nothings, mere privations or imperfections, contrary to goodness, to felicity, to God himself. And yet God hath hedged sin round about with thorns: and sin of itself too brings thorns; and it abuses a man in all his capacities, and it places poison in all those seats and receptions where he could possibly entertain happiness.—*Bishop Taylor.*

THE POLLUTION AND DANGER OF SIN.—See what an accursed thing sin is, that carries wrapt up in its bowels woe, wrath, and eternal death. To this it is that you owe all the miseries you have already felt; and to this are due all that God hath threatened to inflict hereafter. The law is not to be condemned for condemning the transgressors of it. The justice of God is not to be censured for taking the forfeiture of our lives and souls. But all our misery is to be charged upon ourselves, upon our corrupt natures, and our sinful lives. As God is an holy God, so he infinitely hates sin, and as he is a just God, so he will assuredly punish it. Not a soul of man shall escape, not a sin passed by, without having its due curse; yea, we find God so hates sin, that when he found but the imputation of it upon his own Son, divine vengeance would not suffer him to escape, but loads him with sorrows, and fills his soul with darkness and agonies, nails him to the cross, and there exacts from him a dreadful recompense, which he was fain to make good to the utmost demand of his Father's justice, before he could be discharged. One drop of this poison being let fall upon the once glorious angels, turned them into devils, made all their rays of light and lustre fall off from them; and, being once tainted with this venom, God could no longer endure them in his presence, but hurls them down all flaming into hell. It is sin that is the fuel of those unquenchable flames, and lays in all those stores of fire and brimstone, which shall there burn for ever. It is sin that disrobed man of his innocence, turned him out of paradise, and will certainly, if not repented of, and

forsaken, turn him into hell. And, therefore, as ye love God, or your own souls, be sure that ye hate iniquity; entertain not any kind thoughts of it, however it tempt and solicit you.—*Bishop Hopkins.*

Poetry.

THANKS.*

God my Father, good and kind,
All I know and all I see
And all I feel in soul or mind
Is given in gracious love by thee.
Then let me thank thee night and day,
At morn, or even, let me raise
My voice in joy, and ever pay
The tribute still of love and praise.
Thou art about my bed and path,
Whene'er I wake and when I sleep,
Each breath I draw a measure hath
Of thy dear goodness, life to keep.
The life which makes the heart to beat,
The light that from the sun doth shine,
My daily strength, the bread I eat,
All, all, great Lord of life, are thine.
Without thy kind sustaining care
Soon should I sink to kindred dust,
But thou art with me still to bear
Me up in health, and joy and trust.
I know my body will decay,
Give up this life, and joy, and breath;
But thou canst bear the soul away
To realms beyond the reach of death.
Then let me, God of love, impart
The love and light I have from thee,
Abroad, to every human heart,
That I thy child on earth may be.
Then let me seek thee daily, Lord,
At morn or at the close of even,
And do thy will, and know thy word,
That I may be thy child in heaven.

STANZAS.

"And I said, Oh that I had wings like a dove! for then would I fly away and be at rest."—*Psalms* iv, 6.

My soul will flee away—but where
Will it direct its flight?
To regions bright and pure, and fair,
Too fair for mortal sight!
Will it on wings seraphic soar,
Through the glorious light of heaven;
While angels' harps for evermore
Proclaim its sins forgiven?
Will the emerald rainbow† round it cast,
Its radiant beams divine,
And Thou, the mighty First and Last,
In mercy on it shine?

* From "The Educator and Children's Cyclopædia," by W. Martin. London: Sherwood and Co., p. 66. Judging from the first number of this work, it seems likely to be useful. The author styles himself "a sincere member of the church of England." "He has long been of opinion, and is daily strengthened in his conviction, that religion is the only sound basis for all education; and that without [unless] it forms a prominent feature in every course of tuition, there is no hope either for the teacher, or the individual taught." Some of the illustrations are nicely got up.

† "And there was a rainbow round about the throne in sight, like unto an emerald."—*Rev.* iv, 3.

Will it rest near th' eternal throne
Of the Lamb for sinners slain;
Or will pure spirits there disown
One scar'd with many a stain?

Will the crown and robe of purest white,
And the branch of palm be given?
Will it bathe in floods of living light,
Amongst the redeem'd of heaven?

Will it rank amidst the multitude
Of all tongues and nations there,
Who here exposed to mockery rude
Did the martyr's dangers share?

Shall we, whose faith has ne'er been tried,
Join the immortal train,
Who in sufferings here have liv'd and died,
That they the crown might gain?

Oh! 'ere our souls can fitted be
For heavenly joys above,
'Ere from their mortal sins set free,
They must taste a Saviour's love:

Must wash their robes in that holy blood
For sinners freely shed,
Must bear his cross thro' fire and flood:
So did those happy dead.

For tho' no fires await us now
Nor persecutions try,
There is a cross for each below
To bear until he die.

And Jesus' eyes look down on all
That here their faith can prove,
Sees if the world their souls enthrall
Or if they're fix'd above.

O, Prince of Peace, then waft us o'er
Life's everchanging sea,
And guide us to that happy shore,
Where we *shall dwell with Thee!*

A. M.

Miscellaneous.

INDUSTRY.*—A habit of industry is one of the chief helps to the formation of moral character, but it is not, and never can become, morality itself. The boy who works steadily at his task, not only keeps out of the way of temptation, but, in accustoming himself to master his natural inclination to idleness, learns something of the method by which all other inclinations must be ruled. But the degree in which he actually employs that method, or whether he employs it at all for a moral end, will depend upon what value he is taught to give morality for its own sake, and what connection he is taught to trace between it and his application to his school lessons. Teach him that diligence is a *duty*, and his morality will grow in proportion to his diligence, but not else.

PERPETUITY OF THE CHURCH.—The hand of the spoiler may be stretched out now, as it has been aforetime, against the Church, and break down the carved work of her altars with axes and hammers,—he may

rob her of her endowments, and lay her honours in the dust,—he may suffer her no more “to exalt her mitred front in courts and parliaments”—he may drive her ministers and her people to worship God in mountains and in deserts, in the dens and caves of the earth, but he cannot unchurch her; cannot arrest the progress of that immortal life-blood which circulates through every vein of her system; he cannot take from her that prize,—“the prize of” her “high calling of God in Christ Jesus,”—which is placed before her, and the means of obtaining which she holds in her grasp; he cannot destroy her Creeds, her Liturgy, her Sacraments, her Orders of Bishop, Priest, and Deacon,—above all, he cannot take from her the Bible, that Word of God which gives her all these, and thereby is able to make her wise unto salvation, and by which she tests and verifies every truth which she proclaims. It is because I believe that the Church, in possessing these, possesses gifts and privileges altogether independent of man's authority—that human policy never gave, and human policy can never take them away,—that I repudiate the notion which our opponents put forth, that she is merely an “Act of Parliament Church.” I admit that, by the law, the Church is incorporated with the State; and, so far, honour is conferred upon her. But why? In order that all those truths which are imperishable may be brought home to the State,—that we may teach the monarch on the throne those lessons which are as needful for the loftiest, as for the lowliest, of God's people; that we may remind her, that by the Almighty, “Kings reign and Princes decree justice;” that we may teach all that are put in authority under her, that “the powers that be are ordained of God,” and that unto God must they render an account,—that we may tell the rich man, that the proper use of his riches is to help the poor,—the strong, that it is his duty to sustain the weak,—the wise, that it is his duty to enlighten the ignorant,—the poor, that he should possess his soul in patience, “working with his hands the thing which is good;”—that we may learn, all of us, to “bear one another's burdens, and so fulfil the law of Christ.” It is to bring all these truths home to ourselves, to every class of society, and so to give both them and us a hope full of immortality, and teach us that we are “not our own, but that we are bought with a price”—these are the objects for which the State has incorporated itself with the Church, and constituted itself not the owner and possessor of the property of the Church, but only its regulator and guardian. Therefore is it that the State, in all its solemn acts, recognizes the Church; that the Sovereign of our land is, by the law of the land, required to be in the communion of the Church; and that the Lord High Chancellor, the keeper of the Sovereign's conscience, must also be in communion with the Church; therefore is it appointed that the two Houses of Parliament, both Lords and Commons, should begin their daily duties by the ministrations of the Church; and that, when the judges go their solemn circuits through the land, they should also sanctify their labours by the prayers of the Church; therefore is it, that by the summoning of the Convocation, by the presence of her Bishops in Parliament, and by many other ordinances, which it is impossible now to enumerate, the State, in all and each of them, recognizes in its relations with the Church, its duties and responsibilities as a Christian Community, and seeks to sanctify and discharge these by the solemn and holy ordinances of the Church.—*From speech of Rev. J. S. M. Anderson, at Brighton, Jan. 13, 1840.*

* From “The Educational Magazine.” This work, edited by the Rev. F. D. Maurice, of Guy's Hospital, promises to supply a deficiency in our periodical literature. The subject of education is at the present moment exciting the attention of persons of very different views and principles. It is of importance that the subject should be treated in a Christian light, and there is in question but the work in question will continue to do so.

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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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PUBLIC BAPTISM.

BY THE REV. THOMAS BISSLAND, M.A.

Rector of Hartley Maudyitt, Hants.

It is not the purport of the present essay, to enter on the consideration of the various views entertained of the benefits which result from a right participation of the sacrament of baptism; but, on that of a subject on which all must agree, who regard it as a most solemn Christian ordinance, namely, that it should be administered in a mode most likely to make a serious impression on those who witness it. The most effectual method to secure this, is, that, excepting in some special cases for which the church provides, it should be administered as the rubric requires—during the public service, and in the face of the assembled congregation. In supposed dangerous sickness, the minister is authorized to baptize in a private house, and a service is appointed for such an occasion; still is he charged to warn parents, that, without like great cause and necessity, they procure not their children to be baptised at home in their houses; and afterwards the child, if convalescent, is required to be brought to church, that it may publicly be admitted into the congregation. Baptising in a private house when the child is well, merely to gratify the parents or others, is directly at variance with the requirements of the church, and might, doubtless, expose a minister to ecclesiastical censure.

In the early ages of the church, baptism was only administered at Easter and Whitsuntide, unless in cases of imminent danger. The Greek church subsequently added the Epiphany, as a day for baptism. On these occasions it was administered with the utmost solemnity.

It is quite clear that our church, though she does not fix certain festivals, as was the former custom, recommends "that the people be admonished, that it is most convenient that baptism should not be administered but upon Sundays, and other holy days, when the most people come together." No words can more distinctly set forth her intention, or prove that the present too frequent mode of administration, in the presence of friends and sponsors alone, after the dismissal of the congregation, is an unwarrantable breach of rubrical requirement. No clergyman would feel himself warranted to administer the Lord's supper at the close of the evening service. Why should he be more scrupulous about one rubric than the other? That for baptism is most explicit in the requirement, that it shall be administered either in morning or evening prayer, according to the minister's discretion; but the period of the service when it is to be so is immediately after the last lesson. On this point he does not appear to have any discretionary power. The tone and language used in the baptismal service, in fact, show that it was intended for congregational use, and that the compilers of it never contemplated the arrival of a period when it would be postponed until the congregation was dismissed.

A very usual objection to this, however, is generally urged on the ground, that, in populous parishes, the time it would occupy and the constant repetition would induce many to absent themselves from divine service, which would be a greater evil than that adverted to. In rural and thinly peopled districts this would very rarely be the case, and even in those more thickly inhabited, it might be extremely useful to appoint one Sunday in the month as peculiarly appropriated for baptisms. This has

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been tried in several large parishes with great success. The plan might meet with some little opposition at first, and the clergyman would have no right to refuse baptism on another Sunday, or holy day, nor, if he had, ought he to do so; but in course of time it would be found a source of great convenience to all parties, and most parents would wish their children baptised on the appointed day. As far as concerns the weariness which some part of the congregation might feel, it is not too much to say, that the individual's frame of mind cannot be one of great spirituality, who would not rejoice in beholding little children brought unto Christ, and who did not feel it a great privilege to be permitted to join in supplication, that the outward ordinance might be accompanied with all the inward blessings which it is intended to represent.

The benefits likely to be derived from public baptism, in the presence of the congregation are greater than may be supposed. In general, the Lord's supper is spoken of as *the* sacrament, as if there were no other. May not this arise from the too general privacy with which baptism is administered? The recent change with respect to the registration of births, affords ground to fear that many will be contented with simple registration, and therefore every means should be employed to point out to them that it is not baptism, but a mere civil enactment, unaccompanied with any benefits to the child, save what is merely of a civil character. Upon this subject the present bishop of Salisbury thus remarks, in his recent charge:—

“Nor, as far as I can judge from the return which I have received from the parishes in my diocese, has the act for the registration of births operated so injuriously in discouraging the sacrament of baptism as there seemed reason to apprehend. Nevertheless, there are twenty-six parishes in this diocese, and those, for the most part, places of considerable importance, in which a decrease in the number of baptisms is stated to have taken place since the enactment of the new law. I think it right, therefore, to impress upon the clergy the necessity of great vigilance in this respect: as the provisions of the act, and still more the manner in which those provisions have been interpreted, (erroneously I believe), by the parties entrusted with the execution of them, undoubtedly tend to dissociate the giving a name to an infant from that sacrament with which it has ever been united in the church of Christ; and to set the conscientious scruples of parents on this subject at variance with their interests. Nor can we be surprised that poor and ignorant persons should not always be able to discriminate between obligations of mere legal

enactment, and those which are necessary parts of Christian duty, when both relate to subjects which hitherto have always been united in their minds. It is true that they will be less liable to the error in question in proportion as they are instructed in the nature of baptism, as a sacrament ordained by Christ himself, ‘as the sign of regeneration,’ and the instrument in grafting their children into his church; and are not suffered to view it as the mere giving and registering a name, which we may fear has not unfrequently been the light in which many have heretofore considered it. I am glad to believe that a high standard of feeling with regard to this sacrament is now more generally established than formerly, at least among ourselves: and I may mention, as one proof of this, that in the answers to my questions it is stated by several of the clergy, that they have lately returned to the old and correct practice of administering baptism in the presence of the congregation during divine service. But in the great majority of parishes this is not the case; and I wish you to consider whether some alteration in this respect may not be made with advantage. I would not counsel a sudden change, without any consideration of circumstances, where a different practice has been long observed, as this, especially in large parishes, might be attended with much inconvenience; but, even in such cases, an occasional public celebration of the rite at stated periods might prove very advantageous, and would tend gradually to restore this sacrament to the honour which belongs to it in the church of Christ.”

But as to the good likely to result from adoption of the plan thus so strongly recommended: First, is it not likely to benefit the child? a whole congregation offering up supplication in its behalf, may surely expect a large share of the divine blessings to be vouchsafed! Whatever men's views may be of the privileges of baptism, all will acknowledge, that it is to be accompanied with prayer for a blessing from on high,—that, without that blessing, the mere immersion, or sprinkling of a child, can prove of no benefit at all, and that, consequently, it is the duty of all to supplicate in the child's behalf. Professing Christians should regard themselves as members of one great family, whereof Christ is the living head, and the admission of a child into the visible church should be regarded by them as a most important circumstance, in which they are themselves deeply interested.

Again, is it not more likely to impress sponsors with a deeper sense of the responsibility of their solemn office, and might not the coming forward in the presence of the con-

gregation, act as a very wholesome check to persons being requested to undertake the office of godfather or godmother, whose character was but ill suited to impart proper instruction to the child in whose name they answer at the font? Too often parents are shamefully negligent to this particular; and the remark applies to all grades and classes of society. The anxiety to please a friend, not unfrequently the hope of worldly benefit, leads to the selection of sponsors utterly disqualified for their office. Surely some amendment of discipline is required on this point; it calls forth the ill-natured remark of the enemies of the church; and it has been a stumbling block in the way of not a few entering her pale; and in very many cases has proved of incalculable injury to the child in after years. Parents are under a fearful responsibility with regard to this matter. Long after they have returned to dust, their child may much depend on its sponsors. How anxious ought they therefore to be to select persons of deep piety, and sound religious principle.

The benefit to the congregation may be expected to be great also. The rubric assigns as reasons for baptising in public, "as well for that the congregation there present may testify the receiving them, that be newly baptized into the number of Christ's church; as also because, in the baptism of infants, every man present may be put in remembrance of his own profession made to God in his baptism." To all present the administration proves a source of spiritual improvement; it speaks in language well calculated to lead to serious self-examination and deep humiliation, whilst, at the same time, it holds out encouragement to the weak-hearted. It reminds each one of the necessity of mortifying the flesh, of walking in the Spirit, of crucifying the old man with his deeds, which are corrupt, and putting on the new man which after God is created in righteousness and true holiness. We would not undervalue the faithful preaching of God's word,—that blessed instrument whereby God is so often pleased to convert the soul, to enlighten the understanding, to convince the sinner, and to establish the saint; which cannot fail to impress, when its subject matter is Christ crucified, "the power of God and the wisdom of God,"—still it may safely be assumed, that the baptismal service solemnly joined in, in the great congregation, may prove as effectual a sermon as that which may be delivered by the most talented, the most energetic, the most enlightened and spiritual pastors of our church.

INTRODUCTORY LECTURE,

ADDRESSED TO THE WALTHAMSTOW ASSOCIATION
FOR SELF-IMPROVEMENT, MARCH 13, 1840.

(Concluded from p. 296.)

THERE is another powerful aid to self-improvement, and at the same time a source of much rational gratification. It is one which I am happy to observe it is contemplated by this association to procure. I allude to lectures, discussions, meetings of associations for benevolent and literary purposes, and to other similar methods of passing the evening, which every year is multiplying among us. It is a great advantage of meetings of this kind, that by their means subjects of interest which may happen to require a variety of experiments or costly apparatus fully to explain or illustrate them, may be brought within the reach and knowledge of many. We know to what a number of practical purposes in common life the science of chemistry is applied, and what an extensive field it presents for interesting and instructive experiment upon almost all the materials which we find in nature. To the genius and perseverance of scientific men we are indebted for the discovery of those powerful instruments which, raising us as it were above the earth on which we tread, enable us to explore the wonders of the expanse above us. The contemplation of the heavens has in all ages given rise to feelings of profound admiration, and tends strongly to impress upon the mind an exalted sense of the power and majesty of him who made them, accompanied with a feeling of our own comparative insignificance. When the psalmist considered the heavens as the work of God's hands, his mind instantly recurred to his own feebleness, and he exclaims: "What is man that thou art mindful of him, or the son of man that thou regardest him?" But however striking the display of power and wisdom afforded by the grandeur of creation, however great the works of God, they are not altogether unintelligible nor incapable of interpretation. However insignificant man appears to be, to him are intrusted powers of searching into and exploring the wonders of nature. "The works of the Lord," says David again, "are great, sought of all them that have pleasure therein." The book of nature is not, any more than the book of God, a sealed book to the humble, patient, and sincere inquirer. The laws, which regulate the movement and position of the heavenly bodies, have been already discovered by man, and the astronomer predicts with certainty and exactness the different phenomena which, from time to time, present themselves to our view, as we contemplate the vast expanse studded as it is with stars and planets. The structure of the human body and its different parts has long attracted the admiration and attention of the reflecting portion of mankind, and has received much and continually increasing elucidation. More than two thousand years ago, the most celebrated of the philosophers of ancient Greece, himself a signal example of the power of self-improvement—that man, who, when a physiognomist looked in his face and asserted that his heart was the most depraved and corrupted that ever was in the human breast, could declare in reply that the assertion was true, but that all his vicious propensities had

been duly corrected and curbed by means of reason—this most enlightened of the heathen sages (I allude of course to Socrates), reflecting upon the proofs of wisdom and benevolence afforded by his own body, thus breaks forth to his followers and disciples:—"Does it not strike you" says he, "that he who first made man had a benevolent object in view, when he furnished him with senses, with eyes to see, and with ears to hear? For what purpose would the most fragrant odours have served, if we had had no nostrils wherewith to inhale their scent? The sweetest of tastes, if we had had no palate? Observe," he adds, "what foresight is shewn in protecting the delicate organ of sight from injury; it is fenced round with eye-lids, which are opened for the purposes of sight, but closed during sleep: and, to keep out the injury arising from dust or wind, these are thickly set with eye-lashes; it is further protected from above by means of the eye-brows, so that not even the perspiration from the head can harm it. How extraordinary too that our sense of hearing should be capable of receiving all and all manner of sounds, and yet never be filled." He then proceeds to enumerate other similar instances of design, and concludes by asking if it is possible that these can be the result of chance. "Impossible!" he answers, "when we consider the subject in this light, it cannot be but that these are the works of some wise, contriving, and benevolent artificer." In like manner, if we descend lower in the scale of creation, the inferior animals, even the smallest of them, the insect and animalcule; and in the vegetable world, the lofty cedar and the minutest plant of our gardens, in their structure and organization evince the wisdom and skill of their Maker, equally with the greater and more striking objects presented to our view in the heavenly bodies, for they are both the work of the same hand.

"Yon countless worlds in boundless space
Myriads of miles each hour
Their mighty orbs as curious trace,
As the blue circlet studs the face
Of that enamell'd flower."

Following the example set before us by the great Author of Nature, we shall still further promote our self-improvement by seeking to attain, as far as it is possible, a like perfection in what we undertake. Be a man's vocation what it may, his rule should be to do its duties perfectly, to do his very best, and thus to make progress in his art. In this way the idea of perfection takes root in the mind, and spreads far beyond the man's trade. He gets a tendency towards completeness in whatever he undertakes. Slack, slovenly performance in any department of life is more apt to offend him. His standard of action rises, and every thing is better done for his thoroughness in his ordinary vocation. "In the commonest thing we have to do," says an excellent writer, "it is worth while to enquire what is the best way of doing it, and why one way is better than another. Improvement may be gained from the commonest objects which are every day passing before our eyes, if we do but exercise the faculty of observation. It is worth inquiring concerning the simplest thing we take in our hands, what it is made of, whence the materials are obtained, and how they are put together. One who is accus-

take these enquiries must necessarily be

accumulating a fund of knowledge and improvement; and just in proportion as we cultivate a habit of acquiring useful knowledge, we shall become indifferent to those impertinent trifles which corrupt the mind. The writer knew a person who firmly believed that cedar-branches grew with black lead in the middle, and who probably could not have told whether the hairs of a brush grew on the back of an animal, or at the roots of a plant, or were dug out of the earth; yet this person could tell every bit of unimportant news that was stirring, and could remember all the foolish things that were said and done at a village-dance a year ago. How much better to have exercised the observation, attention, and memory on things really worth knowing!" It must not, however, be forgot that there are many difficulties to be struggled against in the work of self-improvement. Every condition has its hardships, hazards, and pains; but these should not dishearten us. On the contrary, outward evils should have the effect, as they are designed, of schooling our passions, and raising our faculties and virtues into intense action. Difficulty is the element, and resistance the true work of man. Self-improvement never goes on so fast as when adverse circumstances, the opposition of men or the elements, unexpected changes of the times, or other forms of suffering, instead of discouraging, throw us on our inward resources, turn us for strength to a higher power, clear up to us the great purpose of life, and inspire calm resolution. No greatness or goodness is worth much unless tried in these fires. Hardships are not on this account to be sought for. They come fast enough of themselves, but when sent in the course of providence they are to be employed as a means of self-improvement, and met and borne with fortitude.

Such are some of the principal considerations which suggest themselves in reflecting upon the subject of self-improvement, in a religious, moral, and intellectual point of view. It may be added that in forming a complete idea of self-improvement, the care of the bodily health is not to be excluded. The body, though it be but the cabinet—the casket in which the jewel is contained—nevertheless acts, and that with great influence, upon the mind; and our aim should be, as far as possible, to have a sound mind, in a sound body. Happily the principles and conditions upon which health depends have been more fully investigated, and more widely disseminated in our own than in past times; and by attending to them, with a due observation of those habits or modes of living which experience has shown to be beneficial, or the contrary, each individual may do much towards the attainment of health and personal comfort in his own case.

It remains that we should briefly consider some of the objections which may be urged against what has been advanced, and subjoin a few remarks in the way of caution and illustration.

Doubtless some will be ready to say that the lot of the greater portion of mankind is toil, and that it is only by the daily labour of their hands that they can support themselves. True; but are labour and self-improvement irreconcilable? Is not the contrary the case? Does not almost all labour demand intellectual activity? and is not he generally the best workman who takes the most pains to invigorate his mind? Is it not mind, after

all, which essentially does the work of the world, so that the more there is of mind, the more work will be accomplished? A man, in proportion as he is intelligent, makes a given force accomplish a greater task; makes skill take the place of muscles, and with less labour makes a better product. But more than this, the labourer is not a mere labourer; nor is labour, though it be for his necessary subsistence, his only duty; he has close, tender, responsible connections with his Maker and with his fellow-creatures; he may be a son, husband, father, friend, Christian; he belongs to a home, a country, a church, a race; and these are relations which give birth to the highest virtues, which demand the highest powers. Those who themselves truly estimate the value of self-improvement will be anxious to extend its beneficial influence to their children—to their friends. To educate a child perfectly requires, in one sense, greater wisdom, profounder thought than to govern an empire. Youth is especially the season for improvement, and upon the minds of the young, in an especial manner, should be impressed a sense of its value, and a desire after it. Again, labour is what the poor man exchanges for an equivalent in the form of wages, and in this way he enters into a contract—he incurs an obligation. The man who in working, no matter in what way, strives perpetually to fulfil his obligations thoroughly, to do his whole work faithfully, to be honest, not merely because honesty is the best policy, but for the sake of justice, and that he may render to every man his due—such a man is continually building up in himself principles of morality and religion; he is cultivating his sense of justice, his benevolence, and the desire of perfection. Nor is his faithful labour without its object, without its use, or without a reward which springs from his own reflection and conscience, independently of the remuneration which he receives. He is contributing to the necessities and to the comfort of his fellow-creatures. The great city, from which we are not far distant, with its houses, furniture, markets, public walks, and numberless accommodations, has grown up under the hands of artisans and other labourers; and surely a generous satisfaction ought to be felt by the workman at the thought that the building which his hands are rearing, may give comfort and enjoyment every day and hour to a family, and prove a kindly shelter, an abode of affection, for a century after he himself is laid in the dust. There may be some, however, who will further object, and urge that any considerable education has a tendency to lift men above their work, make them look with disgust on their trades as mean and low, and render drudgery intolerable. Let such consider, that it is not the trade or profession which ought to determine the character of the man, but it is the man who ought to adorn, elevate, and ennoble his trade or profession. It is the man who determines the occupation, not the occupation which measures the dignity of the man. No condition of life, however humble, can be a bar to the exercise of Christian virtues; and, on the other hand, no external splendour of rank or station, however great, can secure the moral well-being, or even the mental tranquillity of their possessor. I have already laid before you the reflections of a great ancient philosopher on the human frame; let me add that he was by trade a

statuary, and that his lot on earth was poverty. Let me further observe, that one of the most profound and learned of his successors in Greece, one whose writings remain to this day, and are to this day read and studied in our universities (I allude to Aristotle), left us a sentiment worthy to be ever recorded, and to be remembered in all ages, when he said “that virtue, intellect, ardent feelings of the heart, and exalted energies of the mind, are not appendages to greatness.” To him also we are probably indebted for the idea I have just referred to, on the relation between the man and his occupation, or at least to the full exposition of it; and that at a time, recollect, distant by upwards of two thousand years from the present. Surely we ought now to have profited by his wisdom. “A cobbler,” he would say, “ought to be a good cobbler; but yet he is a man, and as a man capable of unlimited culture—of boundless improvement.” But, it may again be objected, the labouring classes have no time to spare for the cultivation of their minds. The answer has been already given. An earnest purpose finds time or makes time. It seizes on spare moments, and turns larger fragments of leisure to golden account. A man who follows his calling with industry and spirit, and uses his earnings economically, will always have some portion of the day at command; and it is astonishing how fruitful of improvement a short season becomes, when eagerly seized and faithfully used. A single hour in the day, steadily given to the study of an interesting subject, brings unexpected accumulations of knowledge. Besides, the habit of economizing our time leads to the practice of economy not only of our means, but what is of still more value, of thought and feeling. Moreover, the succession of the seasons itself gives to many of the working classes great opportunities for intellectual improvement. The winter brings leisure to the husbandman, and the winter evenings to many of the labourers in towns. Above all, in Christian countries the seventh day is released from toil. The seventh part of the year—no small portion, when considered in the aggregate, may be given by almost every one to moral and religious improvement. Religion, indeed, connects itself with all the great subjects of human thought, and leads to and aids the study of all. God is in nature—God is in history. I have before referred to the works of creation as affording evidence of his perfection in their harmony, grandeur, and contrivance, and I may add that from the dispensations of his providence, from the history of the church and of the world, are to be gathered instructive proofs of his moral government, and great moral lessons. They teach us the laws by which God governs the course of events; he first prepares slowly and from afar that which he designs to accomplish. He has ages in which to work. Then, when the time is come, he often effects the greatest results by the smallest means. As in nature, for the production of a gigantic tree he deposits in the earth a minute seed; so in providence, for the execution of his all-wise purposes, whether to build up or to destroy, he often makes use of the meanest instrument to effect what the greatest efforts of human power and wisdom have failed to accomplish. Well then may the poet exclaim in the most extensive sense,

"Thus wide creation owns a power
 Supreme o'er earth and seas,
 That portions out some fitting hour
 For all his will decrees."

The present is undoubtedly an age in which knowledge is becoming daily more and more widely diffused, and we cannot doubt that this almost universal diffusion will be used and overruled by Providence for the execution of great purposes of wisdom and benevolence to us, as yet invisible or dimly seen.

Instructive lessons are also to be gained from the lives and examples of men eminent in their times for benevolence, wisdom, piety, and virtue; distinguished by their untiring perseverance, their unwearied efforts in seeking to promote the improvement of their own minds and the good of their fellow creatures. Many such might be enumerated. To say nothing of Franklin in another country—a name which must occur to all—have we not in our own country, and in our own days, instances perpetually occurring of men who, by their own exertions, by a sedulous and diligent improvement of time and opportunities, in spite of all obstacles and opposition, have risen from obscurity to stations of wealth, honour, and usefulness? The greatest of our national poets—the author of "Paradise Lost"—has left us, in reply to the slanders of some of his opponents in his own day, the following sketch of his habits:—

"My morning haunts," he says, "are where they should be, at home; not sleeping or concocting the surfeits of an irregular feast, but up and stirring; in winter, often ere the sound of any bell awake men to labour, or to devotion; in summer, as oft with the bird that first rouses, or not much tardier, to read good authors, or cause them to be read, till the attention be weary, or memory have its full freight; then, with useful and generous labours preserving the body's health and hardiness to render light-some, clear, and not lumpish obedience to the mind, to the cause of religion, and our country's liberty, when it shall require firm hearts in sound bodies, to stand and cover their stations, rather than to see the ruin of our protestation and the inforcement of a slavish life."

To these remarks of our greatest poet may be added the reflections of one of our greatest philosophers, Mr. Locke, upon human happiness:—

"Let me see," says he, "wherein consists the most lasting pleasure of this life; and that, as far as I can observe, is in these things:—

I. Health. — Without which no pleasure of the senses can have any relish.

II. Reputation. — For that I find everybody is pleased with, and the want of it is a constant torment.

III. Knowledge. — For the little knowledge I have, I find I would not sell at any rate, nor part with for any other pleasure.

IV. Doing good. — For I find the well cooked meat I eat to day, does now no more delight me; the perfumes I smelt yesterday now no more affect me with any pleasure; but the good turn I did yesterday, a year, seven years since, continues still to please and delight me, as often as I reflect on it.

V. The expectation of eternal and incomprehen-

sible happiness in another world, is that also which carries a constant pleasure with it.

If then I will faithfully pursue that happiness I propose to myself, whatever pleasure offers itself, I must carefully look that it cross not any of those five great and constant pleasures above mentioned."

I trust enough has now been said in reply to the objections which may be urged against what has been advanced. Whatever other objections may be raised, your own reflection will enable you to answer. Let me, however, impress upon you the duty and the necessity of observing caution, and especially in that department of improvement which consists in reading. The press in our days teems with publications. It cannot be denied that newspapers form the chief reading of the bulk of the people; they are the literature of multitudes; unhappily, their importance is not understood; their bearing on the religious, moral, and intellectual improvement of the community too little thought of. Unhappily they are too often the mere organs of party; too often made up and seasoned solely with a view to sale and pecuniary profit, or prostituted to purposes of private malice or scandal. While they assume to speak the sentiments of thousands—to represent, in short, public opinion—they are, in fact, frequently but the productions of a few interested individuals. Their importance, however, is not to be overlooked, and a man anxious for self-improvement may turn them to account; he will select the best within his reach; he will exclude from his house, as he would a pestilence, such as are venomous, scurrilous, profligate, or profane. He will be awayed in his choice, not merely by the ability with which a paper is conducted, but still more by its spirit, by its justice, fairness, and steady adherence to great principles. If we would know the truth, we must hear both sides; we must read the defence as well as the attack. And here let me observe that a heavy responsibility lies upon us in regard to the formation of our opinions. He who would arrive at truth, will cherish this sense of responsibility; he will form his opinions with care and with diffidence, knowing that a correct judgment on any question can only be based on full information and a thorough acquaintance with the subject; he will not only read, but he will both carefully reflect and freely converse on what he reads, and so he will deepen and confirm his knowledge. He will remember that truth, the farther it is traced upwards to its origin, the farther it is followed down to its effects, will afford still stronger evidence of its being truth; while, on the other hand, error has a hidden conscience, which makes its supporters fear discussion and dread a free, penetrating inquiry. He will be deeply sensible of the value of truth; and while he feels that it is only to be reached by patient investigation and with difficulty, he will yet be assured of the possibility of attaining to it.

I have mentioned newspapers; let me add that these are not the only periodical publications of our times; never was there a more abundant supply of publications at a moderate price, containing much that is amusing, useful, and instructive. Many of these may be read with advantage; but in our reading generally we must exercise reflection, and guard

against being misled or carried away beyond our own convictions. There is, however, one book which we may at all times read without fear of error, nay with the firm assurance that it contains immutable truth, truth applicable to our own individual cases and circumstances; and in proportion as we so read it, we shall draw out its sweetness. We shall treasure up the principles and maxims which it contains, and make them the subject of our contemplation in such a manner that they may always promptly exert their power both in the regulation of our conduct, and the discipline of our hearts. Allow me before I conclude, to bring before you the words of an eloquent American writer, whom I have already quoted, in addressing his countrymen:—"I would," says he, "that I could speak with an awakening voice to the people of their wants, their privileges, their responsibilities. I would say to them, you cannot, without guilt and disgrace, stop where you are. The past and the present call on you to advance. Let what you have gained be an impulse to something higher. Your nature is too great to be crushed; you were not created what you are, merely to toll, eat, drink, and sleep, like the inferior animals. If you will, you can rise. No power in society, no hardship in your condition can depress you, can keep you down in knowledge, power, virtue, influence, but by your own consent. You have many great deficiencies to be remedied; and the remedy lies not in the ballot-box, not in the exercise of your political powers, but in the faithful education of yourselves and your children. These truths (he adds) you have often heard and slept over. Awake! Resolve earnestly on self-improvement. Make yourselves worthy of your free institutions, and strengthen and perpetuate them by your intelligence and your virtues."

Allow me, in conclusion, to beg your indulgence for the imperfection with which I have treated so important a subject; for the loss of interest it may have sustained in my hands, this being a department to which I am little accustomed; and to express my sincerest wishes for the progress of the Walthamstow Association for Self-improvement, and its increase in everything which can add to the gratification of its members, and the general improvement of the neighbourhood in which it has arisen.

SERVICES OF THE CHURCH.

No. VI.

"Understandest thou what thou readest?"—ACTS, VIII. 30.

THE PSALMS.

THE book of Psalms, or Psalter, as it was anciently called, is that collection of sacred hymns which were composed by devout members of the Jewish church, for the purpose of praising God, both on public and private occasions. Being not merely works of human ingenuity, but dictated by the Spirit of God, they are adapted to all states and conditions of the church. They are found to be as useful to Christians of the present day, as they were formerly to the Jews, or even to the persons themselves, by whom they were originally written. They are usually called the Psalms of David, from his composing the greater part of them. The other authors whose names are mentioned, are Asaph, Ethan, Heman, Moses, and Solomon; but to each of the four last is ascribed only a single psalm, ex-

cept we suppose that Solomon wrote the seventy-second as well as the hundred and twenty-seventh. Of the hundred and fifty psalms, about seventy are expressly attributed to David; and there is internal evidence that others, which do not bear his name, are of his composition. From the number and excellence of David's psalms, he is in the record of his own times styled "The sweet psalmist of Israel" (2 Sam. xxiii. 1). From the comprehensiveness of the psalms, taking in the case and character of almost all men, and sympathizing as they do, with the wants and afflictions of the servants of God, in all the varieties of their experience—from this feature, as well as from the intrinsic merits of their subjects and composition, they have always been deservedly held in the highest estimation. Whatever differences of opinion may have existed among the ancient Christians, either with respect to speculative points of theology, or external forms of worship, all agreed in the use of these hymns, as the most effectual instrument of devotion. By Ambrose, the psalms are called the instrument of virtue; by Basil, the essence of theology; by Athanasius and others, the epitome of holy scripture. "The ancients, when they speak of the psalms" says Hooker, "use to fall into large discourses, shewing how this part doth, of purpose, set forth and celebrate all the considerations and operations which belong unto God: it magnifieth the holy meditations and actions of divine men. What is there necessary for man to know, which the psalms are notable to teach? They are to beginners, an easy and familiar introduction, a mighty augmentation of all virtue and knowledge in such as are entered before, a strong confirmation to the most perfect among others. Heroical magnanimity, exquisite justice, grave moderation, exact wisdom, repentance unfeigned, unwearied patience, the mysteries of God, the sufferings of Christ, the terrors of wrath, the comforts of grace, the works of Providence over this world, and the promised joys of that world which is to come; all good necessary to be either known, or done, or had, this one celestial fountain yieldeth. Let there be any grief, or disease incident unto the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy, at all times ready to be found; hereof it is that we covet to make the psalms especially familiar unto all. This is the very cause why we iterate the psalms oftener than any other part of scripture besides; the cause wherefore we inure the people together with their minister, not the minister alone, to read them, as other parts of scripture he doth." The above remarks of Hooker are partly his reply to the objection made by dissenters of his day against our manner of reading the psalms as "daily prayers," and "otherwise than the present state wherein we be, doth agree with the matter contained in them." This alleged misuse of the psalms, Hooker meets by showing their universality. But of all the encomiums and comments that have been written on the book of psalms, none has given us a fairer picture of their excellence, than that of a late amiable and pious bishop of our communion. He has collected the sentiments and observations of a great variety of writers, which he has enriched with his own, and has embellished the whole with a plenty of expression peculiar to himself. The merit of the passage must apologise for the length of the extract; it would be injustice to give Bishop Horne's sentiments in any language but his own.

"The psalms," says this excellent writer, "are an epitome of the bible, adapted to the purposes of devotion. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, every tree that is pleasant to the sight, and good for food, and above all that which was there lost, and is here restored—the 'tree of life in the midst of the garden.' That which we

read as matter of speculation in the other scriptures, is reduced to practice, when we recite it in the psalms. In those faith and repentance are described—in these they are acted; by a perusal of the former we learn how others served God—but by using the latter, we serve God ourselves. In the language of this divine book, therefore, the prayers of the church have been offered up to the throne of grace from age to age. And it appears to have been the manual of the Son of God, in the days of his flesh; who, at the conclusion of his supper, is generally supposed, and that upon good grounds, to have sung a hymn taken from it; who pronounced upon the cross the beginning of the twenty-second psalm, 'My God, my God, why hast thou forsaken me?' and expired with a part of the thirty-first in his mouth, 'Into thy hands I commend my spirit.' Thus he who spake as never man spake, chose to conclude his life, to solace himself in his greatest agony, and at last to breathe out his soul, in the psalmist's form of words, rather than in his own. No tongue of man or angel, as Dr. Hammond justly observes, can convey a higher idea of any book, and of their felicity who use it right. Indited under the influence of him to whom all hearts are open, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate; the fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrance; but these unfading plants of paradise, become, as we are accustomed to consider them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets are extracted from them. He who hath once tasted their excellencies will desire to taste them again; and he who tastes them oftener will relish them best." The psalms have always been used in the Christian church oftener than any other part of the scripture, except the Lord's prayer. "Christians," says Chrysostom, "exercise themselves in David's psalms oftener than in any other part of the Old or New Testament. Moses, the great law-giver, who saw God face to face, and wrote of the creation of the world, is scarcely read through once a year; the holy gospel where Christ's miracles are preached, where God converses with man, where devils are cast out, lepers are cleansed, and the blind restored to sight, where death is destroyed, where is the food of immortality, the holy sacrament, the word of life, holy precepts, precious promises, these we read over once or twice a week. What shall I say of blessed Paul, the preacher of Christ? His epistles we read twice in the week; we get them not by heart, but attend to them while they are reading. But as to David's psalms, the grace of the Holy Spirit has so ordered it that they are repeated night and day; in the vigils of the church the first, the midst, the last, are David's psalms. In the morning David's psalms are sought for; and the first, the midst, and the last, is David. At funeral solemnities, the first, the midst, and the last is David. In private houses, the first, the midst, and the last is David. Many that know not a letter, can say David's psalms by heart."

The psalms, as we learn from the original preface of the Book of Common Prayer, were anciently divided into seven portions, each of which was called a Nocturn; which word (in the Romish service) strictly signifies the service appointed for any night. The names "Nocturn" and "Antelucan,"—the former from *nox*, (night), the latter from *ante lucem* (before light) originated from the meetings of the early Christians to celebrate divine worship in the night, and before day-break—a custom retained by many churches long after persecution had ceased. The above-named preface goes on to say, that a few of the psalms have of late been used daily, and the rest ut-

* Homily vi. de Pna.

terly omitted. To remedy this inconvenience, and to put the worshipping church in possession of the entire manual of sacred hymns, the church, with her usual piety and judgment, has appointed the psalter to be read through, once every month, excepting February, when, of course, it is read only so far as the days of that peculiar month extend. In the frequency with which the psalms are recited, the practice of our English communion corresponds with the usage of the ancient church. Though antiquity in matters ecclesiastical, be not a law, yet agreement with it in things ritual, is seemly; and in matters of doctrine, while our ultimate reference is to the supreme tribunal of the "word and the testimony," the coincidence of our own tenets with that of ancient Christians, may form a legitimate ground of satisfaction. The version of the psalms in our Common Prayer Book, it is well known, differs from that in our bibles. The reviewers in 1661, seem to have been influenced by the impression that bishop Coverdale's translation (the prayer-book version) being unfettered with the Hebrew idiom, which prevails in King James's translation (the bible version), would express the sense with greater freedom, and more according to the genius of our own language. The prayer-book version is that of the "Great Bible," which acquired that name by appearing in a bulky volume, by authority of Henry VIII. This was the joint translation of Tyndal and Coverdale, and was revised by archbishop Crammer, and is to be distinguished, alike from the "Bishops' Bible," published in the reign of Queen Elizabeth, and from that translation (King James's) now used in our church. There are a few antiquated words in the prayer-book translation; how should it be otherwise in a work composed more than 270 years ago? but blemishes of this kind are more than compensated by the pervading excellence of the work, and its adaptation to general devotional use. In some parts of the Eastern church, "Gloria Patri" was formerly repeated at the end of the last psalm, which was called Alleluja, because they always selected for the concluding psalm one of those which had the title Alleluja prefixed. The concluding psalm was called Antiphona, or the antiphonal psalm, from its being recited in alternate portions; that is nearly in the same manner in which we repeat all the psalms. The ancient practice, however, of all the Western churches (that of Rome alone excepted) was to repeat the "Gloria Patri," at the end of every psalm. There is a peculiar propriety in this. The doxology serves for a general application to each psalm. And as a penitential psalm may be followed by a psalm of thanksgiving, and that succeeded by one of adoration or prophecy, if they were not separated by this doxology, or something of the like nature, subjects very distant and indistinct might be strangely and improperly united.

CHRISTIAN MOTIVES AND CHRISTIAN RESPONSIBILITY:

A Sermon,

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2 PETER, ii. 11, 12.

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

AMONG the many delusions with which Satan binds the minds of his captives, there is one peculiarly fatal—the mistaking morality for godliness. We often find a person, who re-

solves to give up some sins, and for a season leads a more sober life, regarded as reformed and renewed; we must not, indeed, be backward in hailing with joy the apparent return of a sinner to the Saviour's fold, but neither must we be hasty in at once pronouncing such a one to be a genuine Christian. There are many reasons which will induce a person to give up sin. His worldly interests may suffer by continuing in it; his character, his family, may all depend upon the steadiness of his conduct; and thus from worldly reasons he is induced to abstain from many hurtful lusts which war against his soul; not because they do so war or injure his soul, but because they injure his temporal prosperity.

Conversion cannot take place without reformation of character, but reformation constantly takes place without conversion; it is, therefore, of much importance to distinguish between these two. The way by which to mark the difference is plainly shewn us by the words of our text. A truly godly person will not only abstain from sin, but will lead a consistently holy life; his conversation and practice will be such that others will be won to see the beauty of holiness, and he will thus himself glorify God, who is in heaven.

The moral man has never to endure the ridicule or contempt of the ungodly, but is generally esteemed and commended. The godly person has almost invariably, at some time or other of his Christian course, to endure the evil speakings and reproaches,—sometimes even the persecutions of his former friends and companions. The true believer acts upon one single principle—the glory of God, and the welfare of his soul: to others this principle of action is quite unknown, and this constitutes the difference between the moral and the Christian person; not so much, as may be supposed, in their outward conduct, as in their inward feelings and motives. I do not mean to assert that their whole lives do not materially differ, but it is a difference lost sight of by the world, whose estimate of a person's character is formed, not so much from his living a godly and a pious life, as by his abstaining from the commission of gross crimes. This distinction, however, is of much importance to be observed, not for the purpose of judging other persons' characters, but for forming your own.

In the verse preceding our text, St. Peter had called upon the Christians to abstain from every fleshly lust; here he perfects his exhortation by telling them also to bring forth fruits to the glory of God. We will now examine these words by dividing them into three parts, and examining—

I. What is meant by having our conversation honest.

II. The motive of our general conduct.

III. The responsibility which attaches to every individual.

I. By having our conversation honest is meant, the regulating not only our words, but our whole lives, and the evincing a deep concern for the welfare of others. It is not sufficient that we should occasionally perform some good actions. If the root, the heart, be holy (or sanctified), the fruit will invariably be good. The conversation, or life, can never be uniformly good, till the frame of the heart, the affections, and desires which lodge in it, be changed. Many persons, after they have fallen into sin, will say, I will take care and not be guilty of this again; and thus far their resolution is good; but they stop short here, which proves that it is only an outward reformation, not an inward change; for the language of the Christian is, I will, also by the grace of God assisting me, do all the good in my power, and prove to others that the fruits of the Spirit are love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance,—and this proof, my brethren, of your Christian faith is to be shewn to the Gentiles, i. e. amongst worldly people. It is not so difficult to appear religious amongst a body of Christians, and it is very easy to agree with those who teach and practise morality alone. But the trial of your faith is made, when you are called to oppose the false maxims of the world by the mild and decided doctrines of the bible, and to denounce the received and established customs, which are contrary to God's word; when you receive an injury or reproachful language from a fellow creature, to bring forth the spirit of meekness without the dread of being called a "faint-hearted coward." When others are pleading for the sinful follies of the world, you must raise your voice in defence of the gospel precept, "Love not the world, neither the things that are of the world, for whosoever loveth the world, the love of the Father is not in him." You must prove by our daily conduct and converse, that you have found "the ways of wisdom to be ways of pleasantness, and her paths to be paths of peace;" that you have sought for, and have found the pearl of great price; and that your treasure is laid up in heaven; that you possess that joy and peace in believing with which a stranger cannot intermeddle: if you thus act—and, if a Christian, you will thus act—you most assuredly will be evil spoken of by an ungodly world; most especially when you first commence your Christian course. Your holy conversation will be called cant or methodism; your keeping aloof from ungodly company will be considered as presumptuous and hypocritical; your condemnation of evil practices will be

construed into censoriousness and unchristian judging. If you bring forward the word of God to defend your principles, you will be told not to be wise in your own conceits, and sneeringly advised not to be righteous over much. If you talk of the influences of the Holy Spirit—of the warfare between grace and nature—of the preciousness of a Redeemer—of the burden of sin—of the value of the soul—you will be called by the Gentile world an enthusiast, a fanatic, or a saint. Such, I can assure you, is the case, and such will be the case, more or less, with every one who is turned from darkness to light, and from the power of Satan unto God. But O, remember, brethren, you are to meet these trials with Christian meekness—to combat these adversaries, clad in heaven's armoury—having the sword of the Spirit—faith for your shield—righteousness for your breast-plate—for your helmet the hope of salvation. If you are evil spoken of, take heed that it is falsely, and for the sake of Christ; otherwise you have no cause to rejoice, or be exceeding glad. You must let your good works be seen, in order that others may be led to glorify God in the day of visitation; and this brings us to the second consideration, namely, the motives of your conduct.

But I would first briefly notice the term, "In the day of visitation." It may refer to that light and grace from above which can alone sanctify the sinner's heart, without which, all gospel light which shines forth in others appears darkness; or as archbishop Leighton says, "Possibly in this 'day of visitation' is implied the clearer preaching of the gospel amongst those Gentiles where the dispersed Jews dwelt; and that when they should compare the light of that doctrine with the light of their lives, and find an agreement between them, this might further their effectual callings, and so they might glorify God; but for this end (in order that the good conversation of others may benefit them) the day-spring from on high, i. e. the Spirit of God, must visit their souls."

II. But now as regards the motive of a person's conduct, it should ever be remembered, that in estimating the character of others, we must not with a censorious feeling pry into their hearts—their general character and conduct will always at once prove whether the love of God is shed abroad in the heart, but as regards yourselves, individually, you cannot be too particular, or too careful upon this point, because the heart is so deceitful and desperately wicked, that you will often be inclined to take credit for actions which are good in themselves as regards society, but not acceptable to God, because they spring not from Chris-

tian faith. Whatever you may do—however great or beneficial, or praiseworthy your conduct may be in the sight of men, they are nothing worth, unless they are performed from a pure love to God, and with a desire to promote his honour and glory. You are to estimate actions not as they benefit society, but from the motive by which they are performed. If this principle regulated your lives, if in fact Christian faith dwelt in your hearts, you would be as unwilling to leave undone a duty, as you now are to commit a gross and open sin. If the glory of your God was the object of your life; if you had your Master's service at heart, you would have in view the welfare of other persons' souls as well as your own. The extension of Christ's kingdom on earth, would form a very material feature in your daily pursuits, and you would try, by your own example, under the blessing of God, to turn the wandering sinner into the pathway which leads to heaven; and thus I would now lead you to the consideration of our third, and a very important subject, namely, the two-fold responsibility which attaches to every one as regards himself and others.

III. All still acknowledge "that they ought to think about their own souls, and have a little more care about eternity;" but it is likewise added "I have nothing whatever to do with the eternal interests of another, nor can my conduct have done him either harm or good; if I have injured any one it is only myself, and I shall have to answer for it." Against this commonly received doctrine, I, my brethren, solemnly protest, for as I am quite certain that the general tenor of every person's life has an indirect, though very powerful influence upon the conduct of others; so am I convinced from scripture, that every individual is responsible to God for those sins in others which, by his example, he has encouraged, or which, by a holy example, he might have been the means of preventing. If we are commanded by God to let our light shine before men, on purpose that thereby they may by that light be led to glorify God, it is an undeniable fact that a holy life is a great means which God will bless to the conversion of others, and consequently evil example is also a great instrument by which the kingdom of Satan is increased and encouraged. Now the force of evil example is generally allowed, but it is too much forgotten, that no example is next akin to, and in fact is, evil example; for one who bears the name of Christian, and yet lives—I do not say in any open sin, but in a sleepy, careless, lukewarm state about his soul—without love to his God, is setting an example of spiritual sloth and spiritual indifference; and such an one does as much injury, though not so ap-

parent, as one who lives an openly profligate life. I believe it impossible for any one to commit an open crime, or leave undone a known duty, without indirectly causing an injury to a fellow creature. Suppose, for instance, any one habitually violates the fourth commandment. He will be pitied and censured by a few Christians for so doing, but many of his neighbours will secretly, in their own hearts, urge his example as an excuse for their own neglect, and especially if he is a person above the lower ranks of society; for the higher a person's station in life, the greater is his responsibility in the sight of God, although the poorest is not exempt from this responsibility.

But the words of our text refer to something much more than the prohibition of setting an evil example; they call upon us most particularly to let our light shine before men, and it is this to which I would particularly direct your thoughts. You must not rest contented with the feeling that you have done no harm to any because you have not robbed them of their property, nor injured their persons: you may have injured them of that which all their property could never purchase, if you have not endeavoured to the utmost of your power to promote their spiritual interests. It is a false idea to suppose that the appointed minister of Christ is alone the person who can forward, or who ought to care about others' welfare. You, brethren, individually, must feel—if Christians, you will feel—an earnest desire to promote God's glory and honour. You are to be labourers in his vineyard, by letting your gospel light attract the multitude to the far brighter beams of divine mercy, and by pointing out to them the road which leads to glory and to peace. If you are Christians in heart, the glory of your Redeemer will be your end and intent; this will be the axis upon which your good conversation will turn and move continually.

Try yourselves, brethren, by this test—are any of you content with being innocent of what you call great crimes, of being moral and respectable? Are you strangers to that love which seeks the welfare of others' souls, which thirsts and pants for the extension of your Saviour's kingdom? Then be assured, you are still strangers to the spirit of religion, and you are deeply responsible to your God for having withheld the gospel lamp, which you profess to have burning, from the sight of those who are in darkness and in the shadow of death.

And what can be said of those, who not only do nothing to promote God's glory, but everything to advance the kingdom of Satan, and are active agents in the cause of sin? Yes;

those who live in sin, and are lovers of the world, are indeed the bitterest enemies of their God—enemies to that Being who shed for them his spotless blood, that he might redeem them from all iniquity, and purify to himself a peculiar people zealous of good works. O, my brethren, what a glorious work it is for you to be called to work in the vineyard of your Lord! What a high and noble privilege! Say not, no man hath hired us; God calls you now—"Go work to-day in my vineyard," and he who calls will also give you power to perform. You may each be the blessed means, in the hands of God, of turning a fellow-creature from the broad to the narrow road—of leading him from the borders of hell to the foot of the cross—from despair and misery to joy and peace; God may crown your endeavours so that the heavenly host will have cause to rejoice at the conversion of a sinner. A little leaven leaveneth the whole lump. One pious person—nay, a pious child has oftentimes brought a blessing to a family. The Holy Spirit has said, for your comfort and encouragement—"He that turneth a sinner from the error of his ways, shall save a soul alive, and hide a multitude of sins."

LECTURES ON THE HISTORY OF THE CHRISTIAN CHURCH.

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II.

The unchanging spirit of persecution—Hadrian and his times—Written attacks upon Christianity and the first "Apologies" of Christian writers—Extensive propagation of the gospel during the second century—Ella built on the site of Jerusalem—Hadrian's idolatry and death—The age of the Antonines—Justin Martyr—Peace in the churches—Hegesippus—M. Aurelius—Martyrdom of Polycarp—Varied form of persecution.

THE disposition to oppose the progress of God's truth as it is revealed in Christ Jesus, seems to be inherent in human nature. The manner in which it shows itself will much depend on the outward restraints which a community imposes upon the enemies of the cross, but the disposition will always be found lurking in an unconverted heart, beneath the most chastened exterior. In the primitive age the persecutions and trials the church had to endure were of a rude description, but if we suppose that the spirit of the world, which in that comparatively barbarous age prompted these outrages, has now ceased, because it has assumed a milder and less hideous form, we are mistaken; "for as he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now," and will so continue to the end of all things. The kind of persecution is we know regulated by the state of society, and often by the temporal power, but that spirit which would oppose itself both inwardly and outwardly to righteousness and true holiness, that feeling of resentment against those, who by their lives and conversation condemn the unrighteousness of the world, is ever working, for it is, as it were, its business to work, in the children of disobedience. The holy-minded Christian will however always have something to call to remembrance as a pledge of God's favour and support. Seldom do we meet with a trial which,

although apparently greater, does not contain something less bitter than the preceding, so that we may call to remembrance, with no little advantage, the former times of greater affliction. The Hebrew Christians to whom St. Paul wrote, were then in danger of falling into trouble, and their separation from the stock of Abraham, exposed them still to many evils; but this was nothing to what they had endured, for they had been a grazing-stock by reproaches and affliction, and where they had escaped such indignities themselves, they had been along with those who were subject to like treatment. The spoiling of their goods they took joyfully; the sight of afflictions they patiently endured, and this because they could look to that heavenly inheritance where the good are for ever in peace, and tribulation no more can enter. But in perusing the history of the Christian Church in its conflicts with the world, we shall find that if the heathen ceased for a while to furiously rage together, the spirit of that rage ceased not, and we shall be surprised to find how very little the difference is between the persecution of the early and the later times, whenever the true members of Christ's Church were the objects of its fury. There is, however, this advantage to us who live in these latter days, that whenever evil in the form of persecution assail us, or any of those things which we consider sacred, we can always recall to our minds the examples of former days, wherein those who acknowledged the same Saviour, and were influenced by the same spirit, triumphed over greater ills than ours; and this may serve as one of the great practical ends in recounting the principal events which happened to the Christians of the second century.

We have already seen how the emperor Trajan modified, by his rescript to the governor of Bithynia, the proceedings against the Christians, at the same time we remarked that no one could boldly confess Christ before men without the danger of prison and of death. Meanwhile the knowledge of salvation through Christ, became more generally diffused, and he that dwelleth on high laughed to scorn the vain efforts of the heathen to stop the progress of his truth. Trajan died in the 20th year of his reign, and was succeeded by Elius Hadrian in the year 117. The new emperor was at Antioch when his predecessor died, and he had attended him in his last and unsuccessful campaigns in the countries about the Euphrates. The biographers of Hadrian represent him as a zealous adherent to the religion of his country, adorned by many virtues, and disgraced by great vices; of a character very various and inconstant, but by no means inclined to cruelty. On his arrival at Rome, it is supposed that some Christians suffered, although he published no new edicts against them; his zeal for paganism may have chiefly given rise to this supposition. In the year 119, he set out upon his travels, and visited Syria, Antioch, and Phœnicia until he came to Judea. The unsettled state of the Jews had probably directed his steps to that part of his dominions. We are informed by Eusebius that Serenus Granianus the proconsul of Asia, represented, in a letter to Hadrian, the great injustice of putting the Christians to death only to gratify the clamours of the people, without trial and without any crime proved against them, and that Hadrian, in answer to that letter, wrote, that no man should be put to death without a judicial process, and a legal trial. But before proceeding to give the emperor's answer, which has fortunately come down to us, I will mention some other circumstances which probably conspired to draw it forth. The Christians hitherto seem to have suffered chiefly from the clamours and ebullitions of popular fury; but in the reign of Hadrian a new form of attack, more resembling those of modern times, appeared against their principles. Some of the learned Pagans began to write against Christianity with all the bitterness of modern Deism. The most celebrated of those attacks

was made by Celsus, an Epicurean philosopher. His book was arrogantly entitled "The Word of Truth." The work has not survived the wreck of ages; but it was replied to by Origen, of Alexandria, in the middle of the third century; and, from his reply, we are enabled to collect the substance of the philosopher's argument. It is remarkable to trace the resemblance between those and other treatises subsequently made with the same view. After inveighing against the Jews as the authors of Christianity, he introduces a person, in the character of a Jew, disputing against the gospel. He had fancied, as it appears, that it was possible to effect by sarcasm and invective, what the magistrates could not do by torture and the sword, and therefore he ridicules the doctrines of the Christians, speaks of the various sects by confounding false Christians with true believers, and declares that they had nothing in common amongst them as a rule of faith except the name of Christians. This systematic attack upon the faith of the gospel might have fallen into the hands of Hadrian; but it appears to have called forth at the same time the energies of the Christian writers. When Hadrian arrived at Athens the second time, in the year 124, he was presented with a defence of Christianity by Quadratus, who appears at that time to have been bishop of the church, the successor of Publius, who had succeeded Dionysius the Areopagite. This was the first of those defences, called, in Greek, *Apologies*, a word which, from its equivocal meaning in our language, has been not aptly applied to similar productions of our own time. Only one passage of this apology of Quadratus is preserved, and it is with reference to the real miracles of Christ as contrasted with the tricks of impostors. "The works of our Saviour," says the third bishop of Athens, "were always conspicuous, for they were real. Both they that were healed, and they that were raised from the dead, were seen not only when they were healed or raised, but for a long time afterwards; not only whilst he dwelled on earth, but also after his departure, and for a good while after it, inasmuch that some of them have reached to our times." St. Jerome supposes, from this latter sentence, that Quadratus saw several of those persons who had been the subjects of our Saviour's miracles.

There was also at Athens about this time a philosopher, called Aristides, who had embraced Christianity, and he, we know, presented a second apology to the emperor, the contents of which we are ignorant of. But these circumstances show that Christianity was now beginning to assume a more authoritative form; and its ministers who had the ability, adapted, as we see, their mode of defence to the exigency of the times; and, whenever a Celsus appears to speak against the truth, we trust there will always be a Quadratus and an Aristides to defend it. Nor shall the defence be considered the worse if a bishop and a philosopher join hand in hand to vindicate the ways of God to man.

In consequence of the letter of Serenus, the proconsul, and the apologies of the Christians at Athens, we find the emperor writing to Minutius Fundanus, the new proconsul of Asia, in the following terms:—"I have received a letter from Serenus Granianus, whom you have succeeded. It seems to me that this is an affair which ought not to be passed over without being examined into, if it were only to prevent disturbance being given to people, and that room may not be left for informers to practise their wicked arts. If, therefore, the people of the province will appear publicly, and in a legal way charge the Christians that they may answer for themselves in court, let them take that course, and not proceed by importunate demands and loud clamours only; for it is much the best method, if any bring accusations, that you should take cognizance of them. If, then, any one shall accuse and make out any thing

contrary to the laws, do you determine according to the nature of the crime; but if the charge be only a calumny, do you take care to punish the author of it with the severity it deserves." We see no advantage that the Christians could gain from this edict which they did not already possess from Trajan's rescript to Pliny. The intention of Hadrian was not to absolve the professors of Christianity from punishment, but only that they should be punished in the due course of trial. This, however, would be gained, informers would become more cautious how they preferred their charges, for fear of the punishment falling upon themselves.

The feelings with which this emperor viewed the Christians is still further shown in a letter which he addressed to Servianus, his brother-in-law, who was consul in 134. It is preserved in Vopiscus, not a Christian writer, but one of the authors of the *Augustan history*, who flourished about the year 300. It was written by Hadrian from Syria, after he had been some time in Egypt. Vopiscus, having occasion to mention the character of the Egyptians, produces this letter as an authority for his own opinion, and it is as follows: "Adrian Augustus to the Consul Servianus. I have found Egypt, which you commended to me, all over fickle and inconstant, and continually shaken by the slightest reports of fame. The worshippers of Serapis are Christians, and they are devoted to Serapis, who call themselves Christ's bishops. There is no ruler of the Jewish Synagogue, no Samaritan, no presbyter of the Christians. Even the patriarch, if he should come to Egypt, would be required by some to worship Serapis, by others Christ, a seditious and turbulent sort of men. However, the city is rich and populous. Nor are any idle; some are employed in making glass, others paper, others in weaving linen, &c. The Christians here share in the emperor's ridicule, and are represented like the other Egyptians; and although he must have had many opportunities of correcting his erroneous opinion, if, indeed, the error were not wilful, still we find his heart closed against the influence of truth, and his day of salvation allowed to pass away.

It is not, however, a little remarkable that we should be able to gather from this emperor's authentic writings the continued rapid spread of Christianity. The Christians were evidently numerous in Alexandria, and other parts of Egypt. Christ's bishops were already become as considerable as the priests of Serapis. From his letter to the proconsul of Asia, we equally learn the prevalence of the gospel in that country. The apologies of Quadratus and his ally speak for the country of Greece; and we shall shortly see that the truth equally prevailed in the land of Judea. It is, therefore, most evident, from this collateral testimony alone, that the gospel flew over the regions of the East not less rapidly in the second than in the first century; and, as there was no aid from the civil power, but rather the contrary, we may offer this as a proof of the divine origin of Christianity, and of the mighty influence which it contains in itself; we may offer it as an encouragement to all who are anxious for the propagation of God's truth among the nations that yet are in darkness; and we may be confident of this very thing, that when it shall please the Lord to give the word, great will be again the company of the preachers; and it will not be because the civil power refuses to co-operate, that the gospel of Christ will lose a particle of its energy, so long as men have need of peace and consolation.

The reign of Hadrian is further distinguished by a rebellion of the Jews in Palestine. This insurrection was headed by one Barchochebas, a name which signifies the Son of the Star. He pretended to be the star of Jacob, foretold in the Hebrew prophets; but he was indeed one of the false Christs which our Lord forewarned the Jews should arise among them at dif-

ferent times. This man and his followers attempted to seduce the Christians of Judea to join them in their rebellion; but, mindful of the precepts which enjoin obedience to constituted authority, they refused to join the standard of Barchochebas, and this brought upon them great afflictions from the revolted Jews. I need not recount the particulars of this war: it ended in the total and final ruin of Jerusalem; of that Jerusalem which had risen again upon the site of the city destroyed by Titus, and which now contained a great number of Christians as well as Jews. Henceforth the children of Israel were forbid to approach the place of Zion. The city which Hadrian rebuilt was called after one of his names, Elia; and, over the gate which looked towards Bethlehem, he placed the image of a sow. He extended his hatred to the Christians, and showed his contempt of their religion, by erecting a statue of Jupiter over the place of Christ's resurrection. He put an image of Venus upon the mount Calvary; and in Bethlehem, where he understood Christ was born, he planted a grove sacred to Adonis. Up to this period there had been fifteen bishops of Jerusalem, who are said to have all received the Jewish rite of circumcision. The Church at Jerusalem had no doubt mingled the Jewish ceremonies with the doctrines of Christ; and ecclesiastical writers say, that the church at Elia was afterwards composed entirely of Gentiles. The first Gentile bishop was Mark.

We have a right to suppose that the Jewish impostor was raised up for the purpose of purifying the church of God in Judea. We never hear afterwards of any Jewish rites being practised on the site of Jerusalem. I have said that Hadrian is not represented as being inclined to cruelty; but there is an instance on record which would prove that his hatred of the Christians could show itself in more than words. In the course of his extensive travels, which seem to have been undertaken chiefly from motives of curiosity, he collected a vast number of objects of art, with which he adorned his magnificent villa in the neighbourhood of Tibur. He finally returned to Rome in the year 135; and his first care seems to have been to dedicate his villa with all the ceremonies of pagan worship. On this occasion a widow, named Symphorosa, whose husband, Getullus, had suffered for the cause of Christ, was accused with her seven sons (by the stratagems of the priests, as it would appear), of not sacrificing to the gods which the emperor honoured. Being arrested by order of Hadrian, she was exhorted to worship the pagan deities, otherwise she was threatened with being made herself a sacrifice to appease their anger. Symphorosa recalled to mind the glorious testimony of her husband, and desired to tread in his steps. "For Christ's sake, believe not," she said (to the emperor threatening the punishment of the flames), "that this can make me change my purpose." Being led to the temple of Hercules, she was there put to death. The next day her seven sons shared the same fate; and by the emperor's order, their bodies were thrown into a pit, in a place which was afterwards called (as Tertullian informs us), the place of violence. They were afterwards buried on the road to Tivoli, eight miles distant from Rome; and some remains of a church, in a place called the Seven Brothers, were existing up to the last century. The testimony upon which this account rests is of that nature which I consider sufficient; but I will take this opportunity of remarking that many narratives of this kind are supported by no better authority than a collection of records called the "*Acts of the Martyrs*." I say not that these are all spurious documents, but not authentic enough of themselves to induce me to trouble my readers with the things they contain. Where they receive support from other authors, living at no great distance of time from the events related, they become fair evidence in a subject of this nature; and such are the records called the "*Genuine Acts of*"

the Martyrs." The account of Symphorosa and her seven sons rests upon this superior species of testimony.

After a reign of twenty-one years the emperor Hadrian died in the year 138. Upon the whole, it cannot be said that he was a persecutor of the churches of Christ, and his public acts rather tended to soften the proceedings instituted in the provinces against the Christians.

The reign of Hadrian was succeeded by the golden age of the Antonines, "whose united reigns," according to the opinion of a celebrated historian, "is possibly the only period of history in which the happiness of a great people was the sole object of government." This period extended through forty years, of which the reign of Antonine the Pious occupied twenty-three; "a reign," observes the same historian, "marked by the rare advantage of furnishing very few materials for history, which is indeed little more than the register of the crimes, follies, and misfortunes of mankind." "It is agreed by all," says Xiphilin, "that Antoninus was a good and mild prince, who was oppressive neither to any of his subjects nor to the Christians, whom he protected and favoured even beyond what had been done by Hadrian." But, although the emperor must be honourably acquitted of doing any injury to the churches of Christ, the spirit of persecution in some of the more distant provinces was not yet allayed, and we now find the Christians subjected to a new kind of accusation. Many of the philosophers, writing in defence of paganism, which now began to wane, accused the followers of Christ of atheism and impiety. These charges called forth, on the part of the Christian pastors, several of those addresses called apologies, of which those of Justin Martyr are the most celebrated.

Justin was born of Gentile parents, and was a native of Flavia Neapolis, the ancient Sichem, in Samaria. In the earlier part of his life he had attached himself to the various schools of philosophy; but without finding satisfaction in any. His conversion to Christianity was effected by seeing the constancy with which the Christians endured torture; and it is dated in the year 133. His first apology was presented to the emperor in the year 148, in behalf of men, as he says in the preface, gathered out of all nations, who are unjustly hated and ill-treated. This defence of the faith, which has come down to us, contains an exposure of the follies of paganism as well as arguments in favour of Christianity; and it may not be superfluous to transcribe in this place the important lines with which it ends. "On the day called Sunday," says Justin, "we all meet together, on which day Jesus Christ, our Saviour, rose from the dead. On the day before Saturday he was crucified; and on the day after Saturday, which is Sunday, he appeared to his apostles and disciples, and taught them those things which we have set before you, and refer to your consideration. If these things appear agreeable to reason and truth, pay a regard to them; if they appear trifling, reject them as such. But do not treat as enemies, nor appoint capital punishment to those who have done no harm; for we foretell unto you, that you will not escape the future judgments of God, if you persist in unrighteousness; and we shall say, 'The will of the Lord be done.'" We cannot but infer from these words that persecutions were still endured by the Christians, even unto death; at the same time, the emperor ought not to be charged with any of the evil. We have further to observe, upon this extract, that the Lord's day was both established and kept holy throughout the Christian world; and it ought to be borne in mind that we are treating of the practices of the church only fifty years after the death of St. John. The reason why the first day of the week was adopted is also stated by this primitive writer.

At the same period Antoninus received addresses

from others of the brethren in Asia, complaining of many injuries which they suffered from the people. Eusebius has preserved the edict which the emperor sent into Asia, moved by the apology of Justin and the appeals of the persecuted Christians of the East. There are many sentences in this edict worthy of observation, especially where the firmness of the Christians, even in death, is mentioned. Their confidence in God recommended as an example to the pagans; and their worship of the immortal God contrasted with the negligence of idolatry. "If, therefore," concludes the emperor, "any person will still accuse any of these men as such (as a Christian), let the accused be acquitted, though he appear to be such an one (that is, a Christian), and let the accuser be punished." The authenticity of this edict is further attested by Melito, bishop of Sardis.

If ever there was a period when the churches might be said to have rest in the second century, it was the one to which I have now directed my readers' attention; a cessation from the horrors of a cruel persecution; an abstaining from the spoiling of goods; inasmuch that, if that species of trial and reproach which it is beyond the reach of human laws to restrain, fell to the lot of believers in many places, as no doubt it did, they might with advantage call to remembrance the more bitter sufferings of former years, when the rage of the heathen was poured upon them.

An additional indication of the peace and prosperity of the churches is found in the journey of Polycarp, bishop of Smyrna, who came to Rome in the year 154. The object of his journey was to confer with Anicetus, then bishop of Rome, upon the proper time for celebrating the festival of Easter. It had been the custom of the churches at Alexandria, Rome, and all over the West, to celebrate this feast on a Sunday; but the churches of Asia had adopted the 11th day of the first month, according to the custom of the Jews; and they alleged that in this practice they followed the tradition left them by St. John. The question to be treated was, on what day the paschal feast, which preceded the resurrection, was to be held; and that the same day should be adopted throughout the Christian world. The two bishops, having conferred upon this point, could not agree; and whilst the churches of Asia continued their custom according to the Jewish computation, the churches of the West have ever celebrated the festival on a Sunday. But this difference did not dissolve the bonds of Christian love between the two servants of Christ; they neither of them attempted to enforce his authority upon the other; they were too well acquainted with that charity which beareth all things, to allow a difference in ecclesiastical discipline to influence them. As a proof of their mutual good will, they received the sacrament of bread and wine together; and it is not uninteresting to know that the bishop of Rome, out of respect to the age and character of Polycarp, allowed him to consecrate the elements. Nor was the peace in the churches disturbed by the unfavourable issue of this controversy; for they all agreed in the essential doctrines of the gospel, and acknowledged the same Redeemer, as their only hopes of salvation.

Those were the times when the respective churches were governed solely by their bishops and presbytery, and bore in mind the advice of an apostle: "My brethren, be not many masters, knowing that we shall receive the greater condemnation;" not forgetting the words of the Lord, when he said to his disciples, "Be not ye called Rabbi; for one is your master, even Christ, and ye are all brethren."

It is related of Polycarp, and that by Irenæus, who wrote but a few years after, and had conversed with Polycarp, that, during his short residence at Rome, he met with Marcon, who had propagated some false doctrines in the East, and was then diffusing them in the Western churches. They partook of that Gnos-

ticism which I shall have occasion to allude to in the sequel, and which even now had a few followers at Rome. It is not improbable that Polycarp undertook this journey with the double motive of conferring with Anicetas, and endeavouring to counteract the influence of Marcion, who had gone out from the East; and there is every reason to believe that he succeeded in the latter; for Eusebius informs us that he brought back many of the erring Christians at Rome to the true faith; that faith was preserved in the writings of the evangelists and apostles, and was the same at Smyrna and at Rome.

At the same time there was also at Rome a writer to whom we are indebted for our knowledge of the early history of Christianity. Not that the work which he wrote has been preserved entire to us, but it is frequently cited by Eusebius. The name of this writer (a converted Jew) is Hegesippus. Besides his personal knowledge of Rome, he had been at Corinth, and conversed with Primus, bishop of that city; and he bears witness, that the church of Corinth, up to his time, had continued in the true doctrine. He remained at Rome until the time of Eleutherius, who, according to the received chronology, was bishop in 177. This date, however, takes us beyond the accession of Marcus Aurelius, which took place in 161.

He associated Lucius Verus to the empire; and this was the first time that two emperors shared the supreme power. The latter was, indeed, of little consequence, and the events of this reign must all be attributed to the administration of Marcus. It is certain that he was not so favourable to the Christians as his predecessor had been. He was educated in the philosophy of the Stoics, and occasionally put forth sentiments peculiar to that sect which bore hard upon the Christians. We may especially refer to that "unreasonable censure" (as Jortin properly designates it), where he blames the readiness and resolution of the Christians to die for their religion. The true principles of Stoicism would rather have commended such fortitude; but it appears that Christianity, when firmly upheld in the face of unbelief, is apt to arouse the indignation of the most indifferent; and Marcus Aurelius, with all his virtues, can hardly escape the censure of being a persecutor of the church of God. The two remarkable events in his reign were the martyrdom of Polycarp and the persecution of the Christians in Gaul; but these I must leave until my next paper, which (for the external history of the church) will bring us to the end of the second century. I may, however, take this opportunity of mentioning the second Apology of Justin Martyr, which he addressed to Marcus Aurelius about the year 165. From this we learn that several Christians had been put to death at Rome by an officer named Urbicus, and that persecution prevailed in the distant provinces of the empire. There can be little doubt that these cruelties towards the Christians were chiefly instigated by the philosophers, who now began to tremble for the existence of the Pagan altars. Justin himself suffered in one of those attacks: he was taken before Rusticus, the prefect of the city, and, refusing sacrifice to the gods, was sentenced, along with his companions, to be beheaded. The title of Martyr has been applied to him, as a distinction, from very early times. Many of his works remain, from which we gather much important information; and to them I shall afterwards have occasion to refer.

Besides Justin's apologies we have those of Athenagoras and Tatian; and they were written at no great distance of time from one another. Tatian was a native of Assyria, and Athenagoras has left us an account of the calamities and sufferings which the Christians were made to undergo, in spite of the mild edicts of Hadrian and his successor. It is indeed in vain that we look abroad in the world, either at this or any other period of history, for a spirit of good will

towards those who would live godly in Christ Jesus; and, although we discern in the age of the Antonines a more refined policy, and, as far as depended on the civil government, a disposition to protect the innocent followers of Jesus from outrage and wrong, we cannot but see the irreconcilable enmity of the natural man to the things that are spiritually discerned. In the degraded character of the pagans generally, this would hardly surprise us; it seems quite natural that impurity should be sternly opposed to that holiness which Christianity teaches; and the man that is at ease in his enjoyments, and loves the indulgence of his vicious inclinations, will doubtless spurn the restraints which a pure religion would put upon them. But there is something in our view of the second century of Christianity more afflicting and more humbling than this. There is something which may perhaps apply more forcibly to our boasted refinement and fancied excellence; and which may prove more alarming than the obvious contrasts of holiness and moral degradation.

We have been contemplating the conduct, not of a series of abandoned emperors, but of those whose names are handed down to posterity as the models of moral perfection; of men, whose amiability of character, and energies, and learning, may almost vie with the greatest statesmen and philosophers of modern times; of men who received the approbation of all that was good and virtuous in their own day, and left a name to a grateful posterity, which did their memories honour. Did not these men live and converse with the saints of God? Had they not access to the oracles of truth? And did they not witness the holy lives and exemplary deaths of the followers of Jesus? How comes it that with all their virtues and all their candour, they entered not unto the fold of Christ? Why was an Antoninus Pius kept from embracing the truth? And how could the philosophic Aurelius refuse to hear Him that spake from heaven? Nevertheless, we have here a lesson to learn, which will at once enhance the value of God's grace and deprecate the virtues of our species. We may learn from the example of those virtuous pagans, that except a man be born again, he cannot enter into the kingdom of heaven: for let us not for a moment suppose that we so far differ from them as not to run the same risk of finally losing the things that are eternal. There is many a man who, although no pagan, although no deist, but, on the contrary, professing a general belief in the religion of his country, is averse to consider the real nature of Christianity. Content with his virtues (especially if he be placed in an elevated station of life), proud of his attainments (particularly if he has made some little progress in science and literature), he thinks, like the Greeks, the preaching of the cross foolishness; and the offers of mercy, through a mediator, he can only contemplate as belonging to an unphilosophical mind. He is loth to look within his own bosom, unless it be for the purpose of espying the marks of his own superiority. He hears of the grace of God as something which belongs to a sect, and of the influence of God's spirit as another phrase for weak enthusiasm. The conviction of guilt, which would humble the proudest mind, he has never felt; and he turns into metaphorical rhapsody all the apparatus of redeeming love, and the glory which has yet to be revealed: yet still he is amiable as Antoninus the Pious, learned and polite as Marcus the imperial stoic. Whether, therefore, it be Jew or Greek, Roman or Church of England man, there is no difference, the evil lies in the unregenerate heart of man. It is only exhibited differently, because manners and institutions change; and even now, in the midst of gospel light, and with all the advantages (we may say for the sake of argument), the prejudices of education, we may remain, like the Roman emperors, at a distance from the knowledge of salvation. Little

does it import to the personal salvation of the governor that he affords a political protection to the professors of religion. This is indeed the order of the day; not from the principle of encouraging the gospel, but from a certain indifference which considers all religions equally absurd, at the same time that they are equally useful. This, then, brings us to the alternative of dealing seriously with our own hearts, that we may not live out our days as the amiable protectors and patrons only of those who follow the gospel; but as having also a deep concern in it ourselves; and moreover, to learn from the examples which are left on record (the proper use of history), that, without the grace of God to soften the heart, and His spirit to illuminate all our attainments, yea, all our efforts, will be in vain, and it is only after that we are illuminated, that, like those Christians of early times, we shall be able to endure the fight of afflictions, which, in some shape or other appears to be awaiting us.

The Cabinet.

CHRISTIAN FAITH AN OPERATIVE PRINCIPLE.—Without obedience, our knowledge is but ignorance, our wisdom, folly; and our belief no better, nay it is worse, than infidelity. The more we know of our Maker's will, if we do it not, we shall be beaten with the more stripes. Orthodox opinions, unaccompanied with a good life, like blossoms without fruit, by promising fairly, but aggravate the disappointment. A Christian stands not on the same level with other men: his advantages are more eminent; what he does amiss is more criminal. God has provided for him the highest mansions in the kingdom of glory, and is desirous to place him nearest to himself in heaven; but if he resist the means of grace, and reject the offers of salvation, his punishment will be as dreadful as his hopes are glorious. All the doctrines of our most holy faith are according to godliness—all the capital articles of it enforcing most strongly a virtuous and a holy life. We, who profess to be Christians, who call ourselves after the blessed name of our adorable Redeemer, have all the great reasons to walk holily which are common to others, and we have unspeakably more, and unspeakably greater. O let us not suffer them to be lost upon us; let them not witness against us at the great day of account! Let our lives be answerable to those vast and accumulated obligations! And if our own solemn promises, if the precepts, or the doctrines, or the love of our Redeemer, if the example of his life, the propitiation of his death, the sanctification of his Spirit, if his promise of rewards which are unspeakable, and his threatenings of unutterable punishments, will not move us to repentance and amendment of life, his justice will triumph over us, who might have been monuments of his mercy!—*Ogden.*

Poetry.

THE VALLEY OF JEHOSHAPHAT.

Nothing can be more picturesque or more melancholy than the view of this ancient field of the dead, the burying place of the chief people of Jerusalem for ages. The Jewish Kings here found tombs, of which striking remnants are to be seen even at this day. Tradition gives the sepulchres the names of Jewish chieftains, and even of Christian saints. But the features of nature are still more interesting; through the valley flows the brook Cedron, still of a purple tinge; above it rises Mount Olivet, and within view are the towers of unhappy Jerusalem!—

(For the Church of England Magazine.)

COME, gaze with me upon this vale,
See yonder cypress wave,
Hear yonder mourner's lonely wail
Above the new-made grave;

Mark yonder sanguine-tinted straits, →

So slowly gliding by,
All strange and solemn as a dream,
That dream mortality.

Yet in that vale's forgotten bed
Lies many a glorious name,
The hero's heart, the sage's head,
The prophet's eye of flame.
There kings the diadem laid down,
There royal beauties sleep,
The simple turf alone their own,
Where yonder willows weep.

Beneath that sculptured grotto-tomb,
Lies David bold and brave,
The son of beauty, Absalom;
There Zechariah's grave.
A violet bed beside a spring,
Where Israel's pilgrims tell,
From many an angel's golden string
The midnight anthems swell.

But, in the sunbeams' purple set,
What mount shines bright above?
There stands mount OLIVET,
Thou scene of more than love!
Thou scene of more than mortal pain,
Mountain of agony!
Where freedom's Lord embraced the chain,
Death's Conqueror came to die!

Miscellaneous.

BUNYAN.—He took a journey in very bad weather from London to Reading, Berks., to make up a breach between a father and a son, with whom he had some acquaintance; and having happily effected his last work and labour of love, he returned to his lodgings on Snow-hill apparently in good health, but very wet with the heavy rain that was then falling; and soon after he was seized with a fever which in ten days terminated his useful life.

THE Christian life is a state of perpetual warfare: the child of God, as he pursues his way through the rough and dreary desert, encounters many difficulties in his course, and finds many obstacles to impede his progress; without are fightings, and within are fears; without are the snares and devices of Satan, within are the sins and corruptions of his own heart. Many are the trials of his faith; many and sore his conflicts. "Lord, save me or I perish," is very often the language of his heart, as the tempestuous waves beat around him, and the storm rages terribly. But what saith the Saviour? "I have prayed for thee, that thy faith fail not."—*Brief Records of Meditative Hours.*

* From "The Pilgrim's Progress," by John Bunyan, with original notes, by the Rev. T. Scott, London, Seeley, 1846. Bunyan's Pilgrim is a work which will always keep its popularity. Its readers will thank us for directing their attention to this beautiful edition; it is printed in a most elegant style, with a profusion of fine illustrations. We doubt not that it will command a most extensive sale as the edition of all others to adorn a library. We thank Messrs. Seeley for presenting the well-remembered favourite of our childhood in such an attractive form.

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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ON LETTER WRITING :

BY THE REV. CHARLES TERROT, M.A.,

Vicar of Wispington, Lincolnshire.

IT is a lamentable fact that men in general are utterly ignorant of their own state, their eyes being completely blind to their guilt and danger; strangers to the spiritual meaning of the law, they are not aware how far short they have fallen from the obedience it enjoins; ignorant of the perfections of God, they little know how deeply they have offended him; measuring themselves by a wrong standard, they cannot admit themselves to be such corrupt and fallen creatures as the scriptures represent them. In this way they deceive themselves, and trust for acceptance with God on the ground of their own fancied merits; righteous in their own eyes, and pure in their own sight, they cannot see the necessity of that way of salvation which the gospel insists upon, nor understand why such deep repentance should be required in them, who have never, as they conceive, done any harm. They expect to lift up their heads without fear or shame, but when the day of judgment actually comes how will they then feel? Then these delusions will continue no longer; then the veil of self-conceit will be torn from their eyes; the emptiness of their hopes, the vanity of those false foundations will then be clearly unfolded to them; they will then distinctly see, what they never could see before, that Christ is all in all, that there is salvation in no other.

The following reflections, it is hoped, may be serviceable in removing the veil from the self-righteous, in checking the thoughtless professor, and in humbling the most advanced Christian. On that awful day, then, when every son and daughter of Adam

shall stand before the judgment-seat of Christ, to receive the things done in the body according to that they have done, whether good or bad, let us imagine the whole correspondence of our life to be produced in evidence against us. At that solemn season, when the dispersed particles of our bodies shall be reunited, let us suppose our letters (whether reduced to ashes in the flames, or torn into atoms and scattered to the winds), to be collected and confronted with us; no other evidence will be needed of what the heart has been. The reality of our faith, the soundness of our principles is proved by the fruits, and among the fruits by our words, for "by our words we shall be justified, and by our words we shall be condemned." How grievous would be our case; who could bear to let his final condition stand or fall by his written words? Sinful thoughts, words, and actions, may have escaped the memory, or be denied, but here are our sins in black and white, as it were, signed and sealed, staring us in the face. Many of the letters would be found dated on the sabbath, that day which ought to be devoted to holy purposes, according to the appointment of Almighty God. Slandrous tales, not duly inquired into, written to amuse and fill the sheet, would form the materials of some, and, as a quaint writer observes, "The fangs of a bear, and the tusks of a wild boar, do not bite worse, or make deeper gashes than a goosequill sometimes does." What wilful falsehoods, what equivocations, what contradictions, what hypocritical professions of attachment would be found! What a culpable silence from good words when addressing the profane, and what a profusion of unfelt seriousness when communicating with the pious! The effusions of a faithless lover, the base proposals of the intriguer, the challenge of the

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duellist, the stern refusal to the request of poverty, the threatenings of the merciless prosecutor, the profane oaths and irreverent expressions—signs of delight in the pomps and vanities of the world—all would rise up like the ghosts of murdered victims to bear witness against us, and declare that “all have sinned and come short of the glory of God,”—“that every mouth may be stopped, and all the world become guilty before God.”

The letters of David to Joab, sent by the hand of Uriah, saying, “set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten and die:” the letters written by Jezebel, in Ahab’s name, to cause the death of Naboth, in order to procure his vineyard: the letters which Sema-cherib wrote “to rail on the God of Israel:” the letter of Ahasuerus “sent by posts into all the king’s provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, in one day:” and the letters of the high priest, to the synagogues of Damascus, like Saul himself, breathing out threatenings and slaughter against the Christians—all will come forth and shame and convict their respective authors.

It once occurred during a trial of a civil nature (the particulars of which it is unnecessary to relate) that a letter which had been forgotten, or which it was presumed had been destroyed, was suddenly produced. This unexpected document exposed the perjury of the defendant, filled him with astonishment and shame, and reversed the decision of the court. This, however, is a feeble illustration of the consternation of a sinner at the bar of God. The handwriting on the wall struck not more terror into the soul of Belshazzar than will his own production into that of the unrepentant, unrenewed transgressor. His epistles will cry out against him, and he will stand speechless, convicted, self-condemned as the intrusive guest at the marriage feast. Happy will it be for those who have embraced the terms of the gospel in time, and believed in him who “blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” Our Judge has declared that men shall give an account of every idle word, at the last day; and his epistles may be considered decisive evidences of a man’s character, for out of the abundance of the heart the mouth speaketh, or, as we might add, the pen writeth. If, then, there were nothing else to be produced against us, “when the secrets of all hearts shall be disclosed,” this alone would suffice to leave us without excuse. We ought, therefore, constantly to examine ourselves, seek forgiveness of the vast, keep a constant watch over our thoughts,

and improve this important talent, that we may for the future habitually write such words as are consistent with the Christian’s character, are suited to minister grace unto the “readers,” and may be brought forward as fruits of our faith and love in the day of judgment.

CHURCH MISSIONARY SOCIETY.*

VISIT OF THE BISHOP OF AUSTRALIA TO THE SOCIETY’S MISSION IN NEW ZEALAND.

INFORMATION of various particulars relative to this visit had reached the committee direct from New Zealand; but they refrained from publishing any thing, till the report from the bishop himself should have been received. This important and valuable communication has recently arrived. With the exception of what is confidential, the whole of it is here given.

*“Sydney, New South Wales,
March 28, 1839.*

“Rev. Sir,—Although several weeks have elapsed since my return from my late voyage, in the course of which I fulfilled my long cherished intention of visiting the missionary settlements in New Zealand, the constant occupation which I have since found in discharging the arrears which had accumulated during my absence, and the necessity of keeping up a correspondence with all parts of the diocese, have hitherto prevented my forwarding that report of my proceedings which, I am persuaded, the society will be anxious to receive.

“I employ my first interval of comparative leisure in acquainting you, for the society’s information, that I embarked on Wednesday, December 12, 1838, on board H. M. S. Pelorus, commanded by Captain Francis Harding, who, at my request, had obligingly consented to afford me a passage to the various points which I was desirous of visiting. On the following day we left this harbour; and, on the morning of Friday, 21st December, anchored in the Bay of Islands, having experienced no incident worthy of observation during the passage. The rev. O. Hadfield, whom, on the recommendation of the society, I had, at my late ordination, admitted to deacon’s orders, accompanied me; and I was gratified by observing the perceptible benefit which his health had already derived from change of climate. The rev. R. Maunsell, whose station is at Manukau, to the southward, happened at this time to be at the Bay of Islands, on account of the state of Mrs. Maunsell’s health, and was so kind as to receive me on my landing, the day following, at the house of the resident, James Busby, Esq. Several other members of the mission were also present on the occasion; and I received from all a friendly reception and cordial welcome, which afforded me great encouragement. The rev. Henry Williams, I found, was absent, having undertaken a voyage to the neighbourhood of East Cape, in the hope of composing some serious differences which had arisen among the tribes there, and of preventing their proceeding to extremities, and thereby alarming or endangering the residents attached to the missionary stations in the neighbourhood of those contests. The rev. W. Williams came over from Waimate, as soon as the intelligence of our arrival reached him.

“On Sunday, the 23rd, the captain of the Pelorus sent his boat to convey me to the chapel at Paihia. It is merely a cottage of unpretending appearance; but not incommmodiously fitted up. The very appearance of a place of Christian worship on those shores was marvellous in my eyes, and excited feelings and thoughts of peculiar and earnest interest. There was

* The extreme importance and interesting details connected with the bishop of Australia’s visit to New Zealand, induce us to insert his lordship’s letter in the body of the Magazine, rather than in the Ecclesiastical Register.

a degree of repose and quietness in the scene, which seemed to betoken that this was indeed the sabbath-day; and I am not ashamed of acknowledging myself to be so much under the influence of external objects, as to have felt a calm shed over my mind by the sight of the green turf, and the scent of the sweetbriar hedges which surround this humble temple; and I took part in the service, and preached there, much supported by hopes, which I pray to a God of infinite mercy may be realized, on behalf of the hitherto ignorant and barbarous natives of this land, many of whom attended the service. The numbers, however, both of natives and Europeans present on this occasion, were considerably under the usual average, as I understood; so many being prevented attending as usual by the general prevalence of a disease termed influenza, which, when we quitted Port Jackson, was raging in most parts of New South Wales, and in an equal degree throughout the island of Van Diemen's Land. Its effect upon the constitution of the natives in New Zealand appears to exceed in virulence even that to which the Europeans are exposed; although in the families of the missionaries, and of the English settlers in general, very great distress and suffering are occasioned by this very prevalent disorder. In every house there were some disabled; and in some families every individual was attacked, so as to put a stop to every ordinary domestic proceeding. As it affects the natives, I shall have further observations to offer upon the subject of his disease, before I conclude this letter.

"It will be unnecessary to trouble the Society with a detail of my personal proceedings, further than by stating, that, during my stay in the Bay of Islands, I made excursions to visit the settlements at Kerikeri and Waimate; and also to the Kanakaua, where there is a large assemblage of converted natives. I officiated again at Pahiia on Christmas Day, which completed the twenty-fourth year of the establishment of the mission; my venerated friend, Mr. Marsden, having landed on the 24th December, 1814, and preached his first sermon, on the beach, on the day following,—the festival of the nativity. Mr. King, who was then present, is still alive, and in the enjoyment of good health, and recalled that impressive scene with animated recollection. On Sundays, 30th December and 6th January, I also took part in the services of the missionary chapel; and on the last of these days, being the day of the Epiphany, and therefore a most appropriate occasion, I, in the same place, conferred priest's orders on Mr. Hadfield. . . . In the ordination service I was assisted by the rev. Henry Williams, who had arrived at home after an absence of two months, the rev. W. Williams, and the rev. R. Maunsell. The feelings excited in the minds of all present, on this solemn occasion, were most gratifying; and to themselves, I trust, would afford permanent benefit. I was thankful to have such an opportunity given of showing them the nature of our orders, and our apostolical mode of conveying the ministerial office.

"Another duty, scarcely less edifying, devolved on me, in administering the ordinance of confirmation to about twenty young persons of European parentage, and to double that number of adult New Zealanders, converts of the missionaries. In the case of the former class, there could be no doubt of their being suitably prepared, and grounded in the rudiments of religious knowledge, as required by our rubrics; consisting, as they did principally, of children of the missionaries themselves, or of those who were living in habits of close intimacy and intercourse with them. The appearance of these young persons was pleasing and interesting; their demeanour unassuming; becomingly serious, without any mixture of affectation; and their almost total unacquaintance with the world giving them a simplicity of manner which forcibly attracts esteem. It was also gratifying to observe the readiness of the parents to present their children for the

reception of this becoming ordinance; proving that they had not, through long disease, lost their feeling of the advantage which even the most spiritually-minded may derive from the faithful and pious use of external services. It was not possible for me to decide, with equal certainty or confidence, upon the actual fitness, in point of preparation, of the native candidates; but they were carefully and perseveringly examined by the clergymen as to their degree of acquaintance with the creed, the Lord's prayer, and the commandments. They were living in all apparent godliness and honesty, under the constant observation, it may be said, of the entire mission; and no evil heart of unbelief had betrayed itself among them; and they drew near in a very earnest and humble spirit, desiring to partake of this rite as a means of grace; the nature of it having been previously explained to them in the fullest terms. I therefore, with, I trust, not a misplaced confidence, laid my hands on them, receiving from them the personal ratification of the promises made in their baptism; and I regard the day on which this full admission of them into the fold of Christ took place, as marking a very memorable era, both in my own life, and in the annals of the New Zealand church. God grant that they may indeed daily increase in his holy Spirit more and more, until they come to his everlasting kingdom! The service of confirmation was translated into the New Zealand language, and a sufficient number of copies printed at the mission press, preparatory to the day of that ceremonial. The same was done with regard to the form for consecrating a churchyard; and I employed it in the consecration of the burial-grounds, both at Pahiia and Kororarika. I likewise appointed the rev. Messrs. Williams to act as my surrogates, for granting marriage-licenses; the want of which is very inconveniently felt, and affords encouragement to the irregular celebration of marriage-rites, which it is desirable not to have introduced.

"After departing from the Bay of Islands, we proceeded to the river Thames, where I found Mr. Fairburn established as a missionary, and, with the aid of his wife and daughter, imparting instruction to a large number of natives, both male and female. At the particular desire of Mr. Fairburn I confirmed his children. I also baptized an infant born of New Zealand parents, who had been given by its mother, before her death, to the charge of Mrs. Fairburn, and a middle-aged native woman, then lying in a state of great exhaustion and apparent danger on a sick bed: she had long known the way of salvation, and had much desired the privilege of baptism, which she now received with a meek and quiet spirit. The hut in which this took place was pretty full of natives, who appeared to look with much interest on what was being done; they were very quiet and respectful. I read the baptismal service in their own tongue; with sufficient correctness, I trust, to make myself intelligible among them; and if so, God may graciously permit their remembrance of that occurrence to turn hereafter to a profitable account in his service. It was my earnest wish to have visited Tauranga, where the rev. A. N. Brown is stationed; as well as Manukau, Waikato, and other stations to the southward, including the East Cape, where it is proposed, on the arrival of the rev. R. Taylor from Sydney, to form a new establishment; but Captain Harding felt, that from the nature of the service he was upon, he could not with propriety prolong his absence from Sydney to the extent that would be necessary to accomplish all this; and therefore, on the 11th of January, we sailed from the Thames for Norfolk Island, which also I proposed to visit.

"Having rendered this short account of the principal incidents during my residence in New Zealand, I shall now offer to the notice of the society those conclusions, with regard to the present state and future

prospects of their mission, which I was enabled to form, through the exercise of my judgment upon all which presented itself to my observation. In thus proceeding, I shall use great plainness of speech. It is in my power, I think, effectually to contradict the assertions of the adversary and the scoffer, who have sometimes gone the length of affirming that the attempt to Christianize the people of this nation has been a failure, that nothing has been done. On the other hand, I shall not suffer my admiration of that which has really been effected, to hurry me into an unqualified approval of every thing connected with the establishment of the mission, or the operations of the missionaries; nor to deter me from pointing out any particulars in which I think there is room for improvement.

"First, with regard to the missionaries of the society, I must offer a very sincere and willing testimony of their maintaining a conservation such as becomes the gospel of Christ, and the relation in which they stand to it, as the professed guides and instructors of those who are, by their agency, to be retrieved from the service of sin. Their habits of life are devotional: they are not puffed up with self-estimation; but appeared to me willing to learn, as well as apt to teach: and among themselves they appear to be drawn together by a spirit of harmony, which is, I hope, the sincere effusion of their hearts, prompted by that Spirit, of which love, gentleness, and goodness are among the most delightful fruits. It is upon the continuance of this spirit among themselves that I raise my principal expectations of their continued success among the natives. Without unanimity there can be no successful combination of their exertions, nor is any blessing upon them to be hoped for, such as has hitherto visibly attended them, and in a very ample measure.

"At every station which I personally visited, the converts were so numerous as to bear a very visible and considerable proportion to the entire population; and I had sufficient testimony to convince me that the same state of things prevailed at other places, which it was not in my power to reach. As the result of my inspection, I should state, that in most of the native villages, called *Pas*, in which the missionaries have a footing, there is a building, containing one room, superior in fabric and dimensions to the native residences, which appears to be set apart as their place for assembling for religious worship, or to read the scriptures, or to receive the exhortations of the missionaries. In these buildings generally, but sometimes in the open air, the Christian classes were assembled before me. The grey-haired man and the aged woman took their places, to read and to undergo examination, among their descendants of the second and third generations. The chief and the slave stood side by side, with the same holy volume in their hands, and exerted their endeavours each to surpass the other in returning proper answers to the questions put to them concerning what they had been reading. These assemblages I encouraged on all occasions, not only from the pleasure which the exhibition itself afforded, but because I was thus enabled, in the most certain and satisfactory way, to probe the extent of their attainments and improvements. The experience thus acquired has induced me to adopt the habit of applying the term 'converts' to those alone, for many such I found there were, who, in the apparent sincerity of their convictions, and in the sufficiency of their information, compared with their opportunities of acquiring it, may be considered Christians indeed. They have, as the society is probably informed, the whole, I believe, of the liturgy in their own language, accompanied, for several years past, with portions of the Testament.

But a very great work has been accomplished, in providing them with a translation of the whole

volume; copies of which are distributed to such as are likely to employ them well, as rapidly as, with the limited means in their possession, the missionaries are able to have them bound. This translation will ever remain a monument of laborious and well-directed piety. My acquaintance with the language was not sufficient to enable me critically to judge of its fidelity to the original; but, in my conversations with the rev. W. Williams, the principal agent in this great work, I availed myself of every opportunity to ascertain the exact literal rendering of any passages which chanced to be the subjects of our immediate attention; and upon inquiring, which I did very closely, into his reasons for adopting particular words or phrases to express the sense of the original, I was gratified to find that he was invariably prepared with a reason; and my impression is, that where there were conflicting reasons, each carrying weight, he had generally given the preference to that which deserved it.

"In speaking of the character of the converted natives, I express most unequivocally my persuasion, that it has been improved, in comparison with the original disposition, by their acquaintance with the truths of the gospel. Their haughty self-will, their rapacity, furiousness, and sanguinary inclination have been softened, I may even say eradicated; and their superstitious opinions have given place, in many instances, to a correct apprehension of the spiritual tendencies of the gospel. Their chief remaining vices appeared to me, to be indolence, duplicity, and covetousness. The source of all these may probably be found in the ability of the missionaries and other Europeans to supply their limited wants in return for a very moderate amount of labour; and it is a natural, perhaps necessary consequence, that they should anxiously desire the possession of articles so strange, and at the same time so valuable to them, as the Europeans have to offer; as well as that, through their prevailing anxiety to obtain those much-coveted conveniences, they should adopt a fawning and submissive air toward those who have the means of bestowing them. They retain too much, considering what intercourse they have enjoyed with the English, of their native lounging and dirty habits. I do not think that we met with a single instance, during our stay, of one man who had done a fair day's work, according to an Englishman's reckoning; but they sit about from morning till night—I am speaking of the neighbourhood of the Bay of Islands,—and occupy themselves most perseveringly in doing nothing. In the Thames, I thought, or hoped, that I saw symptoms of a more industrious disposition. I did not scruple to inform the missionaries of my opinion, that they were to blame in suffering their followers to continue this degrading and mischievous course. Their disposition to allow slovenliness and neglect to prevail, was manifested even in some of the places of worship, and in their native villages, which were slovenly, and even filthy, in a degree which excited my regret and displeasure. The missionaries allege, that they cannot insist upon a reform of these admitted blemishes, without a risk of disgusting and alienating the natives, who delight in dirt and disorder. But it appears to me that this is a short-sighted policy, more likely than not, to confirm the nation in habits of the kind here alluded to; and which must be broken off before the New Zealanders can ever form a community worthy to be ranked among civilized Christian nations. They can labour well, it is evident, if properly trained by the influence of superior understandings, and encouraged by the personal example of those to whom they look almost as beings of a superior race. They are of a joyous, yet reflective turn; pleased to be instructed; humble in listening to exhortation; very quick and ingenious in tracing the analogies of religion by comparing spiritual things with spiritual; amenable, apparently, to the use of those outward forms which are

necessary to conduct all things with decency and order; yet sensible, so far as I could judge, that these did not form the substance of religion, but that it was something altogether different. Some of them, I think, are deeply and unfeignedly devout. Such I noticed, especially at the Kanakaua and Maraeti; though I ought by no means to deny the occurrence of proportionate instances at the other stations.

The great problem at present, I think, is, how they may be preserved, to form a Christian nation; for such, if they be preserved, they assuredly should become. But, in mournful sincerity of heart, I express my own opinion, that their numbers have diminished in a fearful ratio since our first connexion with them; and that unless preventive measures can be suggested, the race is wearing out, and will, at no very remote period, altogether disappear. The missionaries refer to instances throughout the country, where the numbers of natives are less by one-third, or even one-half, than they were on the first establishments of Europeans being formed. It presented itself to me as a most remarkable circumstance, that wherever we went the children were very few; very few indeed compared with the number of adults, and compared also with the proportion of children among the missionaries themselves, who have generally large families. To what causes this disparity could be attributed I was diligent in endeavouring to ascertain, but came away without receiving satisfaction. The effect of wars is spoken of, as accounting for the diminution of the population; but any one, who reflects for a moment, must be sensible that the wars of the present generation are mere bloodless skirmishes compared with the combats of their forefathers. The introduction of fire-arms has tended much to abate the effusion of blood. Formerly, the hostile bands marched front to front, and with their native weapons almost every man slew or wounded his opponent; so that the slaughter was quite tremendous. But now they are, generally speaking, content with firing from a distance, without doing one another much harm. I was assured, indeed, by an eye-witness of some of the latest conflicts in the Bay of Islands, that he had known many thousand shots to be fired, and, as the result of all this, no more than five or six on each side to be wounded. It seems, indeed, very clear, that the population was greatest when wars were most sanguinary, and is declining most rapidly where wars are nearly extinct. The practice of infanticide, I hope, and believe, does not prevail among any who are Christians by profession; but in their native state there can be no doubt that it does prevail. I think that the very infant which I baptized had been saved from death by its mother's hands, through the interposition of Mrs. Fairburn, giving clothing for the child, the want of which would have led to the desperate determination of destroying it as soon as born. If it were not this very infant, yet I am quite sure that an instance of that nature was related to me, and mentioned as having many parallels. Cannibalism, among those who associate much with Europeans, and especially among those under instruction by the missionaries, may be considered as extinct. I believe that the people whom I chiefly saw had no more disposition to devour one another, or any one else, than the same number of our own countrymen would have felt. How, therefore, to account for the perceptible and unceasing diminution of their numbers, I am utterly at a loss. The epidemic which was raging while I was there, and which had visited them in former years, appeared, undoubtedly, to lay very serious hold upon their constitutions; rapidly prostrating their strength, and, I have no doubt, laying the foundation of other fatal disorders. So deeply was I impressed with the persuasion that deficiency of proper nourishment, formed one very sensible cause of their falling victims to this insidious disorder, that I

solicited Captain Harding to leave with the missionaries such stores of flour, sugar, and rice, as could be spared from his ship, engaging to replace the same on our return to Port Jackson; and I left a small supply of money for the purchase of similar articles, and of animal food, for the use of the sick and convalescent. These measures were adopted in conformity with the judgment of Mr. Ford, the surgeon attached to the mission, and of the surgeon of the Pelorus, T. H. Nation, Esq., who most obligingly, at my request, visited and prescribed for the sick, and furnished a supply of medicines for the most urgent cases. On my return hither, I preached a sermon in St. James's Church, Sydney, on behalf of the suffering people, whom I had visited; and the same thing was done at St. Philip's Church, by the rev. W. Cowper. The amount of the collections was sufficient to cover the entire expenses which had been incurred by me, and to enable us to despatch a further small supply of medicines and necessary comforts, which I earnestly hope will fulfil the benevolent purpose of those who charitably furnished the means of supplying them. My opinion is, in a few words, that the general state of health among the natives is not satisfactory; that there is some cause, not very obvious, by which their constitutions are undermined; that the investigation of that cause has not been pursued with due energy, or attention to system; and that the wants of the natives, in point of clothing, warmth, and comfort, especially during the winter season, deserve and demand the attention of the Church Missionary Society, and of its charitable supporters, who can feel for the situation of these their destitute brethren.

"It will probably be expected by the society, that I should offer some remarks upon the constitution of the mission, and its adaptation and probable sufficiency to accomplish the great and holy purposes of its establishment. I have already spoken my sentiments as to the general character and deportment of the missionaries; in which observations I should wish it to be understood, it is my intention to include the lay catechists no less than the clergy. All appeared to me, so far as I was able to judge, to be animated by a good spirit, and a desire, according to their several abilities, to work the work of God. I am, however, in duty bound to state my persuasion, that the present missionary body is inadequate to the successful prosecution of that work and labour of love upon which their cares are bestowed. Indeed, they do not occupy, to the uttermost, even their present limits; and these require to be extended day by day, so that the necessity for additional help is becoming constantly more urgent. The society has been informed that Mr. Hadfield was added to their number while I remained; and since that time the rev. R. Taylor has proceeded to join the establishment. The services of one of these gentlemen must, however, be absorbed by the charge of educating the sons of missionaries; and the other will be required to institute a new missionary station at the East Cape, where there appears to be a most favourable opening. The mission, therefore, within its present limits, will continue as inefficiently supplied with clergymen for missionary purposes as before; and it is most earnestly to be desired, for the sake of the high and eternal interests which are at stake, that this deficiency should not be suffered to continue. The natives have now, to a certain extent, been Christianized, through the power of the Holy Spirit accompanying the efforts of their teachers, and have hitherto lived in that simple and confident reliance on the truth and sufficiency of the doctrines taught them, and in that spirit of dutiful reverence for their teachers, the continuance of which was most earnestly to be desired; as such principles, united with liberty to search the scriptures, would best have ensured to them the enjoyment of the peaceable fruits of

righteousness. But it is easy to foresee, that this portion of Christ's flock cannot long continue, if it be even now, exempt from the aggressions of that spirit, concerning which, no less truly than of the gospel, it may be said, that its sound is gone into all lands, and its words unto the ends of the earth.

• • • If we are to contend successfully, it must be by a prudent use of those means to which God has promised and annexed his blessing, for the propagation of Christian truth; that is to say, we must not spare the agency of the word, the ministry, and the sacraments; accompanying them with our prayers, that they may be attended by that grace and power, through which alone they can be made effective instruments to build up this people in our most holy faith, as it was once delivered to the saints.

"In my conferences with the missionaries, I found but one opinion prevailing as to the necessity of an immediate increase of the number of clergymen. Many stations are, from necessity, left without a resident minister; and the occasional visits which may be paid cannot be of that frequency or that duration which are necessary to make them fully profitable. The administration of the sacraments is neither satisfactory to those who officiate, nor so serviceable, it may be feared, as it ought to be, to those who partake of them; because the parties, being associated only during a very brief interval, are comparatively unknown to each other; and there cannot be that feeling of confidence on the one hand, nor that knowledge of individual character on the other, upon which the benefit of pastoral superintendence principally depends; neither can the services of lay catechists effectually supply the void between such ministerial visits.

• • • The Church of England requires to be planted there, in the full integrity of its system, its ordinances administered by a clergy duly ordained, and the clergy themselves subject to regular ecclesiastical authority. I beg it may be understood, that I do not make these observations with any reference to the lay missionaries now in the employment of the society; all of whom, so far as I can venture to pronounce a judgement, have proved themselves zealous and faithful men. • • • In considering the means of augmenting the number of ordained ministers, some consideration was given by me, in conversation principally with the rev. Messrs. W. Williams and Maunsell, to the practicability of admitting any of the catechists to holy orders. I confined myself to expressing my conviction of the eligibility of this proceeding, under certain supposed circumstances, but forebore to pledge myself until I should have an opportunity of consulting the feelings of the society upon the subject, and of profiting by their knowledge of the characters and attainments of the individuals who might probably be proposed to me as candidates for the sacred office.

"I am happy in thinking, that, by my late visit to the mission, a foundation of regard and confidence has been laid between the members of it and myself, which, through the divine blessing, may tend much to facilitate any future proceedings, connected with its extension. Upon any subject concerning which the society may be anxious to consult me, I shall always be prepared to offer the most candid opinion, and to give the best advice in my power. My heart and hope are fixed earnestly upon the success of this holy undertaking; the fruit of which, I trust, will be to spread abroad the knowledge of the truth, and to bring many souls to eternal salvation, happiness, and glory, through our Lord Jesus Christ.

"Praying earnestly that the endeavours of the society may be blessed to the establishment of his kingdom in the hearts of men, I remain, &c.,

"W. G. AUSTRALIA."

It is exceedingly gratifying to the committee to perceive that the statements of the missionary la-

boursers themselves are so powerfully confirmed and elucidated by the enlarged views of the bishop, as communicated in his letter. The committee most cordially concur in the judgment of his lordship, "that the Church of England requires to be planted in New Zealand, in the full integrity of her system." This consideration induced the committee to request the Bishop of Australia to visit the mission, anticipating such information and suggestions as would promote that object. Since the receipt of the bishop's letter, other steps have been taken by the committee, directed to the same end. Should it please divine providence to favour their views, and to raise up an individual eminently devoted, and thoroughly right-minded, to exercise his paternal authority in the midst of this infant flock, the blessings to be anticipated to New Zealand would be truly great. Our readers, therefore, will clearly perceive how deep an interest this mission should have in their prayers—"God be merciful to us, and bless us, and cause his face to shine upon us" in this most holy and blessed work!

STATE OF THE JEWS AT JERUSALEM IN 1830.

The Rev. Mr. Freemantle, a clergyman of the church of England, has recently arrived at Geneva on his return from a visit to the Holy Land and Jerusalem, where he continued shut up with his wife during the plague, which raged there, in order to make himself thoroughly acquainted with the state of the Jews and of the Protestant Mission. He related some of the results of his travels at the Sunday evening service in the chapel of the theological school, on the 18th August, which excited much interest among his auditors. The address is preserving of general attention, and we shall therefore give our readers a few extracts.

"Dear Christian Friends, I must beg you to give me a patient hearing, while I endeavour to engrave your affectionate interest in the rights of the ancient people of God. I am deeply sensible of my inability to treat the subject as it deserves, but I feel at the same time that on an occasion like the present, it is my duty to come forward as an advocate for the cause. May God, the holy spirit, bless what I shall say, for the love of Christ.

"It is to be feared that the interests of the Jewish nation have been neglected by the majority of the Christian world. They have been in bondage for eighteen hundred years, and, except during the last thirty or forty years, no eye has been found to pity, no hand to succour them. But if we read the scriptures with attention, we discover the great responsibility laid upon us, who are of the gentiles, with regard to God's chosen people.

"Let us examine the present condition of the Jews. You will find an exact description of them in the prophet Hosea, (iii. 14); 'For the children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and without toraphim.' I will endeavour to explain some of the testimonies of the prophets, first, as they relate to the country of the Jews, and then secondly, to the state of the people. With respect to the country, Palestine at present keeps its sabbaths. The land is almost wholly uncultivated, and its cities are destroyed. I may mention the condition of four of the chief cities of Judea. The prophet Micah (i. 6), says 'Therefore I will make Samaria as an heap of the field, and as plantings of the vineyard, and I will pour down the stones thereof into the vallies, and I will discover the foundations thereof.' I have visited Samaria and I can bear testimony to the exact fulfilment of these words: the very stones of the walls are scattered, and many have rolled down to the bottom of the valley. Jericho

is no more. I wished to see it, but I may truly say that the prophecy of its destruction has been so literally accomplished that it is impossible at the present moment to distinguish the spot where it stood.

Jeruel is likewise totally destroyed. Of Jerusalem a description is given in Ps. lxxix., "Oh God the heathen are come into thine inheritance—thy holy temple have they defiled, and made Jerusalem an heap of stones." This city is now one mass of ruins; what once formed a hill is now a valley, and that which was a valley is become a hill. Some time ago, when the Pasha of Egypt wished to build some barracks, he was compelled to dig through the rubbish to the depth of 40 or 50 feet, in order to obtain a firm foundation. The ancient walls of the city have been levelled, and the temple so completely destroyed, that the stones, which once formed part of the building, may now be seen mingled with those of the present wall. The small portion of the ancient wall of the temple which still exists, only suffices to point out the site of that edifice. Can there be a more striking proof that God has indeed sent his judgments upon the land.

Of all the Jews those of Syria are the best informed. Their object in resorting to Syria is to keep up the service of the synagogue, and to study the Talmud and other branches of rabbinical knowledge. They chiefly occupy four towns, which they designate holy cities, Hebron, Jerusalem, Tiberias, and Saphet, but their number is not so great as is generally supposed. At Jerusalem there are about four or five thousand; at Hebron between one and two thousand; at Tiberias there are probably still fewer, in consequence of the earthquake which destroyed the city about three years ago; Saphet is exclusively inhabited by Jews, but it suffered much at the time of the earthquake, and its population was consequently greatly diminished. How much interest do these cities excite in our minds! Hebron, probably one of the most ancient cities in the world, the place where Abraham lived and died: Jerusalem, where the Jews crucified our Saviour; Tiberias, which still exists as a witness to the scenes of our Lord's ministry on the banks of the lake of Genesareth; and Saphet situated at the distance of eight miles from the very city which our Saviour cited as an example that a city which is set on a hill cannot be hid. Here then, we see Jews living in the country, and in the very spots where the testimony was pronounced against them. They are all living in the most abject poverty, and subsist entirely upon the relief they receive from Europe. The money thus transmitted passes through the hands of the chief rabbis, and when some is distributed to the poor, it is not given freely as it is received, but is placed to the account of those to whom it is given. The consequence is that they feel themselves in some measure mutually bound, and no person can leave the country till he has restored all the monies he has received, to the common fund. Thus, when one of these poor Jews becomes convinced of the truth of Christianity, and is led to embrace it, he finds himself reduced to the greatest distress.

Their public worship is not much better managed. The first act of their worship is to sell to the highest bidder the right of opening the cabinet which contains the manuscripts or rolls of the synagogue. In the next place they sell the permission to carry the roll from the cabinet to the place for reading it, and finally they sell the privilege of opening the roll which is to be read. They are loaded with debts to a large amount, their synagogues are mortgaged, and they are exposed to the most violent tyranny and persecution from the Mahometan government. Notwithstanding these obstacles and the misery which surrounds them, the work of the Christian missionaries at Jerusalem has been greatly blessed. Not long ago, M. Perez, a converted Jew, was sent as missionary to this country by the London Society. He commenced by a visit to the

synagogue of the Polish Jews, and immediately opened a discussion. The young rabbi who was fixed upon to dispute with him, strove, from the first, to draw M. Perez from the authority of scripture to that of the Talmud and rabbinical interpretations; but M. Perez had himself been a rabbi, and being thoroughly instructed, he quickly succeeded in subverting the arguments of his opponent, and the whole synagogue was reduced to silence. Some days after, two rabbis of this synagogue repaired by night like Nicodemus, to M. Perez, and requested instruction. He consented, and supplied each with a bible. These young men now began to pass the evenings together in reading the word of God, but with their door closed for fear of the Jews. They were not long able to conceal the state of their minds from the chief rabbi of the synagogue; M. Perez was excommunicated, and the same sentence was pronounced against all who should have any intercourse with him. The women of the congregation repaired to the young rabbis and earnestly besought them, saying, "Kill us, put us to death, both us and our children; you will plunge us into poverty; O, do anything in the world rather than become Christians, fly from Jerusalem!" They, however, remained firm, and continued to read the bible. Not long after the rabbi who had been M. Perez's chief opponent, went to the young men and began to discuss the truth of Christianity with them. They advised him to read the word of God, and in a short time he joined them, thus making the third in this new association, which continued, with one accord, to read and study the New Testament, imploring the Lord unceasingly to guide them into the way of truth. This soon became known to all the Jews, and their rage against M. Perez and the three rabbis knew no bounds. Two of the rabbis went to Constantinople, and all further communication with M. Perez was suspended. It was the will of God that the society should send out at this time a medical man to assist the missionaries in Judea. The plague had broken out with great violence in Jerusalem, and this young man succeeded in opening a wide door to missionary exertion by his kindness and assiduity in attending the sick. The result was that M. Perez and his colleagues were immediately able to resume their connection with the Jews. These new labours were not marked by fresh conversions, but an opinion has become prevalent among the Jews at Jerusalem, that they are unable to resist the arguments from scripture used by the missionaries. Such is the real state of things at Jerusalem, and it affords us great encouragement to continue the work of the Lord in that country.

That you may form some idea of the state of the City of Judgment, I am about to give you a description of a Sunday I passed at Jerusalem. At day-break we experienced the shock of an earthquake, and soon after discharges of artillery from the fortress of David ushered in the feast of Mahomet. The town had been shut up in quarantine for three years. There being no sewers in Jerusalem to carry off the refuse of the town, which is inhabited by a very dense population, the plague, whenever it makes its appearance, rages with the utmost fury, and the doors being closed on account of the disease, the people were reduced to a degree of suffering and deprivation, amounting to famine. Here there is a testimony that the three sore judgments of God were united in this unhappy city, famine, the pestilence, and the sword, for at the present moment Jerusalem is wholly subject to the military despotism of Mehemet Ali. It was under such circumstances that we assembled a little congregation in an upper chamber, where we presented ourselves in humble supplication before the throne of Him who had been crucified in this very place. Could you but witness scenes like those, you would indeed experience the deepest feeling of pity for the present condition of the Jews. With respect to the state of the

mission at Jerusalem, I will only add that the Christian services performed, are in the Hebrew language according to the rites of the church of England; the liturgy of the Anglican church has been translated into Hebrew, as well as a book of hymns. The building of the chapel is in a state of forwardness, and a consul has been established by the British government for the protection of English travellers and the converted Jews. I shall now pass on to the last part of my subject, and having taken a view of the past and present state of the nation, will consider the declarations of scripture with respect to their future condition. A tradition is current among the Jews, of two rabbis, the one named Nathan, the other Israel, who were one day walking on Mount Zion; during their walk, they observed a fox running along the hill; rabbi Israel began to weep, but rabbi Nathan to laugh, and the latter asked, "Why dost thou weep, rabbi Israel?" "I weep to see the holy mountain profaned by an impure animal; but wherefore," asked he in his turn, "wherefore laughest thou?" "I laugh," replied he, "because just as I now see the accomplishment of God's prophecies in our humiliation, I contemplate their fulfilment in our future glory" (Lam. v. 18). "Because of the mountain of Zion which is desolate, the foxes walk upon it." This is an example of the manner in which we must look at the fulfilment of the prophecies concerning Israel.

Let us return to the same passage in Hosea, and we shall find that it is exactly what he has foretold. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without terophim; afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." If you compare this passage on the restoration of the Jews, with the prophecy of the power of Christ's kingdom, in Ezek. xxiv., they will be found to agree in proving that the restoration of the Jews will precede the coming of our Lord Jesus Christ.

Such is the language of scripture upon the subject. We may further notice the opinion universally existing among the Jews that the time is at hand when they shall be restored to their own land, and it is a singular fact in connection with this belief, that 30,000 Polish Jews have presented a petition to the Russian emperor, requesting him to sanction their repairing in a body to Palestine, to await the coming of their king during three years, at the same time entering into an agreement to return to Poland and embrace the great faith, should he not appear by that time. This took place not more than four months ago.* There is beside, a continually increasing interest excited in favour of the Jews in the Christian world, and the fact that a deputation has been sent into the East by the church of Scotland, to inquire into the condition of the Jews is full of encouragement. Observe, on the other hand, that the "drying up of the river Euphrates," in other words, the dissolution of the Ottoman empire, seems to pave the way for the restoration of the Jews. This is the more worthy of attention because the Turkish empire does not fall from the blows of Christian nations, but Turks are fighting against Turks, and thus effecting their own destruction, as the drying up of a river. Palestine has ever been a disputed country, and a source of difficulty to all the powers of Europe; why then, as European states interfered to procure the restoration of the Greeks, may they not one day do so with regard to Jews, and concur in their national re-establishment? To conclude: if God, by his own power, could once raise them to such a height of glory and grandeur, who can doubt his ability, if it be his

will, to raise them to even greater splendour? I plead the cause of the Jew as of an elder brother under sentence of condemnation, and with a veil upon his heart. He resembles the man attacked by robbers on his way to Jericho, and neither the priest nor the levite will have pity on him. Let us act like the Samaritan, pouring balm, wine, and oil, into his wounds, and bringing him home to his own land. Remember that from a Jew you have received the gospel, the first preaching of the gospel, and that our Saviour was himself a Jew. Remember how much the Jews were honoured of God, and that Paul says to the Jew first, and also to the Gentile. Remember the unhappy condition of the Jews at Jerusalem, the difficulties with which they have to contend, the persecutions to which they are exposed, and the sentence which lies upon them. You will then understand that we are faithfully fulfilling the will of God, in devoting the first fruits of our efforts to their assistance. And may we have to rejoice in this first fruit of our repentance, that from Geneva, administration of aid and succour may be sent to the now suffering city, Jerusalem. I can speak confidently of the success of the missionaries established there. The society which employs them has fifty missionaries in different parts, of whom twenty-four are converted Jews. During the last ten years 1,400 persons have been converted to the faith, as it is in Jesus, by means of this society. And now having thus stated the facts which relate to the past, and present, and to the hopes of the Jewish nation, I recommend them to your charity, and your prayers, exhorting you to remember these words, 'Pray for the peace of Jerusalem, they shall prosper that love thee' (Ps. cxxii. 6)."

After this statement the professor who presided, having reminded the assembly that it seemed good to the Achæans and Macedonians of old, to make a contribution for the poor Jews which were at Jerusalem (Rom. xv. 26), announced that a collection would be made at this for the purpose of supplying the wants of the poor converted of Israelites at Jerusalem. The proceeds of this collection, 403 francs, were transmitted to London to be thence forwarded to the brethren in Judea.

THE GOOD AND FAITHFUL STEWARD: *A Funeral Sermon,*

To the memory of the late Rev. Joseph L. Trimmingham, A.B. incumbent of the parish of Aylesford, Nova-Scotia, preached at St. Paul's Church, Paget,

BY THE RIGHT REV. AUBREY GEORGE
SPENCER, D.D.,

Archdeacon of Bermuda, now Lord Bishop of Newfoundland.

MATTHEW, xxv. 21.

"And his Lord said unto him, well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

OF all the parables in which our blessed Saviour has designed to communicate his divine instructions to his followers, there is none that surpasses, in deep interest and practical importance, the excellent lesson in which these words occur.

The text is the answer which our Saviour puts into the mouth of a certain lord, who, having entrusted various talents or sums of money to his household, receives an account from the most gifted of them, that, with the

* Mr. Fremantle added in private conversation, that the Jews of Palestine had warmly dissuaded their brethren from prosecuting this design, to which it is besides very improbable that the Russian government would have acceded.

five talents committed to him, he had gained, by active and honest exertion, an increase of five talents more. The servant, to whom had been confided but two talents, used the same diligence, and was blessed with the same success. The merit in either case was equal—and on each of those industrious and zealous occupants, the equitable householder, on his return, pronounces the same glad sentence, “Well done, thou good and faithful servant, because thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.”

The remainder of the parable contrasts with this joyous reception the fate of the unprofitable servant, who, from fear or distrust, and slothfulness, hid his single talent in the earth, and, omitting all the precious hours of his stewardship, returned it unimproved to his master.—“Take therefore,” says the indignant lord, “the talent from him, and give it to him that hath ten talents; and cast ye the unprofitable servant into outer darkness, where shall be weeping and gnashing of teeth.”

The meaning of this parable is obvious. Both it and the preceding one are, as our Saviour intimates, descriptive of the kingdom of heaven, or, in other words, of the gospel dispensation, of which he was the author and the herald. “The man travelling into a far country,” is therefore, an allegory of our Lord himself. The goods which he distributes severally to his servants are the different degrees of gospel privileges, and the various assignments of Christian duties; the account taken of his respective tenantry is the final examination at the day of judgment; and the sentences pronounced on the faithful and slothful servants, prefigure, in words of irresistible clearness and application, the substance of the great distinction which shall then be made throughout eternity, between “the man that serveth God, and the man that serveth him not.”

From the parable thus explained, we may deduce, a most important admonition, and a mighty consolation. The admonition embraces the whole field of Christian duties. The consolation applies to every suffering Christian who labours in the path of duty; and with peculiar emphasis to those who mourn over such of their departed friends as having fulfilled a faithful stewardship, have passed by the necessary transition through the valley of the shadow of death, into the joy of their Lord. Whenever we reflect on the fate of those whom it has pleased God to withdraw from this probationary state to their final destination, our hopes and fears may reasonably be influenced by the instruc-

tion derived from the parable which we have discussed. Whether theirs have been the possession of the one talent, or of the five talents, is not the important inquiry; but whether they have buried their possession in the dust, or improved it in the service of their Lord. The talents referred to are unquestionably spiritual talents, and these, too, conferred in sufficient quantity on every Christian, to enable him to “make his calling and election sure.” Though there be “diversity of gifts,” the end for which they are bestowed—the advancement of the kingdom of heaven, and the salvation of the individual—is still the same; and though “there be diversity of operations, it is the same Spirit that worketh all in all.” In one follower of the gospel we discern the distinguishing grace of God bestowed upon him, by his quick perception of scriptural truth, and his ready application of it to all the wants and purposes of life. In another, we trace the same gracious influence in the attributes of eloquence with which he is enabled to enforce the message of the gospel, and to speed it to the hearts and consciences of mankind. In a third we may remark the same liberality of a bounteous Providence, in the gift of wealth applied to the purposes of charity, and more especially to that branch of the virtue which promotes the spiritual improvement of our fellow-creatures. In all these cases, it is not by the quantity of good effected by the individual possessor of the talents that he will be judged, but by the just proportion borne by his good works to the means which he possessed to do them. It is unquestionable that the idle occupant of the one talent might have accomplished for himself the same happiness as that awarded to his better endowed fellow-servant, had he used the same fidelity and diligence—and though there be “in our Father’s house many mansions,” i. e. many distinctions and degrees of glory and felicity, we have no reason to believe that those distinctions will be governed by the different grades of our faculties in this life, but by the zealous and faithful use to which we have applied them, in prosecuting the work of our salvation.

In referring to these general principles, which I trust are those of evangelical truth, the character and history of my late excellent brother and fellow-minister of the gospel, to whose memory I am now to direct your attention, you will perceive that every possible consolation with which the scriptures abound, may fairly be suggested to those affectionate and numerous friends who knew his worth, and mourn his sudden departure. It was my good fortune to become acquainted with him at an early period of his life, and

perceiving even in his most youthful years, the pious and studious tendency of his mind, I had the happiness to fortify his own strong inclinations to obtain the ministry of the gospel, and to suggest to him that course of study, which he so zealously and successfully pursued. No man had a juster estimation of that important injunction of the illustrious nobleman "occupy until I come," and his whole time, industry, and the fertile resources of a well-endowed mind, were employed in improving his talents, and preparing his account against the second coming of his Lord. As a student, he was docile, patient, and laborious; omitting no means of information which were offered to him. Attentive to his teachers, sedulous at his books, and continually recruiting his mind by intelligent conversation on literary subjects, and especially on that sacred literature which, by the grace of God, did, I trust, "make him wise unto salvation." As a minister, he was soon known to "do the work of an evangelist." "A lover of good men, sober, just, holy, temperate, holding fast the faithful word as he had been taught, and able, by sound doctrine, both to exhort and convince the gainsayers." In every relationship, his manner of life was pure, his purpose faithful, and his actions determined by a sense of duty—an affectionate son, a kind brother, the judicious adviser of a fatherless family, who have, no doubt, been incalculably benefited by his prayers, his counsels, and his example, he lived in continual readiness for the return and summons of his master—"Well done, thou good and faithful servant, enter thou into the joy of thy Lord." Into that joy, into at least a foretaste of those ineffable felicities which constitute the happiness of "the spirits of just men made perfect," having, "given" during his short trial, "full proof of his ministry," and obtained a good report, our departed brother has now entered. His Lord came suddenly, but he found him watching. "To them who live in Christ, to die is gain," and loud is the voice from heaven, and true is the Spirit that proclaimeth, "Blessed are the dead which die in the Lord, for they rest from their labours:" but "their works do follow them!"

Such, my brethren, are the solid grounds of consolation to his surviving family, which the Christian graces, the well employed talents, the confirmed faith, and the personal holiness of our deceased friend suggest. When God commanded, and the stormy wind arose, when the last sun whose genial beams he was to feel on earth, went down in threatening terrors beneath the dark and tempestuous sea—when the devoted bark mounted up to the heavens, and plunged again into the

hideous depths—when "his soul drew near unto the gates of death"—I may boldly affirm that his reliance was unshaken on him "who giveth help from trouble when vain is the help of man." He knew that his time was in the hands of one who would lengthen or abridge it to the best advantage of his faithful servant; and when his latest hour drew nigh, and the termination of his earthly existence seemed inevitable, fortified by prayer, justified by the atonement of his great Redeemer, and assured through him of eternal happiness—his battle fought—his course finished—and his faith preserved—he would throw himself upon the mercies of his Saviour—"Consider and hear me, O Lord, my God!" darkness is around me, yet "lighten thou mine eyes, that I sleep not in the 'second' death." Cast down as I am, "my trust is in thy mercy," and amidst all the accidents of life or death, in time and in eternity—"my heart is joyful in thy salvation."

The subjection of every human being to death, is a trite and credited, and yet, to many practical purposes, generally unconsidered truth. Acceptance with God, repentance of sins, profitable studies, works worthy and testimonial of our vocation—are not these things postponed day after day, year after year, as though we had made a covenant with our last enemy, on the strength of which we could defy his enmity, until we chose to prepare ourselves for his approach? Alas, death is not so easily to be conquered, nor hell so heedlessly to be escaped. The one is yawning at our feet; its snares are spread on the right hand and on the left, while the other is perpetually crossing our path, smiting down its unconscious and unsuspecting victims, and peopling with unrepenting millions the realms of its merciless neighbour and ally. If it be worldly wisdom not to think of death until the apparition bursts upon us in unexpected hideousness, then not only is worldly wisdom "foolishness with God," but it is madness, downright, dull, and doting madness, in the man who holds it. That there is a bourne to life, and that no man knows the hour at which he shall arrive there, is clear to the feeblest eyes of human intellect, as is the noonday sun. Of the uncounted millions that have passed that bourne, few have returned, and only one has returned to tell us of the great, the interesting, the appalling wonder that lies beyond it. To whom then but to that one, shall we go, for adequate information—for the words of eternal life, for the doctrine of immortality, for the blessed hope of everlasting happiness, which his advent suggested, and his testament ensured? To know on what terms that happi-

ness is awarded, with what conditions it is coupled, by what labours it is to be prosecuted and attained—"This is life eternal." This is, "to know the true God, and Jesus Christ whom he hath sent." The terms of receiving that glorious gift of God, the salvation of the human soul, are the sufferings and atonement of his blessed Son, applied by imputation to the believer.—Blessed doctrine of Christ crucified! Paid are the wages of sin, effaced is the penalty of transgression; and through the obliterated characters of sorrow and death which sin had traced, appears, in unquenchable effulgence, the gracious announcement, "The gift of God is eternal life, through Jesus Christ our Lord." But the condition is a fruitful faith—a faith working by love, a life of prayer and watchfulness, a life of labour and endurance, a life of continuance in well-doing, a life of patient and unceasing charity. This is the covenant which we have made with God, and arduous as are its duties, he gives you strength, if you repress not his preventing and omnipresent Spirit, to perform them faithfully. If our temptations be strong, he that helpeth is mightier; and if we be at last overcome by evil, we have to blame ourselves for its fatal prevalence. Let us look a little closer into this matter; let us inquire, What are the sins of which we stand in greatest jeopardy? Are they not generally small sins—tendencies to wickedness rather than wickedness itself—lustful thoughts which kindle to adulteries—angry passions which aggravate to murder? They creep upon us as worms, and they grow round us into serpents. An easy effort would crush them in their origin; a hardy grapple must kill them in their growth—but if we wait till their maturity, they will cling to the corrupted body till it staggers to the tomb, and then feast upon the soul with an appetite that never dieth, and a zeal that is never quenched. Alas! Alas! my brethren, we foster our worst enemies in our own bosoms; we cherish there the passions which become our destruction. We see this beautiful earth pregnant with the blessings of a Father's love; we inhale the healthful breeze; we taste the goodly fruits; we crop the glorious flowers of his providing; we listen to the harmonies, and we admire the beauties of his creation, and then turn to trample this rich inheritance in our wrath, or defile it with our foul impurities! Warning after warning strikes our ear; corpse is heaped upon corpse before our eyes; ordinary and extraordinary visitations fill the fearful records of our age; fifty millions* of our fellow-creatures pass by a brief and painful, and hitherto unheard-

of passage to the grave: and shall we yet doubt, or shall we act as if we doubted, that in the midst of life we are in death, and that the days are numbered, in which we may apply our hearts unto wisdom? Go home, my brethren, and by prayer and meditation on what you have now heard, seek that preparation of the heart, which, though it cometh from the Lord, is not given to the negligent, and will not "unsought be won." Think that the coming of that Lord, though in its issues of the most sublime publicity, is, to the individual, in the stealth and secrecy of its approach, as a "thief in the night." Think that death, like God, whose minister he is, is no respecter of persons—that youth and age, that health and sickness, are indiscriminately his prey; that no policy can exempt from his visitation; no citadel be secure from his occupancy; that neither selfish cares, nor parental tears, nor the heart's fondest intercession, can delay his invading progress; that like the colossal angel, he treads at once the ocean and the land, and that in whatever spiritual attitude or character he finds his victim, with that attitude and character become unalterable, shall the saint or sinner "appear before the judgment seat of Christ."*

* The islands of Bermudas are occasionally visited by those awful hurricanes which desolate the islands over which they pass.

In June, 1832, the usual indications of a coming storm were observed, but as the season in which the hurricanes are most violent had not arrived, apprehensions were not gloomily awakened. As evening drew on, a brig was observed on the south side of the island, bearing herself gallantly against the increasing gale, and breasting the sullen and foaming surges "like a thing of life." The experienced island mariners, as they watched the conflict from the land, quaked for the safety of the bark, when they looked at the gathering clouds piled in awful grandeur, and darkening the heavens with an unaccustomed hue, in that bright and lovely climate, and they shuddered as they thought on the sharp ledge of coral reefs, with which those rocky islands are girt.

The hurricane soon raged in all its might, and in one of those still and solemn pauses of the elementary war, when it seems as if nature paused to re-collect her exhausted energies, a single gun was heard by one, whose thoughts were on the deep. Day dawned; the sun arose pouring light and fragrance all around, on a scene of withered beauty,—stately cedars were prostrate, large pride of Indies, with their magnificent clusters of sweet and clove-like flowers had been scattered on the ground like rose-branches by the restless blast; palings everywhere thrown down; no ship seen near the coast. Weeks passed on, and the packet for July arrived, with the appalling news that the preceding one had left Halifax at the appointed time. Still there was a hope that she might have been driven far to the westward by the hurricane. Oh! the anxious inquiries concerning every brig which appeared in the offing.

The missing packet contained the eldest sons of three families, and who can describe the yearnings of the mothers' hearts, their unbroken thought of those for whom their ceaseless prayers went up on high, with the humble entreaty that they might be enabled

* Alluding to the Cholera.

to say, "God's will be done!" Months rolled on, and all hope was fled.

"Oh were her tale of sorrow known,
 'Twere something to the breaking heart;
 The pang of doubt would then be gone,
 And fancy's endless dreams depart.
 It may not be—there is no ray,
 By which her doom we may explore,
 We only know she sulked away,
 And ne'er was heard of more."

MONTGOMERY.

The lamented subject of the foregoing sermon had just obtained a living in the diocese of Nova Scotia, and was returning to his native island, to claim the hand of one who was to have been the helpmate of long expected years of exertion. The two others who shared his melancholy fate were boys from the collegiate school at Windsor, in Nova Scotia, who were joyously anticipating the pleasure of spending their midsummer vacation with their parents in Bermuda, when, at the entrance of their "desired haven," in sight even of the homes where they were so fondly expected, they were summoned from the cares of this world by the inscrutable though unerring command of a heavenly Father.

Two years after, a spar, inscribed "Recruit" (the name of the unfortunate packet), was discovered in one of the lonely little bays of the Bahama islands!

Biography.

REV. SIR GEORGE WHELER, KNT., D.D., PREBENDARY OF DURHAM, AND RECTOR OF HOUGHTON-LE-SPRING.*

THE subject of the present memoir was the eldest son of George Wheeler, Esq., of Charing, in Kent, who is supposed to have been a colonel in the royal army. He was born A.D. 1650. His parents being staunch royalists, were compelled, with many others, to take refuge at Breda, in Holland, until the restoration; and on their return found their property much injured, and consequently diminished, by the civil war. George having received his first education at the school annexed to the college of Wye,† in Kent, and having become possessed of valuable property in London and elsewhere, from Sir Wm. Wheeler, Knt., of Datchet, near Windsor, he was, about 1668, admitted gentleman commoner of Lincoln College, Oxford. Here his tutor was the celebrated George Hickes, between whom and himself there always existed the strongest friendship, whatever might in after life have been their difference of opinion on many not unimportant subjects. His studies at Oxford being finished, in October 1679, he accompanied Mr. Hickes, then in bad health, on a continental tour. While in France they formed an intimate acquaintance with Henry Justell, a zealous protestant, secretary and counsellor to Louis XIV., who was subsequently compelled to take shelter in England fearing the revocation of the edict of Nantes, an event which he had long anticipated, and was appointed keeper of the

Royal Library at St. James's—an office which he retained until his death, when he was succeeded by the illustrious Bentley. Mr. Hickes returned to Oxford in 1676, and, after remaining some time longer on the European continent, Mr. Wheeler, in company with Dr. Spon, a physician of Venice (who was subsequently compelled to flee from France at the revocation of the edict, and had fixed on Zurich as his place of residence, but who died at Vevay, on his way thither, in the 39th year of his age), visited many interesting countries of the east, among others "The Seven Churches of Asia," and ultimately returning to England, arrived at Canterbury Nov. 15, A.D. 1676, thankful for his safe deliverance from many perils. His journeying abroad seems only to have attached him more closely to his native country, and to that church of which he was a consistent member—a result not always the consequence of a continental tour, judging from the anxiety too often manifested to introduce foreign manners and foreign laxity on the subject of religion. "Surely," says he, "those that prefer the outward pomp and vanities of the Latin and Greek church before the glories, splendour, and brightness of the gospel, shining in the church of England, deserve again to be put in their hanging sleeves, ranked among children, and have only rattles and puppet-shows to please them;" and his gratitude to God for his safe return, among just causes which called it forth, was thus expressed—"And lastly, rendered me into the bosom of a church that I had often heard, but now knew, to be, the most refined, pure, and orthodox church in the world; freed from slavery, error, and superstition, and without novelty and confusion established in purity of doctrine, decency, and order."

Soon after his arrival in England, Mr. Wheeler married Grace, daughter of Sir Thomas Higgons, styled by Antony Wood "a loyal and accomplished person, a great lover of the regular clergy," who had been envoy extraordinary from the English courts at Venice. In the retirement of the country he revised his manuscripts, and published his travels in folio. A copy of the work being presented to the King (Charles II.), his Majesty was pleased to confer the honour of knighthood upon him. The work excited the attention of the learned men of the day. It was obviously the production of no mean scholar, and of one deeply imbued with a spirit of genuine piety. The researches of modern travellers have of course brought many points under notice, and have illustrated many subjects not to be found in this work; still it abounds in much to attract the attention of the classical as well as of the biblical student. His design in publishing his travels is thus declared by himself—"When I considered the many and imminent dangers I had by God's wonderful providence been delivered from, the many obligations and signal honours I had received from several illustrious societies and generous friends, both at home and abroad, with the happiness, peace, freedom, and tranquillity I was returned to, and we of this country enjoy above any nation in the world, I concluded it would mis-become me to bury such blessings in oblivion without erecting the least monument of gratitude in remembrance of them." His companion in travel had already published a work on the

* See Zouch's Works and Life, by Archdeacon Wrangham, &c., &c., &c.

† This college was founded A.D. 1481, by John Kemp, a native of the town, and Bishop of Rochester, and a cardinal. In 1723, Sir George Wheeler, who had become possessed of the lands, &c., devised the ancient buildings and lands for the respective residences and schools of the master of the grammar school and master and mistress under Lady Thornhill's charity.—See *Lewis's Top. Dictionary for England and Wales*. [The Editors of C. E. M. are glad to observe that a new edition of this extremely useful work, is about to be published.]

same tour.* He had brought with him on his return many specimens of Grecian statuary, marbles, and other antiquities, which he presented to the University of Oxford, from which learned body he received the honorary degree of M. A.

Sir George had from the earliest period of his life been desirous of taking holy orders: with reference to this, Mr. Hickey thus speaks—"I know you think the priesthood itself a great dignity for the relation it gives you to God as his minister, even a greater dignity than all other modern titles by which (to honour the profession and encourage the study of divinity) the canon law and the schools have distinguished priests. You know the office and title of a priest was thought so honourable in the primitive times, that the most noble of the laity were desirous of it, when it was attended with all the discouragements of persecution. And so much reverence you had for it when a youth in the college, and, after your return from your travels, so strong an inclination to it, that you changed your gown, and honoured your military with your sacerdotal title, when you had no prospect but to serve God, as you did for some years in a cure of souls with a very little revenue, which, with much of your own, you made great to the poor."

But this resolution he kept from all his friends. The cause of his doing so is thus stated by him in a letter to Bishop Fell:—"There were two principal reasons that made me keep it as a secret; the one was, that I much suspected mine unworthiness of so great a calling till after my examination, whether my zeal might prove accompanied with competent instruction for so high an undertaking, my studies having been much interrupted by divers accidents after my leaving Oxon, though these three years last past I did purposely retire into the country more closely to apply myself to them, according to the methods my worthy tutor, Dr. Hickey, advised me, when I told him my desire therein several years ago; and the other was, that I more than suspected I should be opposed in it by some of my relations, whom accordingly I found unreasonably displeased at it afterwards, openly and publicly upbraiding me with desperate folly and indiscretion therein, which put me upon a necessity of vindicating myself against some of their spiteful censures, which I was obliged to answer to several of my good friends, who otherwise approved of what I had done; all which assure me since, had I positively declared my intention, I should not have done it with that quietness I did."

Having taken orders, Sir George was collated by the Bishop of Durham (Crewe) to the second prebend in the cathedral, though it would appear that great influence was employed to obtain that preferment for another, and in 1685, he was presented to the vicarage of Basingstoke, Hants, by the president and fellows of Magdalen College, Oxford, where he founded a library for the church and deanery, unfortunately fallen into decay.†

* In vol. 12mo. *Voyage d'Italie, de Dalmatie, de Grece, et du Levant, fait années 1675 and 1676 par Jacob Spon, Docteur Medecine, agrégé à Lyon, et George Wheeler, gentilhomme, Anglois.* A Lyon, 1678.

† By his will Sir George bequeathed his books of divinity and church history, to his second son, Granville, "if found worthy to be admitted into holy orders," if not, to be placed in the library of Basingstoke.

It was whilst vicar of this parish, that the mind of Sir George was distressed with a circumstance which gave him very great uneasiness. He had employed as his curate a French refugee, M. Genay, whom it was necessary, for some irregularity, to remove from the situation. This person presented a memorial to the court, charging Sir George with "attempting to seduce him from praying for King William and Queen Mary in the daily service of the church." The libel was most iniquitous; for he was the first to bear allegiance to the new monarchy. He applied to the secretary of state, whether he should wait upon him to enter into an explanation; but here the matter dropped. It is of consequence that this should be clearly known, Sir George having been sometimes accused of adhering to the exiled family. Many with whom he was brought into contact, and with whom he was intimately acquainted, were opposed to the principles of the revolution: but his own assertion is surely worthy of credit, "for the happiness of their Majesties it was still a part of all his devotions, both public and private, though his humble designs never prompted him to importune them at court." In 1689 he published his "Account of churches or places of assembly of the primitive christians," &c., which he inscribed to his beloved tutor, and in which, among other things, he incontestibly proves the unscriptural nature of many of the Romish practices, especially the "cramming their churches with altars against every pillar and post, and in every corner of the church, dedicated to every saint and angel in heaven and earth." His anxiety to extend the knowledge of pure Christianity to the inhabitants of Greece, arose from a personal acquaintance with their wretchedly spiritual destitution, and it would appear that Sir George warmly patronized a design then under serious consideration, to found and endow a college at Oxford for the distressed Greek churches, and that a quadrangle was to have been appropriated in Gloucester hall (now Worcester college) for the purpose. The undertaking, however, was abandoned.

There was another point which much occupied the attention of Sir George, and to the consideration of which he was led by what he had witnessed in the East, with respect to the Greek monasteries, and which he set forth in "The Protestant Monastery, or Christian economics, containing directions for the religious content of a family," published 1698, but written seven years before his ordination. He was anxious for the foundation of monasteries on purely protestant principles, or rather for the establishment of institutions where, at a small expense, persons of good family, superior attainments, and decidedly Christian character, might be enabled to devote themselves to the service of God, and the good of their fellow-creatures; and such institutions have been attempted. The utter repugnance of Sir George to popery, is a sufficient guarantee that, by wishing the existence of such institutions, he could not for a moment desire to assimilate them to those of the church of Rome. And when it is recollected that a weary life of solitude is at once depressing to the spirits, and by no means conducive to growth in grace, it may be questioned how far such might not be productive of great good.

The remarks already made on the life of Sir George Wheler naturally lead to the consideration of the great advantage of travelling, as a means of expanding the intellect. In too many cases foreign travel is, alas! as has been observed, very far from proving a benefit to the individual engaged in it; but in many instances its effects are decidedly advantageous, and the following observations on the subject have been brought under the notice of the writer of this memoir, even while engaged in its composition:—"Archbishop Leighton, it may be remembered, encourages young men to travel, provided they do it wisely, as a means of expanding the mind, and disengaging it from narrow prejudices. That holy prelate considered himself to have been much benefitted by his acquaintance with foreign countries, and with foreign modes of thinking and acting, and Mr. Withy was another instance of the advantage which the clergy might derive from such training by travel, it being a common defect among them, resulting from the narrowness of their sphere of observation, that, while they know human nature as it exists generally in the heart, they are slenderly acquainted with the shapes and modifications it assumes, under a variety of worldly influences."* Fully as the truth of these excellent observations must be admitted, it is still to be recollected, however, that a vast number of those who enter the ministry of our church have not the opportunity of enjoying the advantages here so justly set forth, and many a faithful labourer in the vineyard, whose narrow means have been expended in the necessary expenses of a liberal education, must be contented to enter on his work without advantages placed within the reach of others.

Part of Sir George Wheler's property was situated in Spitalfields, even at this period one of the most populous parts of London, and he was there induced to erect a chapel at his own expense, which is to this day designated by his name, a good work in which he was aided by Mr. Seymour, a banker. In his last will he secured a provision for the minister, employed to officiate at this chapel in French. It is gratifying to know that the friends of the church begin to view matters much in the same light that Sir George did. Sad indeed is the reflection, that more than a century should have elapsed, and that, population increased many fold, should yet have been blessed with no increasing means of grace. May the spirit that induced Sir George to commence this pious work, animate the bosom of every true Christian, and may the truly important subject of church extension meet with that consideration that it ought, and which it ever will from those who are anxious not only for the extension of our Zion, but for the truest interests of their fellow creatures! Is it not strange that under the plea of conscience many should oppose such extension, in other words should entertain towards the church such a rancorous hostility, that rather than men should be brought to worship within her pale, they should be suffered to perish for lack of knowledge? And yet such is the case.

Even at the very moment that this memoir is being written, is there not a most violent opposition on foot

* From Memoir of Rev. Henry Withy, prefixed to "Expository" London, Nisbet, 1839. 2d Ed.

to the great and good work of church extension, an opposition not from those only who scoff at all that is serious, and laugh at the awful realities of religion; not from those, who, nurtured in ignorance may, on account of that, be almost excused, but from those who know better? Verily it must have rejoiced the heart of the pious non-conformist, of Sir George Wheler's day, to witness his labour of love, his anxiety for the welfare of those who had peculiar claims upon his bounty. There are few subjects more deeply painful than the reflection, how much the rancorous spirit of dissent at the present day, differs from that mild non-conformity which shone so conspicuous in a Henry, a Watts, and a Doddridge.

With reference to the performance of public worship in the chapel, the following extract from a letter to Mr. Seymour fully testifies his anxiety that all the services should be conducted "with decency and in order," in strict conformity to the rubrics of the English Church. "Certainly," he writes, "nothing could be more seasonable than to stir up both priests and people to perform God's solemn worship with great sincerity, reverence, and hearty devotion; since, for want of it, we see so great decay of all parts of Christian piety, which have ever been the fore-runners of God's dreadful wrath and judgments. One effectual means for obtaining so desirable an end, you seem to me to have either totally omitted, or but lightly hinted at, which is the study and practice of the common prayer-book, with all the rules therein contained; which they are bound by all the obligations, human and divine, of both church and state, as well as their own actual promises and subscriptions, uniformly, that is, exactly to practise and perform; for the rubric is the rule of decency and order in the public worship of God to our church, determined by all the authority that God hath committed to men on earth, to or from which nothing ought to be added or diminished, of private phantasy or composure, but entirely to be performed accordingly as it is prescribed by the authority of the church."

On another occasion he expressed to Mr. Seymour how much he was dissatisfied with the conduct of the minister officiating at the chapel, because he persevered in reading the communion service from the desk instead of from the Lord's table.* It is to be hoped that a more attentive compliance with the requirements of the rubric is increasingly manifesting itself. Such compliance in points which they deem of very secondary importance, may appear to many of very little consequence; still it must be recollected that deviations from rubrical authority cannot be practised on the part of the minister, without a violation of his solemn engagements, and it is not easy to say where they will end.

Lady Wheler died at Charing in 1703, having been the mother of eighteen children, twelve of whom survived her. She appears to have been a woman of most exemplary character, never mixing in the follies of the world, but of a very domestic habit, discharging all the duties of her situation, and eminent for piety and charity.

In 1702 Sir George was created D.D. by diploma

* The writer well remembers that some few years ago this slovenly practice, to say the least of it, was universal in the churches of a cathedral town where he resided.

from the university of Oxford, and the year following was presented, by the dean and chapter of Durham, to the curacy of Whitworth, a few miles distant from that city. In 1706 the bishop collated him to the rectory of Winston, and in 1709 to that of Houghton-le-Spring, famous among other things as the seat of the labours of the apostolic Bernard Gilpin, and where he founded and endowed a school for the education of girls.

Sir George died at his house in Durham after a short illness, Jan. 15 1723-4, and was buried in that part of the cathedral called "Galilee," near the tomb of the venerable Bede. The author of this memoir recollects hearing from an old inhabitant of Houghton, the legend, that, whilst the coffin was lowered into the grave or vault, a bird flew upon it, and sang most sweetly, during the remainder of the service, which being closed, it immediately flew away, and that this was regarded by all as a token of God's favour towards his servant. The same person had often heard his grandmother talk of the boundless kindness and charity of Sir George, and how much he was beloved by his parishoners. He was succeeded in his stall by Martin Benson, afterwards bishop of Gloucester, and in the living of Houghton by Thomas Secker, afterwards archbishop of Canterbury, both of these great pieces of preferment being bestowed by bishop Talbot.

It would appear that the latter days of Sir George were not a little embittered by that most severe trial to a Christian father, the profligacy of a son; with whom he felt himself called upon to expostulate in strong, though still most affectionate, language. There is something very painful in the reflection that the children of pious parents not unfrequently cause their parents much sorrow; it is one of those evils to which, however, they must submit; they have watched with fond anxiety; they have laboured to bring up their children in the nurture and admonition of the Lord; they have been earnest in prayer; and yet when they have looked for grapes, wild grapes alone were to be found. Let not the Christian parents, however, despair—the child may be dead, but he may yet be alive again; the wanderer may be lost, he may yet be found. Prayer may do much, nay it may do everything.

Some of the letters of Sir George, with reference to this subject, breathe a beautiful spirit of chastened devotion, and what father of Christian principles, under such a calamity, would not feel intensely? "I have followed my son's corpse to 'the narrow house,'" said an aged father to the compiler of this narrative, "I thank God he never caused me a sigh, he is at rest and I shall soon be so, but he never caused me a tear." The old man was wrong, for the tears were fast flowing down his furrowed cheeks.

This memoir cannot better be concluded than in the language of his biographer: "The learning which this respectable scholar had acquired in his boyhood he improved at Oxford, above all, that which taught him to remember his Creator in the days of his youth. To an intimate acquaintance with the history of ancient times, he added a considerable knowledge of the men and manners of the age in which he lived. Having carefully explored the politics of several foreign nations, he returned home disposed, as every sensible and good

man must be disposed, more heartily to admire the civil and ecclesiastical establishment of his own country. If there be any peculiar excellence (we may add) by which his volume of 'travels' is discriminated, it is that awful sense of the superintendence of Providence which it everywhere displays. Regardless of the derision to which he might occasionally be subjected by his occasional reflections of this description, the author consoled himself with his resolution of writing 'as a Christian and a philosopher.' "

T.

The Cabinet.

SELF-KNOWLEDGE.—Think how shameful it is to get all knowledge, and not to know ourselves; and how miserable he is that encompasses all the world, and searches into all things, only neglects his own peace, or seeks it among the occasions of his trouble. Discharge thyself therefore with all speed from thy passions, of rashness and hasty thoughts, Learn thy duty; do it: know God and thyself, and the world: and when thou art once humble, prudent, thankful, and heavenly-minded, then thou wilt not be displeased at what God or men do; nothing will trouble thee; or if any thing do, it will be this, that thou doest these things no better. But this is the happiness of such a man's condition, that those who mourn shall be comforted, and it is a pleasure to be so aggrieved. No joys here like those of an ingenuous sorrow. No cup of blessing so sweet as that which is mingled with tears of true contrition for our ingratitude.—*Bp. Patrick.*

NEGLECT OF SPIRITUAL WARNINGS.—The Roman senators conspired against Julius Cæsar to kill him. The very next morning Artemidorus, Cæsar's friend, delivers him a paper (desiring him to peruse it), wherein the whole plot was discovered; but Cæsar complimented his life away, being so taken up to return the salutations of such people as met him in the way, that he pocketed the paper among other petitions, as unconcerned therein; and so, going to the senate-house, was slain.—The world, the flesh, and the devil, have a design for the destruction of men: we, ministers, bring our people a letter (God's word), wherein all the conspiracy is revealed. "But who hath believed our report?" Most men are so busy about worldly delights, they are not at leisure to listen to us, or read the letter, but they, alas! run headlong to their own ruin and destruction.—*From Fuller's Meditations.*

Poetry.

ON THE OMNISCIENCE OF GOD.

(For the Church of England Magazine.)

MISS ANNE BEALE.

Great God Omniscent! Father ever nigh!
What power hast thou!—'tis thine all-seeing eye
Can pierce the universe, and instant scan
The deeds, the looks, the thoughts, the hearts of man;
'Tis thou, Almighty God! at whose dread voice
The bad shall tremble, and the good rejoice;
When thy last trump shall sound—when flames shall spread—
Thunders re-echo—graves give up their dead.
Think then, O man, upon thy God. 'Tis he—
God of the present, past, of all eternity—
Whose eye can pierce the abyss, to thee as deep,
As dark, and searchless, as death's long, last sleep;
Think 'tis thy final Judge who views thee now,
Whate'er thy deeds, O man. Then say, canst thou

Unshrinking bear that awful eye to be
Fixed, ever full, unchangeably on thee?

Seek not the depths of sylvan solitude,
Seek not the lonely cliffs so wild and rude,
Hide not thine head within the mountain lair;
Thither ye flee from man—but God is there.
If dense the night as the dull, silent tomb,
Seek not a covert from its starless gloom;
If, 'gainst your fellow-men your deeds be dark,
Plot in the density of night—but hark!
There is a voice upon the wind—beware!
'Tis God who speaks—the all-seeing eye is there.

Yet not alone the wicked he beholds,
'Tis for the righteous that their God unfolds
His purposes of mercy, and looks down
Benignly upon them—prepares the crown,
Crown of celestial glory for the brow
Of him who serves his Maker here below.

Search well the deep recesses of the heart,
If ye have sought to hide in secret part
A fault, a thought from God, oh! free the way,
And bring that thought from darkness into day;
For he, who fathoms with a glance the deep,
And views its smallest inmates as they sleep
Within their shells secure, can view the whole
Of secret, silent workings in the soul.

Oh! that for ever on our minds could be
Stamped the great words—"Thy God beholdeth
thee!"

That in the crowd, as in the silent hour,
We felt those words in all their awful power;
Then, if with wily art, the tempter came
To lead the soul to torment and to flame,
In hours of danger and in times of fear,
What wondrous safeguard were for ever near!
Or in the season when affliction's smart
Strains every fibre, pierces to the heart,
When we would mourn too heavily, as one
For whom had vanished life's last gleam of sun,
How sweet to think that, looking on our grief,
There was a Power could give our woes relief;—
That but a tear, a sigh, an inward prayer,
Asking aright for strength those woes to bear,
Is seen, is heard by that Omniscent One
Who makes the earth his footstool, heaven his throne.

Miscellaneous.

LEGEND OF THE ORIGIN OF THUGGEE.*—"Ma-han Kallee, the wife of Seeva, the goddess who stands upon the body of her husband, who holds a scimitar in her right hand, and a head just severed from its body in her left, whose hair is dishevelled, whose eyes are like balls of fire, who wears as a garland a necklace of skulls, and whose tongue thirsts for the blood of her victims, is the divinity whom we adore, and who is our protector in the discharge of our duties. In former times, a demon destroyed mankind as fast as they were created. The Devi took her scimitar, and in wrath beheaded the monster; but, from every drop of blood that fell to the ground, there grew up a demon as wicked and as destructive as Rukut Beej Dhana himself. Still, their increase only gave power to her arm and edge to her weapons; but her efforts were vain; the demons multiplied in proportion to the number whom she slew. Her skill was more ef-

* From "Tours in the Himalaya Mountains," by Major Lloyd and Captain Alexander Gerard. Two vols. Madden and Co. Contains much most interesting matter.

fectual than her power. She created two men, to whose hands she entrusted the sacred power. 'Now,' said she, 'strangle these demons for me, and allow not a drop of their blood to be shed.' As soon as they executed her orders she gave them the *romala* (a native turban), as a reward for their toil, with the permission to take the half of the race, and dispose of it for their own advantage, since through their efforts men were allowed to exist. Nay more, so long as they attended to her will and were guided by her counsels, all whom they would sacrifice were to be regarded as victims to propitiate her favour, while all the booty which might be realized would become their inheritance."

Such is the origin of Thuggee—a system more cruel more shocking, and more barbarous, because carried on under the mask of religion, and often under sanction of law. The Gooroo inducted the stranglers into their office; rites and ceremonies were performed to obtain direction in the sacred duties; it was only when the omens were favourable, the parties were permitted to act; many of the leaders and renowned men are talked of as the most pious, faithful, and devoted; the pickaxe was not only endowed with supernatural powers, but was consecrated to the service, and its votaries swore under the most fearful sanctions, to use it with fidelity; the victims were all certain of happiness eternal, in consequence of their being offered up in sacrifice to the goddess; many of the bands living in villages, have been regarded as the most peaceful, quiet, industrious, and benevolent citizens; and so long as the Thugs were faithful to their Kallee; so long as they attended to all the rites, the ceremonies and offerings by which they rendered to her worship and honour; so long as the order remained pure, and was not contaminated by the low and disreputable castes who never fail to infect those with whom they are associated; so long they prospered in their profession, so long did they enjoy the favour and the protection of their deity. But now, in consequence of these corruptions, they have fallen under her displeasure, and their system is likely to be exploded.

What a description do these assassins give of their murders! The traveller was arrested on his journey; the ascetic was strangled on his road to Juggernaut; the young sometimes have had their brains dashed out against a stone, and the old have had no mercy shown to them on account of their infirmities; the beautiful female and the pregnant mother have been treated with the same ferocity as the bold and daring; the wealthy merchant has lost his life as well as his gains and his riches; and the Rajah, equipped for his journey, attended by his friends, his servants, and his train of followers, accompanied by his elephants, his horses, his camels, his oxen, and all the paraphernalia of Eastern grandeur, has, with all his attendants, been murdered in a moment, and sixty persons have been consigned to one common grave. What to them was the kindness of friendship; the claims of hospitality; the interchange of social intercourse; the solemn promise; vows of protection to the young, the infirm, and the lovely; and the sympathies excited by the woes and the calamities of others! all these were disregarded; and when a kind host has been entertaining them at his table, and reposing his confidence in their brotherly regard, many of his guests have been engaged outside the tent, in preparing his tomb, and have given him and his relatives a sepulchre, as a reward for his entertainment.

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OF CLERGYMEN



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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE ENTRANCE OF THE KING OF GLORY.

BY THE REV. JOHN WRIGHT, B.A.

Curate of Tysoe, Warwickshire.

DURING the ensuing week, we shall be called upon by our church to commemorate the Ascension of our Lord. An event so glorious and so blessed in its consequences cannot fail to occupy the thoughts of every true disciple of Jesus, and may well continue to do so. It is, as it were, the key-stone—the very strength of his faith, and hope, and joy; for when Christ was born, he came to do the will of God, and to be the Saviour of a ruined world. When he died upon the cross, he made atonement for sin, and secured an entrance for sinners "into the holy place." When he rose again from the dead, "He became the first fruits of them that slept;" but when he ascended upon high, he completed the wondrous work of man's redemption, by leading "captivity captive," and by opening "the kingdom of heaven to all believers." It was to this glorious event that the psalmist refers; "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle."

With respect to the ascension of our Lord, it may be observed, that it was glorious. When Christ was born, the angel of the Lord came to the shepherds, whilst tending their flocks in the plains of Bethlehem, and the "glory of the Lord shone round about them;" "and suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will to-

wards men." When Christ was crucified, although darkness covered the earth, and the heavens were shrouded in gloom, yet we may suppose, that those blessed angels which worship him, and constantly surround his throne, were filled with rapture at the reconciliation of God to man. And when Christ ascended into heaven, a glorious company of those happy spirits conducted him thither, singing and shouting together for joy, as they did when the foundations of the earth were laid. Forty days had passed away since the resurrection of Jesus from the grave, during which he continued to strengthen the faith, and to comfort the hearts of his disciples; and now that they were come together at the appointed time, to be witnesses of his exaltation and glory, "He led them out as far as Bethany, and he lift up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Here were no mighty earthquakes, and voices, and thunderings, to give grandeur to the scene, or to bring conviction to the minds of his disciples. All was calm and peaceful around, as he stood, with uplifted hands, blessing them, for the last time on earth, thereby testifying, that, "having loved his own which were in the world, he loved them unto the end." Here, also, were no horses of fire, and chariots of fire, to take him away, and to remove him instantly out of sight; but whilst he was in the act of blessing them (like good old Jacob his sons, or Moses the tribes of Israel), by his own almighty power, he slowly and majestically rose; and as they beheld, taking a cloud for his chariot, his glorious body at length became lost to view. Conceive, then, the ascension of the "Lord of glory;"—conceive

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him rising from the mount of Olives, and ascending in a cloud, attended by angels, sent from heaven to meet him on his way:—conceive those blessed spirits, clad in robes all white and glistening, accompanying him to the realms of bliss, and demanding in joyful song, that those everlasting gates and doors, hitherto shut against the race of Adam, be instantly opened;—"Lift up your heads, O ye gates, and be ye lift up ye everlasting doors, and the King of glory shall come in."

But the ascension of our Lord was not only glorious—it was also triumphant. We are told by the disciple "whom Jesus loved," that angels keep the gates of the heavenly Jerusalem; when, therefore, an entrance was demanded for the "King of glory," this question was asked,—“Who is the King of glory?”—"this that cometh with dyed garments from Bozrah"—“this that is glorious in his apparel, travelling in the greatness of his strength?” To which question the angels, composing his glorious train, replied, "The Lord strong, and mighty; the Lord mighty in battle." He it is, the Lord Jesus Christ—victorious over sin, Satan, and death, that now commands those everlasting gates and doors to be unbarred and thrown open to himself and all his people.—Yes, the Lord of glory ascended with great triumph into his kingdom in heaven. Sin, Satan, and death were his foes, but these he vanquished and subdued; sin, in that, when surrounded by sin, he continued to keep himself "holy, harmless, undefiled, and separate from sinners;" Satan, in that, when tempted, he resisted temptation, and trampled him beneath his feet; death, in that, when confined in the grave, he burst his fetters, and rose again the third day. Having thus overcome his most powerful enemies, the "Lord, strong and mighty," rose all-glorious, all-triumphant from the earth, and, passing through the starry firmament, ascended to the highest heavens, and sat down at the right hand of God, "far above all principalities and powers, and might, and dominion, and every name that is named, not only in this world, but in that which is to come."

Proceed we now to consider the end of our Lord's ascension. Then first it may be observed, that it was for the purpose of becoming a high-priest, and intercessor before God. Under the law, the high-priest was appointed to enter into the holy of holies once every year, which showed that Christ was in due time to enter as a high-priest into the heaven of heavens. And moreover, under the law, the high-priest was commanded to pass through the tabernacle, and with the blood of the sacrifice to enter within the veil; which

likewise showed that Christ, after having offered himself a sacrifice, was to pass through the temple of the world, and, with his own blood, to enter into the very presence of God. All this, then, Christ has now performed; "for being come an high-priest of good things to come, by a greater, and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." Christ is in heaven as our most constant high-priest, and most gracious advocate with God. Every priest, under the law, "stood daily ministering, and offering oftentimes the same sacrifices which could never take away sins;" but Christ, "after he had offered our sacrifice for sins, for ever sat down on the right hand of God." Through the merits of his blood, he is always ready to hear our fervent prayers, and to present them an acceptable sacrifice at the "throne of grace." He is always ready to listen to our requests, and effectually to plead our cause, with his heavenly Father: "He is entered into heaven itself, now to appear in the presence of God for us," and therefore every faithful disciple may joyfully exclaim with the apostle, "Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? it is Christ that died, yea, rather that is risen again, who is even at the hand of God, who also maketh intercession for us."

Again:—It may be observed, that the end of our Lord's ascension was for the purpose of preparing a place for us. Christ comforted his disciples with these words, "I go to prepare a place for you; and, if I go to prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." The ascension of our Lord, therefore, is an earnest of our own: he is the head, we are the members; he is the vine, we are the branches; and therefore we may look forward to be admitted to those blessed mansions where he now dwells, the "chiefest among ten thousand," and "altogether lovely." But in order to realize the happy prospect, we must remember to have our thoughts constantly fixed upon him. If our treasure be in heaven, there our hearts must be also. "If we be risen with Christ," we must "seek those things which are above, where Christ sitteth on the right hand of God." If we be "dead, and our life is hid with Christ in God," we must "set our affection on things above, not on things on the earth;" then, "when Christ, who is our life, shall appear, we shall also appear with him in glory."

Once more:—The end of our Lord's ascension, was for the purpose of imparting the gifts and graces of the Holy Spirit. The apostles would never have preached the glad tidings of redemption; nor would their converts have been disposed to hear, had not the Holy Ghost been given them from above. It was therefore needful that the Son of God should ascend, in order that the Spirit of God might descend, as his own words testify: "It is expedient," says he, "for you, that I go away; for, if I go not away, the Comforter will not come unto you; but, if I depart, I will send him unto you." The gifts and graces of the Holy Spirit are still continued to be poured down upon all true members of Christ's redeemed and ransomed family, helping them to overcome the many enemies and hindrances of their salvation, and to do that which is good and acceptable in the sight of God. How thankful, then, should we be to God, for this unspeakable mercy! He has laid help upon one that is strong and mighty to save his people from their sins; for Christ, having gained a complete victory over all the enemies of the soul, is now seated at the "right hand of the Majesty on high," and "able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them."

KING CHARLES' RESTORATION—THE DUTY OF SUBMISSION TO HUMAN LAWS.

A CLERGYMAN'S ADDRESS TO HIS PARISHIONERS.*

PERHAPS some of you wondered, at least till the prayers themselves gave the explanation, what could be the reason of the alterations made in the service this morning? The reason is, because to-day is the 29th of May.

And what is there in the 29th of May that it should be distinguished from other days? I need scarcely mention that it is the anniversary of a very signal blessing vouchsafed to this nation,—“the deliverance of these kingdoms from the great rebellion, and all the miseries and oppressions consequent thereupon,” and the restoration of the monarchy and of the public and free profession of our religion, according to the form delivered down from former ages. Every one has heard of the wars and commotions which, it is now nearly 200 years ago, distracted our country. Our forefathers witnessed them with their own eyes; they could tell us, if they were alive, how men stood in doubt whether they should sow their fields, because they knew not but that before the harvest came their crops might be trodden under foot by contending armies. They could tell us, how within the sound of our church-bells, even in the fields of our own parish,† men, born in the same country, and

calling themselves by the name of the same Saviour, met together in deadly strife, and spilt one another's blood as water; and they could point in our own church-yard, and in the church-yards of the neighbourhood, to spots now smooth and green, as though the turf had never been disturbed, where sleep the bodies of those who were slain in war. They could tell us also how, when they were gathered together to worship God, they were liable to be broken in upon by armed soldiers, and to have their service* turned into ridicule, their prayer-books torn in pieces before their eyes, and themselves rudely handled—how, in some places, the churches were defaced and pillaged, and in others were turned into barracks for soldiers, or stables for horses. They could tell us, how for a time, there was no one to put the laws in force, and every man did what was right in his own eyes, and crime had licence to grow, till robbery and murder became common offences.

Those were evil times. For the sins of the nation (doubtless the sins of both rulers and people), it pleased God to suffer anarchy and confusion to prevail. There had been oppression on the part of those in power, and this was followed by insubordination and rebellion on the part of those in subjection. And ungodly men, disregarding the plain precepts of God's word, took the law into their own hands, rose up against their king, tore the crowns from his head, and dipped their swords in his blood; and then they ruled after their own fashion, till people grew weary of strife, and sick of contention, and sighed for past times, and wished for the peace and tranquillity which, till they lost, they knew not how to value. And so, when for nearly twenty years they had been schooled and disciplined with the rod themselves had made, it pleased God, of his mercy, to put it into their hearts, of their own accord, to restore matters, as far as might be, to their former state. It was on this day 176 years ago, May 29th 1660, that the rightful king was brought back to his throne. “I stood in the Strand,” says one who lived in those times, and was by when Charles the Second made his entry into London, “I stood and beheld it, and blessed God; and all this was done without one drop of blood shed, and by that very army which rebelled against him. But it was the Lord's doing, for such a restoration was never mentioned in any history ancient or modern since the return of the Jews from the Babylonish captivity, nor so joyful a day and so bright ever seen in this nation; this happening, when to expect or effect it, was past all human policy.†

It is in commemoration then of this great and signal blessing, that the 29th of May has been appointed

1644, Junii 30, buried, John Burrell, cornet to Colonel Richard Neville. Mr. Burrell was slain ye day before in ye battallie against ye rebels. Ita testor Henr. Dean, Capt. Regim.” Another hand has drawn a pen through the words “against ye rebels,” and written at the side “against ye parliament.”

* “Dec. 25 1657 I went to London with my wife to celebrate Christmas-day; Mr. Gunning preaching in Exeter chapel on Micah vii. 3. Sermon ended, as he was giving us the holy sacrament, the chapel was surrounded with souldiers, and all the communicants and assembly surpris'd and kept prisoners by them As we went up to receive the sacrament the miscreants held their muskets against us as if they would have shot us at the altar, but yet suffering us to finish the office of communion, as, perhaps, not having instructions what to do in case they found us in that action.” Evelyn's Diary, vol. ii. p. 198. “The souldiers would appear and visibly oppose and disturb him in the church when he read prayers, some of them pretending to advise him how God was to be served more acceptably; which he not approving, but continuing to observe order and decent behaviour in reading the church service, they forced his book from him and tore it, expecting extemporary prayers.” Walton's Life of Bishop Sanderson, in Wordsworth's Eccles. Biog., vol. v. p. 485.

† Evelyn's Diary, vol. ii. p. 149.

* This address is the substance of a sermon preached in Waddington church, Oxfordshire, on Sunday, May 29th, 1836, by the Rev. Charles Abel Heurtley, M.A.

† The parish referred to was the scene of one of Charles's conflicts. A field within half a mile of the church still bears the name of the “Ash Ground,” from an ash tree under which the king rested before the fight, and the space around, which became of some importance in the course of the struggle. The parish register contains the following entry: “Anno Domini

to be observed as a day of solemn thanksgiving. Some persons perhaps might be inclined to think that it is scarcely necessary to keep up the remembrance of events which took place so many years ago. But there are good reasons for the observance. God's mercies are not the less to be had in memory because it is long since they were granted. A century or two in the existence of a nation are but as five or ten years in the life of an individual, and it would ill become any of us to cease to thank God for any signal blessing vouchsafed to him, simply because it was five or ten years since he received it. The Jews were taught to keep up till the latest times the remembrance of their great national mercies, and they do so, even at this day, though driven forth from their land, and though thousands of years have run their round since those mercies were vouchsafed. Besides, the observance of such a day as this may serve to set before us, when rightly improved, the horrors of civil war, and the great and unspeakable blessing of peace; and to teach us to value our advantages and privileges while we have them, instead of loving change and thinking any state of things better than the present.

It may be enough just to have hinted at these subjects: We may, if we will, follow them out in our thoughts when we are alone. For the present, I would rather dwell upon another point not less closely connected with the events which the day calls to mind; one too, to which, from the portion of scripture fixed upon for the epistle, it was evidently intended that our attention should be directed—the duty of submission to rulers. It is a subject which it is the more important to bring forward on such occasions, inasmuch as it is, perhaps, ordinarily passed over and neglected, in the multitude of matters which force themselves upon our notice. There are certain great principles and rules of conduct in reference to it, which it behoves every Christian thoroughly to understand, and act upon, and, through ignorance of which, many, when they are called upon to act, act in strange and lamentable inconsistency with the religion which they profess. Our rule then is this: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king as supreme, or unto governors as unto them that are sent by him."

Now observe how full and express the word of God is upon this point; we are to submit ourselves to every ordinance of man; to all who are set in authority over us, whether the king, or those who, under God, derive their authority from the king. And this, of course, implies obedience to the laws, in every particular, as well as to all such lawful commands of those placed over us, as are enjoined by them in the exercise of their authority.

It is important to set this rule forth clearly and distinctly, because there are those who would not, on any account, wilfully break the laws of God, who yet think there is no great evil committed if they break the laws of man, provided that those laws concern only indifferent matters—matters, that is, which, but for them, would have been free. For example, they would be shocked at the idea of swearing or stealing, and they would be conscious that they were doing wrong in indulging evil tempers, or unholy thoughts, or angry words; but they account it a light matter to evade paying a tax which they happen to think burthensome, or to buy or sell goods, on which custom ought to have been, but has not been, charged. But we must bear in mind, that man's laws, when once enacted by those lawfully

appointed over us, become, in effect, God's laws too; inasmuch that he, who, in respect of them, resisteth man, resisteth God also. In every case where men are associated together, there must be rules either expressed or implied. Even in a family, if there be any thing like order and regularity, there will be something of this sort; there will be rules framed for the good management of the household—not written rules, nor, perhaps, rules that were ever expressed in words, but still rules which all understand. So, in a parish, there will be regulations framed by those to whom the law of the land has given authority in such matters, for the good order of the parish, the repair of roads, the preservation of public buildings, &c. So, in like manner, in the case of a district, or a county. These things concern us in our domestic and civil capacity. And in every instance, in whatsoever is appointed by those invested with lawful authority, the Christian's duty is plain—he is to "submit himself to every ordinance of man, for the Lord's sake."

The case is the same with regard to those regulations which concern us as members of a religious community—as members of the church. There are some laws which are directly and at once binding upon us, as being the express enactments of our Lord Jesus Christ, who is the great head of the church; such, for example, as those which enjoin the observance of the two sacraments, baptism, and the Lord's supper. But there are others which have been ordained by men, acting by authority derived from him, and which, seeing that Christ hath not left us in his word minute and particular directions, were necessary to be so ordained, for the doing of all things, according to the apostle's rule, "decently and in order?" These are, in themselves, indifferent, varying, in many instances, in various countries and at various times. Still, when once enjoined by those whom God hath invested with authority, they are binding upon us, and it is our duty to comply with them "for the Lord's sake." For example, the church requires, that when a child is to be baptized, there should be three sponsors—two godfathers and one godmother for a boy, two godmothers and one godfather for a girl; and also that fathers should not stand for their own children. Now these matters are in themselves indifferent. They are neither commanded nor forbidden in the word of God; they are not in any wise essential to the administration of baptism, and in different countries and at different times, different laws have prevailed respecting them. Still it is enough for us that those set in authority have so appointed. We are to "submit ourselves to every ordinance of man for the Lord's sake."

But it will be asked, is there no case in which Christians may refuse obedience? When it is said, "submit yourselves to every ordinance of man," does this admit of no exception? Yes, there is one exception; when man's laws are in opposition to God's. If man should enjoin what God forbids, or if man should forbid what God enjoins, in this case we are released from obedience.

Suppose, for example, a law were to be framed, enacting, like that once enacted at Babylon, that for a certain space no one should offer up prayer to God; or requiring idolatrous worship, or abolishing all public services of religion—in any such case a higher power claims our obedience. We must obey God rather than man. This then is the exception—that if at any time we are required by those placed in au-

thority over us to act in opposition to the law of God, we are not bound to obey—nay, on the contrary we are bound to disobey.

But then we must be very careful how we pronounce any injunction to be opposed to the law of God. It is easy to pretend conscience—or, without pretending, it is easy for conscience to be misled. Our Lord speaks of those who should persecute his people, and think that, in doing so, they were rendering God service. No Christians will take any decisive step under such circumstances without much self-examination, and careful study of God's word, and earnest prayer for the teaching of the Holy Ghost. And it should be added that, in all doubtful cases wheresoever we are not clearly decided as to what is the will of God, we are bound, while we continue in doubt, to abide in obedience to the laws of man.

But though we are bound to refuse obedience to human laws, when they are in opposition to the laws of God, yet we are not hereby justified in *resisting* them. If we cannot in conscience comply with them, it behoves us meekly and patiently to submit to the penalty. Of course we may use all lawful means of escape from it, or, if we will, all lawful means for procuring an alteration in the law itself. But if neither of these can be effected, endurance is our only course, and herein we have no lack of examples in God's word. When the king of Babel had put forth a decree requiring his subjects to fall down and worship the golden image which he had set up, the three Hebrew children refused to obey. God's law forbade obedience. They firmly, yet respectfully, told the king that they neither would nor could prostrate themselves before his idol. "We are not careful," they said, "to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Thus far they went. But there was no reviling—no reproachful or abusive words. They calmly left their cause in God's hands. Of like kind was the conduct of the apostles when forbidden to preach in the name of Jesus. Their Lord himself had given them charge so to preach—this was their warrant. They answered therefore, "We ought to obey God rather than man." And their conduct was in accordance with this instance to the end of their lives. They preached, and they suffered. But their sufferings they took meekly and patiently without resistance—without stirring up others to resist.

But what is the Christian's course, when human laws, though not opposed to any express command of God, are yet harsh and oppressive, or at any rate are thought to be such, and cannot be obeyed without much and painful self-denial? There can be no doubt in this case. It is the Christian's duty to obey. He may take all lawful methods to obtain relief, but he must not go one step beyond. It is indeed a fearful crime in those placed in authority to bear themselves harshly or oppressively. There are few persons against whom more fearful judgments are denounced in God's word—still, "vengeance is mine, I will repay, saith the Lord." Lawful ends are never to be sought by unlawful means.

We have most plain warrant of scripture on this point. We have the example of our blessed Saviour himself; and, that we may be sure we are using it rightly, we have it applied in a very parallel instance

by his apostle. "Servants," says St. Peter, "be subject to your masters with all fear" (of course the same direction applies to the bearing of subjects towards their rulers), "not only to the good and gentle, but also to the froward; for this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults ye take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously."

Thus, then, I have endeavoured to set forth the duties which we owe to those who are placed over us. I will gather together summarily the chief principles which have been laid down.

I. We are to submit ourselves for the Lord's sake to those who are over us, in all cases where God's law does not require the contrary.

II. Where man's law is opposed to God's, we are to obey God and not man.

III. But it behoves us, before we refuse our obedience to human laws on the plea that they are contrary to those of God, to be quite clear that they are so. And wheresoever we are in doubt, and as long as we continue in doubt, we are to obey.

IV. We are to take meekly and patiently whatsoever hardships come upon us, whether in obeying such laws as are not expressly contrary to God's commandments, or in enduring penalties for withholding obedience from those which are.

And now I fear that some things which have been said may seem hard, and be felt greatly at variance with the standard which is commonly used in these matters. But the question for us to consider is not whether they are agreeable to flesh and blood; nor how they are approved when tried by man's rule; but how they are regarded by God—what is the course laid down for us in the bible?

And truly there is that connected with every self-denying duty, which to the sincere Christian turns bitter into sweet. Is it not sweet, that it is to be done "for the Lord's sake?" Who counts the cost when he is serving one whom he loves? For the Lord's sake!—that Lord who for our sakes left the glories of heaven, and became man, and submitted without a murmur to the most oppressive cruel treatment at the hands of those in authority—yea, became obedient unto death, even the death of the cross!

And this obedience of the Christian—obedience for the sake of Christ—sanctifies and ennobles the most common actions, turns things civil and domestic into religious, causes a man, while he is submitting to his earthly superiors, to do God service, and makes him a confessor, or crowns him with a martyr's crown, when denying himself and taking up his cross, and submitting to any consequences whatsoever rather than refuse obedience or resist authority.

But indeed it is the case with this, as with every other duty; that man will ever be the most ready to discharge it, and most consistent in discharging it, who is most under the influence of true religion. We shall never have an eye to God in all we do, we shall never meekly and patiently acquiesce for the love of Christ, in all we suffer, unless God's Spirit rule within our hearts, and beat down and keep under the evil and perverse tendencies of our nature.

The best Christian will ever be the best ruler, the best subject, the best father, the best child, the best master, the best servant.

God give us grace that our lives may be so holy and consistent, so plentiful in all good works—whether of piety towards God, or of charity and submission towards man—that those who see us may acknowledge that Christianity is not a name, but a reality. There is only one stock on which such fruits can grow; they must be the produce of the true vine, which is Christ Jesus, and our produce by our being living branches of that vine—even “the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.” Would we abound in them? Then let us remember and act upon our Lord’s words. “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing” (John xv: 4, 5).

THE SERVICES OF THE CHURCH.

No. VII.

“Understandest thou what thou readest?”—ACTS viii. 30.

THE LESSONS.

ARCHBISHOP SECKER, speaking of the interval that comes between the psalms and the reading of the scriptures, advises that where the organ is used to play what is called a “voluntary,” the space of time thus allotted “should not be filled up, either by the performer with the lighter airs of music instead of solemn strains and such as may excite proper dispositions, or by any of the congregation with needless discourse, or such private thoughts or imaginations as blot out good impressions already made, and indispose us for receiving the like afterwards.” After the psalms follow the lessons. For having, according to the exhortation, “set forth God’s most worthy praise,” we proceed to “hear his most holy word.” And then a respite is given to the bent of the mind: for whereas in the work of praising it was active, in hearing it uses only attention. Besides, a different faculty of the soul is now called into employment. In the psalms, the will and affections were employed; but now, in the lessons, chiefly the understanding. And, as with the members of the body, so with the faculties of the mind; a change of employment prevents weariness and affords relief. He which prayeth in due sort, says Hooker, is thereby made the more attentive to hear; and he which heareth the more earnest to pray.

The order in which the books of both Testaments are read, is that in which they stand; only in the Old the prophet Isaiah, containing the fullest predictions of Christ’s coming and kingdom, is placed at the approach of his nativity; and in the New, the gospels and Acts are the lessons for the morning, and the epistles for the afternoon. In this manner we make provision for every day in the year; and hence one great recommendation of daily attendance on public prayers, where there are opportunities for it, is, that by means of it we shall proceed regularly through the sacred writings, and preserve the due connection of the several discoveries made in them to man. It is certain that the practice of reading portions from the scripture in public assemblies is very ancient. From this well known usage the lessons have their name: which is originally Latin; “lectiones,” readings. Both the length and number of the lessons appear to have been different in different places. Sometimes a

portion of scripture equal to three or four ordinary chapters was recited as one lesson. From the introduction to one of Origen’s homilies we learn that the lesson, on part of which he preached, were chapters xxv. xxvi. xxvii. and xxviii. of the first book of Samuel. This portion, he says, was too copious to be handled all at once, and therefore he confines his discourse to the last of these chapters. Of the lessons in the early church, some were taken out of the Old Testament, and some out of the New, except in the old church of Rome in which, we are informed by Stillingfleet, whose authority was found in some old Roman ritualists, for upwards of 400 years after Christ, no part of scripture was read in that church, but the epistles of St. Paul and the four gospels. In reading the lessons, the early Christians had some peculiar customs, a few of which it may be proper to notice. Before the reader began, sometimes the bishop addressed the people with this salutation, “Peace be unto you.” An assistant deacon stood up, and with a loud voice said, “Brethren, let us hearken.” The reader introduced the lesson with these words, “Thus saith the Lord.” In some places, immediately before the reading of the scriptures, it was customary for the people to wash their hands, a significant emblem of the “pure affection” with which we must hear and receive the word of God, if we expect to profit by its instructions, and are desirous to “bring forth the fruits of the Spirit.”

Some persons may be inclined to ask, why we do not read the scriptures promiscuously; why it should not be left to the discretion of the officiating minister to select and omit as he pleases. Now, the first reply to be made to this inquiry, is one drawn from ancient practice, which, if it have not a binding power (as it certainly never can have), may be allowed to possess a guiding authority. It is evident, then, from the writings of many of the fathers, and more especially St. Chrysostom, that a stated order was observed in the public reading of the scriptures. In the tenth homily on the gospel of John, he exhorts the people to read at home, in the course of the preceding week, such portions as they knew would on Sunday be read and expounded in the church. The lessons were followed by the homily (or sermon), which was generally an explanation of some passage, or portion of the scriptures, that had been read in the service of the day. Our church has certain fixed lessons for ordinary days, and others for festivals; a distinction observed in the days of St. Austin, who says to the people, “You may remember that I have lately been treating of the gospel according to John, as appointed to be read in order of lessons. At present, because solemn holidays intervene, for which proper lessons are appointed, I am under the necessity of interrupting the course I had begun.”

“The ancient fathers,” as our church observes (in the article entitled, “Order how the scripture is appointed to be read”) “so ordered the matter that all the whole bible, or the greatest part of it, should be read over once every year, that the people, by daily hearing of the holy scripture read in the church, might continually profit more and more in the knowledge of God, and be more inflamed with the love of his true religion. This godly and decent order of the ancient fathers had, as our reformers complain, been so altered, broken, and neglected by the planting in uncertain stories and legends, with multitudes of responds, verses, vain repetitions, commemorations, and synodals, that not more than three or four chapters of Genesis, or Isaiah, or any other book, was commonly read, and all the rest left unread.” Now, though we may be tolerably secure from the re-introduction of legends and all the trash which, at one period, was offered to the people instead of the nutriment of God’s word; though a law appointing the reading of holy scripture, and that only, would supply

a protection from the like inflictions ever again in our English church, yet there would be great danger of a partial selection, if to every individual minister it were left to choose what chapter he might like. Would it not be found in a short time, that each minister would read only those parts of God's word which in his private opinion were most important? This would inevitably be the result without imputing any dishonest or irreverent intention to any minister of religion. Every man has more or less a bias in his sentiments, and the influence of it would infallibly be found in the class of scripture, which, if the matter were left to his own discretion, he would select. The tendency to be influenced by this leaning to certain parts of scripture is to be perceived in the one-sided character of the ministry of many most excellent men, who are led by it to put before their hearers a part only of God's truth, whereas he has given it as a whole. This tendency exists, more or less, in all; it is confessed by some who have therefore trammelled themselves to prevent it from seriously damaging their ministry. An author, who published a course of sermons some time ago, gives the following among other reasons, for adopting that mode of preaching: "The author is strongly disposed to it," he says, "as presenting to the hearers large and unbroken masses of the book of God; and as securing the preacher from that partial distribution of the word of life which must arise from confining himself to the exposition of those passages which happen to suit with the peculiarities of his own theological creed."* These remarks, made with reference to exclusiveness in selecting texts for sermons, apply, in the principle, to the case before us; and, while they are a confession, in the case of the writer, of a tendency to an exclusive bias in one department of his ministry, that of preaching, a tendency which surely could not be peculiar to himself, they show that the same might operate in the choice of what should be read, and, in all probability, would operate. These considerations should make us admire the wisdom of the church, and be very grateful to her, for having protected us from the consequences of human infirmity, and gathered her selections from the whole page of divine truth.

Although the church has appointed that the scriptures shall be read in order rather than left for each individual minister to make his selections therefrom as he pleases, yet she has exercised her own discretion in determining what portions shall be read, and what omitted. The original rubric, which, till the last review of the book of common prayer remained unaltered, assigns the reasons why the most part only, and not the whole is read. "The Old Testament is appointed for the first lessons at morning and evening prayer, and shall be read through every year once, except certain books and chapters, which be least edifying, and might be best spared, and therefore are left unread." In 1661, this rubric was curtailed and modified; but why this alteration was made does not appear, since it seems to explain satisfactorily the reason of the omission of some parts of scripture. Some parts are tables of genealogy, others are enactments of the ceremonial law about certain matters which though interesting and important to the persons who lived under that system were yet peculiar to it, and might give rise to a train of thought in the mind of the reader, the objectionable tendency of which would not be compensated by the benefit to be derived. Not caprice, therefore, but a regard to the rule, "Let all things be done to edification," influenced the compilers of our calendar of lessons, in leaving out some portions of the scriptures. Some people would be disposed to say here, it was highly judicious in those who prepared the calendar to make such omissions as those spoken of; we find no fault

with them for this, but for not going far enough in their work of excision. There are many narrations of an indelicate kind which it would be far better, not indeed to expunge from the page of scripture, but to keep back from the ears of the congregation. In reply to this, we remark, that there are many single expressions in the bible (the Old Testament especially), which seem to be indelicate, but which are not really such. They had their origin in the simplicity of the period when they were used, and contain nothing essentially wrong. If impure ideas are at any time, conveyed through the medium of language, the language is objectionable because of the sentiment; but this does not apply to any one of the narratives of scripture, the object of each being to uphold the cause of purity. To give an instance of that distinction for which I contend. There are not a few persons to be found who consider that the history of Joseph in Potiphar's house had better be left out from the portions appointed to be publicly read, because, in the account of it, the unbridled licentiousness of Potiphar's wife is brought out to view in a conspicuous manner; delicacy is shocked, we are told, and some minds are made to dwell upon topics calculated to do them, at all events, no good. But the narrative is left upon the page of scripture for the express purpose of instruction. It is among the things that happened unto our forefathers "for examples, and are written for our admonition upon whom the ends of the world are come." The persons who, without reflection, would leave the chapter that contains this account out of the "table of proper lessons appointed for Sundays," would deprive the church throughout her generations of the opportunity of teaching her children that God's grace can enable us to resist and overcome the most violent temptations to sin against him by yielding to our fleshly lusts; and that it is needful to pray that from the "assaults of the world, the flesh, and the devil, our good Lord would deliver us." This instance is mentioned as a sample merely of the injurious results which would follow if the notion of many persons were adopted on this subject; solemn warnings, founded on striking examples, in which the force of the teaching of scripture peculiarly consists—all these would be lost. We must not rest in the narrative, or in the single expression which has in it aught of what we might think to be coarse; but must look beyond it to that great principle which it contains, declaring God's hatred of sin, and his love of holiness. We must constantly bear in mind that it is the design of God to leave broad and deep impressions upon the conscience; and that those are most fully effected when the colouring is vivid and the characters large. It would be well for those who take exception against some of the portions of scripture appointed to be read publicly, to ask themselves whether the fault be not, in a great measure with them; and to remember that saying of the apostle, "unto the pure, all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled." It may seem, however, to be a point requiring to be explained, why there are not lessons from the New Testament peculiar to every Sunday as well as from the Old. The lessons of the New Testament are in general all of them every where proper. When every part is highly interesting and instructive, a selection of lessons must be unnecessary. The church, therefore, on all the Sundays of the year except four, viz., the Sunday before Easter, Easter-day, Whit-Sunday, and Trinity-Sunday, which have proper second lessons, adopt, the same method that she pursues on ordinary days. It is to be noticed, also, that we have portions of the New Testament peculiar to the Sunday in the epistle and gospel which are read in the communion service. "No person," says Mr. Shepherd, "professing the established doctrines of the church, can

* Preface to Sermons by Rev. J. W. Cunningham, M.A., 1868.

justly find fault with the order of our proper lessons for Sundays, though it may be his opinion, that, if some of the historical parts were omitted, their loss might be amply compensated by introducing portions of Deuteronomy, Job, and the prophets. This, according to my minutes, was the observation of Dr. Wheeler, regius professor of divinity at Oxford, in a lecture on the psalms and lessons, delivered in 1781."

The table of Sunday lessons, as it now stands, came out about the year 1660, in consequence of a commission issued to Archbishop Parker, Bishop Grindal, and some others, "to peruse the order of the lessons throughout the whole year, and to cause new calendars to be printed." Before this period, though proper lessons for some holidays had been appointed in the first book of common prayer, yet no distinction was made in King Edward's prayer books, in the Sunday lessons; they were the same as for the other days of the week.

We go on to speak of the apocryphal lessons. "The word apocrypha is of Greek origin, and is most probably derived from a verb meaning to hide or conceal, because they were concealed from the generality of readers, their authority not being recognised by the church; and because they are books which are destitute of proper testimonials, their true original (as Augustine remarks) being secret or uncertain. The advocates of the church of Rome, indeed, affirm that even these are divinely inspired; but it is easy to account for this assertion: these apocryphal writings serve to countenance some of the corrupt practices of that church." Why, then, it may be asked, if these books contain no authentic mark of inspiration, are they admitted into the calendar? The answer must be found in the latter part of the sixth article of the church, "On the sufficiency of the holy scriptures for salvation." After an enumeration of the canonical books of scripture, it is said, "the other books (as Hierome saith) the church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any doctrine." They are valuable as ancient writings which throw considerable light upon the phraseology of scripture, and upon the history and manners of the east; and, as they contain many noble sentiments and useful precepts, the Anglican church doth read them for the purposes expressed, in the cautious and limited language of the article as quoted above. The English church, however (it may be proper to remark), does not read all the books of the apocrypha; it reads as lessons no part of either book of Esdras, or of the Maccabees, or of the additions to the book of Esther, nor does it read the prayer of Manasseh. In the apocrypha there are, it cannot be denied, some passages of exceptionable tendency, and some improbable accounts, but generally they are entitled to respect. They were written by persons who, being intimately conversant with the sacred writings, had imbibed much of their spirit; and no one can read them with attention, without being struck by the splendid sentiments and sublime descriptions they contain. Let them be read by the light of the inspired books, and the perusal of them will be at once safe and profitable. The church has taken care not to abate that peculiar veneration which is due to the canonical books both in that explicit declaration in her articles of the distinction to be made between apocryphal and canonical scripture, and by never having appointed an apocryphal lesson to be read on Sundays. The introduction of these uncanonical books into our service has been repeatedly objected to by those who are not of our communion, yet much may be said in its defence; and among the works that may be advantageously consulted on this subject may be named Hooker's Ecclesiastical Polity,

b. v., with Bishop Headley's "Reasonableness of Conformity, and his Defence."

It would be a great point if, in our congregations, the lessons were attentively listened to: and besides this, if persons would, in the week, fill up the gap by reading at home what intervenes.

OBJECT OF THE CHRISTIAN MINISTER, AND THE TEMPER IN WHICH HIS MINISTRY SHOULD BE RECEIVED:

A Sermon,

BY THE REV. J. C. ADDY, M.A.

Rector of St. John, Southwark.

1 THESSALONIANS, II. v. 13.

"For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

THE first preachers of the gospel, as also their successors in the Christian ministry at the present day, are frequently looked upon in a wrong light, their motives misunderstood, and the objects they have in view thought to be the very reverse of those which really actuate them. St. Paul was pronounced by the men of his day to be a setter forth of new doctrines; to be an innovator, destroying old customs and practices, and endeavouring to establish a new order of things; ambition was assigned to him as the motive which led to all his exertions, a desire to make himself of note, to attract attention to himself as a person of superior sanctity; a reprover of others out of petulance and ill-nature; but how totally unfounded all such insinuations respecting the apostle were, his whole life bears full and convincing proof. On the present occasion, I need only refer to the words I have just read to you as my text; in them the design, the object, the intention, the feelings of the apostle are plainly discovered; they exhibit to us the secret workings of his mind, and convince us that all his desire was to promote the spiritual and eternal benefit of his fellow creatures; his hopes and fears, his joys and sorrows, were excited according as he witnessed the increase or decrease of true Christian piety among his converts. Let me repeat our text, that we may see the truth of these remarks: "For this cause also thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." And what in these words is described as the apostle's feeling, the same is the feeling of every Christian minister respecting the people entrusted to his care. The establishment of a Christian ministry is not for secular purposes; it is not a profession merely to train

* Introduction to the Scripture, by Rev. T. H. Horne, vol. I. p. 693.

up a certain number of men wherein to act their part well, and obtain an honourable competency; though every authorized minister of Christ is entitled to his reward, and the people ought cheerfully to contribute towards his comfortable and respectable support, yet a Christian minister is to be looked upon in a much higher capacity, than a merely professional man; he is to be esteemed as an ambassador of God, as one who has objects of the greatest importance to accomplish; a confidence should be placed in him, and his instructions, while consonant to the word of God, should be implicitly received; his reproofs and warnings, and even censures, should be attended to without producing any other reflection in the minds of those who are the subject of them, than the personal inquiry, whether they are applicable, and then a firm endeavour to profit by them. Next to the pain and sorrow occasioned to a faithful minister in witnessing the neglect and contempt of religion by his people, is the distress he feels at having his motives misunderstood, and his attempts, which he conscientiously makes for their good, scanned and scrutinized upon worldly principles only, without any reference to the paramount obligations he lies under to his great Lord and Master, faithfully to discharge his ministerial duties, and uprightly to adopt that mode of instruction which he verily believes to be most necessary for the cases and circumstances of his respective hearers. Let me then, at this time, from the words of my text, set before you what is the real intention of every faithful minister in the discourses which, from time to time, he is delivering to the people; and what should be the temper of mind in which they are to be received by those to whom they are addressed.

Both minister and people should frequently ask themselves Why do we preach and hear? Sermon after sermon is heard, but where the benefit? what are we bettered by our attendance on this mean of grace? The preacher, if he be a faithful one, will feel very deeply the importance of his office; he will recollect the number of sermons he has preached; he will think of the various subjects which have been the matter of those sermons, and then he will look round his congregation and anxiously think whether his design to do them good has been accomplished. It is to be regretted that a minister knows so little of his people beyond their attendance at church; this is probably an unavoidable evil in large and populous places; but, though there is this want of personal acquaintance, a faithful minister is not indifferent to the people who make up his congregation; he is gratified with meeting them in God's earthly courts, and he earnestly wishes to be instrumental in conducting them

to God's heavenly courts, and, as a tender shepherd, to lead them into the fold of Christ, to enjoy with himself endless peace and blessedness. When by any means this happy consequence of his ministerial exertions comes to his knowledge, he rejoices and thanks God; it gives him satisfaction to know that religion is taking hold upon the hearts of any of his people; that the word which he preaches makes an impression upon them; that the careless are rendered serious, the ungodly are leaving off their sinful practices; that the proud and self-righteous are humbling themselves at the cross of Jesus Christ: his great delight is to spread abroad the glories of his Redeemer, and to bring men under the yoke of his free and willing service; that so they may prove by their lives and conversation, that they have not received the grace of God in vain, but that it is the source and principle of all those works of righteousness which adorn their profession, and constitute them Christians, not in name only but in deed and in truth. This may be affirmed to be the wish and intention of a minister in the sermons he delivers, and this his satisfaction when they are productive of good; for what other wish can he have? If popular applause or worldly advantage were his object, he would, doubtless, pursue that mode of address which was most likely to gain his end: instead of bringing forward what he, in his conscience, thought most profitable for his hearers, he would bring forward what he thought most profitable for himself, what was most likely to promote his own end. If St. Paul had been an impostor, or an enthusiast; had he studied his own ease and reputation he would not have delivered those faithful admonitions, those awful warnings, those fearful denunciations of punishment, which he addressed without discrimination to high as well as low, to rich as well as poor; had worldly interest and temporal advantage swayed his mind, the passions of joy and sorrow would have been raised in proportion as prosperity or adversity became his lot; they would have been unaffected by what we know alone raised them—the success and the want of success in his preaching. Had these been his feelings the words of the text had never been uttered, nor those striking ones in the first chapter of the epistle to the Philippians: "Whether in pretence or in truth Christ is preached, I rejoice, yea, and will rejoice, according to my earnest expectation and my hope, that Christ shall be magnified in my body, whether it be by life, or by death."

Now, therefore, brethren, seeing that such were the holy and disinterested motives which actuated the apostle, and which likewise actuate every faithful minister who desires to make

St. Paul's the model of his instructions, what should be the temper of mind of those who receive these instructions? Why, doubtless, to receive them with meek docility, and self application. This temper is well expressed in one of the petitions of the litany, where we beseech our good Lord "to give to all his people increase of grace, to hear meekly his word, and to receive it with pure affection, and to bring forth the fruits of the Spirit." Oh, how pleasing would be your minister's duty if such a disposition animated his whole congregation; if sincere and hearty prayer were offered by each individual, that God would give him grace to attend to the word "preached, with meekness;" then pride and self-conceit would be exchanged for humility and self-distrust; our own opinions would not be set in opposition to the preacher's; instead of thinking whether his sermons please me, the thought would be, are they applicable to me? if promises were declared, the hearer would seek to know whether he were entitled to appropriate them to himself; if warnings and reproofs were uttered, he would look into his heart and conduct, and see whether they applied to him, and if so, a resolution would be formed to alter whatever was amiss, with thankfulness that his sin was brought before him that he might repent and amend; such docility of mind in the hearer would cause him to receive whatever he hears with "pure affection," with a sincere good will, with a hearty love towards whatever God's word declares: and then the result of the whole would be a bringing forth of the fruits of the Spirit; this docile and loving hearing of the word would lead to something beyond hearing, where, alas, too many of our congregation stop, thinking of nothing in the sermon beyond the little satisfaction it may occasion for the half-hour it may be in delivering—not so the hearer whom we describe, he knows that hearing is to lead on to practice, and that that is the best sermon which makes him think of his ways and renders him a better man; this, this is the ultimate end of hearing and preaching—without it both are in vain; they will answer no beneficial purpose whatever; they will altogether fail of that which Almighty God designs by them. Oh, let the serious inquiry go round to each individual in this assembly: What am I the better for all the sermons I have heard, perhaps for thirty, forty, or even sixty years? I have attended the preaching of God's word, what effect has been produced? am I reclaimed from my evil ways? do I see my natural depravity, and consequent inability to walk so as to please God without his grace assisting me? do I value the Lord Jesus Christ, and am I showing my veneration by loving him and obeying his commandments? am I a

real Christian, edified und nourished up by the word of life, and pressing on with ardent desire for the prize of my high calling of God in Christ Jesus? If any feel compelled to say that such an effect has not been produced in them, we further ask, what is this owing to? where does the fault lie? Doth it lie with your ministers? Sensible as we are of the infirmities and imperfections of our ministry, yet—knowing that the word we deliver is not our own, but the word of God, and that his holy Spirit is ever present to make perfect our weakness, and through "the foolishness of preaching" (as it may appear to some, and as it really is if unaccompanied by the grace of God) to save them that believe, we must say, the want of your improvement by preaching does not rest with your ministers; the fault must be thrown upon themselves if any continue unreclaimed from their evil ways, unedified by the word of life from time to time proclaimed unto them. And this will always be the case as long as people attend the preaching of the word with any other temper of mind than that which hath been described. People will not be the better for all the sermons they hear if they come to church merely for form's sake, or from curiosity, to be amused with hearing what a particular preacher may say, what his mode of delivery is, his manner or appearance, or if they come to criticise and weigh all he says according to the system of religion they have embraced, delighted when they hear any thing that accords with that system, and displeased if they hear any thing opposed to that system, as if the preacher's duty were to square and fashion his doctrine, not according to what he believes to be the word of God, but according to the standard of some favourite notion which his hearers entertain. Any of these unhallowed motives for attending public worship will infallibly hinder the divine word from producing any good effect; the seed sown falls upon the ground altogether unprepared for its reception, nay, rather altogether disqualified for receiving it; for the heart of such a hearer, instead of being made good and honest by the grace of the holy Spirit, is cold and indisposed for true serious religion; it may possess the form, but it is destitute of the power of godliness.

In order to hear with meekness and to receive with pure affection the word preached, there are two points mentioned in our text, which, if faithfully regarded, would promote this most desirable end; the first point is a high estimation, a profound reverence, for "the word," as the word of God and not of man. "For this cause," says St. Paul, speaking of the Thessalonians, "thank we God without ceasing, because when ye re-

ceived the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God." An authorized minister of the word, one duly invested with the ministry of the word, when he declares the truth of the gospel, promulgating the promises, the denunciations, the blessings, the woes of it; when he enforces this or that particular duty; when he protests against this or that particular vice, founding and establishing all his addresses upon the infallible scriptures, adding nothing thereto, and diminishing nothing from the volume of inspiration—he is then to be looked upon as God's herald, as Christ's ambassador, as the messenger of heaven, deputed to utter, in the name of God, what it is his pleasure should be made known to the sons of men. When we call upon you to attend to religion, to provide for the welfare of your immortal souls, to secure an interest in the atonement and righteousness of Jesus Christ, and to live according to his holy example, we do not do it upon our own authority; our exhortations, advices, and reproofs, are not our own, they are God's, who condescends to make use of us as his instruments, and puts into earthen vessels the invaluable riches of the gospel ministration. Oh then that you would endeavour to raise your minds above the weak and feeble instrument who is addressing you, and listen to him merely as the organ—the echo of the voice of God: then how powerfully would the word affect you; it would not be trifled with, it would not be disputed, it would not be cavilled at, it would be listened to with profound attention as the word of the almighty ever-living God; the word of him by whom we shall be judged at the last great day. "Where the word of a king is," says Solomon, "there is power;" but how much more power then must there be in the word of God, that King of kings, before whom the most potent monarch is not more considerable than the meanest subject. Only be assured that our addresses are, in effect, those of God, and they will prove profitable to you; they will be hearkened to with that profound veneration which so solemn a consideration would suggest: but, observe, while we claim this awful sanction to our word, it is only as that word accords with the bible; we only claim this reverence where scripture is on our side, but, where it is, then our testimony is to be received. "Son of man, saith God to his servant, "I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me;" or in St. Paul's language, "We are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

Besides this reverent estimation of God's word, our text intimates, that, in order to profit, we must *believe* what we hear. Now, strange as it may seem, yet the fact is that the word of God is not truly believed by the generality of hearers; they may not, with the sceptic and infidel, profess their disbelief, but, when the grand turning points of religion are urged upon them there is a secret disposition to doubt whether they are so indispensable to salvation as the preacher represents them. For instance, men do not sincerely believe that unless they repent, they shall perish; they do not acquiesce with all their mind in that scripture statement that God will bring every secret thing into judgment, whether it be good or evil, or that an entire reliance upon Jesus Christ, and an internal sanctification of the heart by the holy Spirit, are what alone constitute true religion; because they do not behold with their eyes the realities of the other world, they doubt and hesitate as to their actual reality, hence they fancy that God will not be so strict as he is represented to be, that so religious a course of piety is not so indispensable; in short they fancy that they shall have peace, though they walk in the imaginations of their own hearts, and all these delusions and mistakes arise from not believing fully what God hath revealed. Whereas where this belief is graciously acquired, where a man possesses that faith in God's word which the apostle describes as "the substance of things hoped for, the evidence of things not seen;" he feels so assured of their actual reality that a greater impression would not be made upon his heart though he visibly saw the things presented to his faith; as a man flies from the burning flames, the overwhelming floods, or the yawning abyss, when he beholds these dangers, so a firm belief in God's word would make him fly from sin to righteousness, from endless perdition to endless salvation, by becoming the true and faithful servant of his Lord and Saviour Jesus Christ.

Let all of us earnestly pray for this faith in God's word, and for this respect for it, though delivered by men like ourselves; then the word preached will work effectually in us, we shall become not only hearers but doers of it; it will stir up our hearts and strengthen our resolutions to obey it; it will put us upon constant and sincere endeavours to live as we are there taught; it will lead us to a right knowledge of and interest in Jesus Christ, who will hereafter prove our almighty Saviour, delivering us from the pit of destruction, and exalting into the kingdom of his glory. Thus shall we, both ministers and people, have cause to rejoice; your minister may appropriate to himself the words of our text, and that he may,

is his earnest petition for you at the throne of grace, "For this cause thank we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

THE CONVERT; A LEGEND OF THE SECOND CENTURY.

THE reign of Marcus Aurelius was drawing to a close. Under a succession of wise and beneficent princes, the world, that portion of it, at least, which constituted the Roman Empire, had been enjoying a state of unprecedented prosperity and happiness for nearly a century. The virtues of Trajan and the Antonines had obliterated all trace of the vices of their predecessors; intestine divisions were forgotten; and, if the voice of war was occasionally heard amid the general tranquillity, it was principally to prevent or avenge the aggression of some distant barbarian. Cities had in all directions risen with redoubled splendour from their ruins; magnificent fabrics, either for worship or utility, had been everywhere erected; and the enjoyments of life were widely extended, and adorned by luxurious refinement.

But nowhere, perhaps, was the beneficial influence of this auspicious era more felt than at Athens. With the loss of her independence, her arts and philosophy had declined; and, though the passions of her Roman conquerors were at first too strongly excited to protect her from oppression, when the anarchy of civil tumult subsided, respect and admiration for the mother of civilization prevailed. By the first emperor she was treated with partial favour; but the munificence and taste of Adrian embellished her in a manner to excite comparison even with her past age of glory and command. Nor was it only in external decoration that Athens revived. Marcus Aurelius had early been impressed with an ardent love of philosophy; and a favourite scheme of his reign was the restoration of the schools on the spot whence they derived their origin. Previous to proceeding to the Marcomannic war, the concluding scene of his eventful and glorious life, he had gone through the ceremony of initiation into the Eleusinian mysteries, and thereby gained an insight into that store of traditionary knowledge, so long and successfully guarded against public profanation.

Among her many distinguished sons at this period, Athens reckoned none more distinguished than Polydorus. The head of one of the oldest and wealthiest families in the city, nature and art seemed to have striven which could be the most lavish to him of its favour. Dignified in person, mild and benignant in countenance, the nobleness and simplicity of his manners were a true index to his character; while the cultivation of his mind, and the extent of his acquirements, versed as he was in every accomplishment, and deeply imbued with all the learning of the age, made him as much respected as beloved. Indeed, among a people ever jealous of individual merit, it could only be attributed to the peculiar esteem in which he was held, that envy had never dared to look on him, nor was

detraction known to have whispered his name. Philosophy, too, claimed him as one of the most zealous of her followers, and, as the tenets of the academy were those he professed, if he did not actually fill the magisterial chair, no voice was more effective in chaining the attention of his auditors, or more skilful in displaying and elucidating the subject of discussion.

The doctrines of the Academy derived their origin from Plato. Offended with the arrogant pretensions of the sophists, that great philosopher, in enforcing the opinions of his master Socrates, taught the uncertainty of all human acquirement, and that the greatest height to which knowledge could attain was the consciousness of ignorance. In after times these tenets became abused to a most unwarrantable and unbounded scepticism; and, though reason had not been able long to shackle itself with universal doubt, still enough remained of incertitude in the speculations of the Academic to make his search for truth be pursued with cautious diffidence.

Happy in the other circumstances of his life, Polydorus was not less so, in having adopted a code of philosophy as his rule, which had for several ages reckoned the wisest and best among its sectaries, and which keeping a middle path between the apathetic rigidity of the Stoic, and the refined but unrestrained indulgence of the Epicurean, seemed, in the moral discipline it inculcated, to follow the dictates of nature and reason more closely than either.

There was yet one point more in which Polydorus was blessed beyond the usual portion of humanity. Still in the prime of life, he had for some years been united to the object of his early and faithful attachment; nor was it possible to conceive a being more calculated to fix and rivet the affections. Words were inadequate to convey a just impression of such rare perfection; perhaps the nearest idea would be, to imagine one of those exquisite models of sculptured symmetry which yet remain to us from this gifted people, irradiate with life, expressing soul and intelligence in varying hues on the countenance. It were needless to say such union was perfect. Indeed, a single mind seemed to animate the two; and if a thought arose in the breast of the one, it appeared anticipated and mirrored in the eye of the other. On one subject only did their opinions differ. Euphrasia, by the tender care of her mother, had been educated in the tenets of a philosophy, which far exceeded all others in its views and expectations. Christianity had still kept root at Athens, though it could not be said to have flourished; and the severe discouragement it had for many years experienced, made a cautious secrecy necessary among its by no means numerous professors. Polydorus was aware of his wife's adherence to the new religion, but considered it a matter of little importance, and Euphrasia had long prayed earnestly, and sought diligently, for an occasion to impress the reality of revealed truth on the mind of her husband. But directed by the advice of her spiritual guide, the aged and prudent Agathon, she had hitherto abstained from throwing seed on an unprepared soil, and trusted to time and circumstances affording some more favourable opportunity.

It was one of those beautiful evenings towards the latter end of spring, which those who have ever wit-

nessed in this enchanting clime can never forget. The sun was sinking after his course through a cloudless sky behind the distant island of Salamis. His beam, just appearing above the western front of the Parthenon, was throwing a blaze of gorgeous light on the awful and stupendous figure of the tutelary Minerva, which stood proudly towering above her unrivalled temple. The breast of Hymettus was burnished with gold. The far heights, which shut in the horizon around, were covered with a blush of the richest purple, and such was the transparency of the atmosphere, that the sky was tinged with a soft and delicate hue of green, reflected from the bosom of the bay expanded below.

Polydorus and Euphrasia surveyed these surpassing beauties of nature with exquisite delight. They had retired to a villa a few stadia distant from the city, which their cultivated taste had embellished with all the refined luxury of the age. Blended odours arose from every species of aromatic shrub and flower; colours of each tint vied in exuberant profusion, and, amid the joyous emulation of song from innumerable native and far sought birds, the notes of an invisible and almost unearthly music would at intervals break upon the ear.

Happy then were this favoured pair, if happiness can be found on earth; the more so, since to fill up the cup of felicity, they were likely soon to be welcomed, for the first time, with the long desired name of parent. But differently did this happiness operate in each. In her, an indistinguishable transport of gratitude glowed towards the God of revelation; she knew to whom she was indebted for all she enjoyed, and blest was she in the consciousness. In him there was a feeling indeed of thankfulness towards the Author of nature—but who, where, and what was he? All was doubtful, unsatisfactory, and obscure. In truth, without securer basis than philosophy could afford, happiness itself could be but vague and transient.

The first transport that such a scene occasioned past, a gloom spread over the brow of Polydorus. A rational being cannot involve himself entirely in the present; to the future he must look; and what was futurity to the pagan philosopher? After some minutes' silence, "The Epicurean is surely blind," he exclaimed, "who denies that all this surpassing splendour and perfection arises from an omnipotent and omniscient Artificer! A presiding Being assuredly there is, who controuls and regulates the universe! But wherefore was this conviction granted to our perceptions, if all else be enveloped in obscurity and mystery? Why were those powers bestowed on us, if a moment may sink them into annihilation? Why these desires to mount upwards, and scrutinize truth in the glorious regions of light, if we are condemned to be hopelessly chained to earth? Why were we made susceptible of such exquisite affections, if, in their full luxuriance, a breath of wind may pass over and sweep them away for ever? Surely the brute has a far happier lot, whose all is centred in the enjoyment of the hour, and who is not tormented with longings which can never be satisfied, nor wastes the present in striving to attain what, if it really exist, is far removed, at least, beyond the reach of reason and philosophy!"

Euphrasia gazed on her husband with a look of

impassioned unutterable tenderness, and, gently folding her arm round him, asked, "Is it so utterly incredible then that a future has been disclosed to us? Is it wholly beyond belief, that those powers, so prematurely crushed here, may more largely and fully expand in another state of existence? The seed which falls to the ground withered and dead, again springs up and runs its course of vegetation. Why may not this mortal rise again to immortality? Yes, my beloved, the Deity is revealed to those who will seek him; futurity is opened to those who will place their confidence in his faithful announcements! Follow me, follow me, Polydorus, to the altar of my God!" She spoke these words in a manner which seemed not to hold of earth; the voice of an angel may soothe, though it may not at the moment call forth hope. Polydorus regarded her with somewhat of awe; she spoke as if inspired, yet failed in awakening in him conviction of the truth; his hour was at hand, but had not yet arrived.

The event so anxiously anticipated, at length occurred; Polydorus had the exquisite felicity of being greeted a father, but his joy was, alas! short-lived; a few hours found him widowed and bereaved. What now was Polydorus? The bolt of despair had fallen on him. Miserable beyond the power of consolation, wretched beyond the reach of hope, annihilation, to one but yesterday so pre-eminent among his fellows, would now have been the greatest of mercies! To see that place vacant which a beloved object lately filled; to feel an awful silence around, where that used to animate; and to find no response to those thoughts which were wont to be participated in affectionate intercourse; these will produce a sense of weary loneliness and desertion, even to him most supported by confident expectation. But when no such expectation exists, when death has dis severed ties without a prospect of re-union, who can describe the withering, the overwhelming desolation? The sun of Polydorus seemed to have sunk for ever, and to have left him to utter, irremediable darkness! But grief, however agonizing, will exhaust itself at last. Polydorus again came forth composed, and calm in his demeanour, but it was pitiful to trace the effects on his countenance and frame. As he passed through the Agora, his head muffled in his garment, he seemed to shun, even to dread, the kind voice of friendship and sympathy; and if he occasionally reappeared among the groves of the Academy, his thoughts were abstracted from the matter of discussion, until something in it recalled him to a keener sense of the hopelessness of his situation.

Polydorus was beloved by all, and all regarded him with affectionate commiseration; but there was one who seemed peculiarly inspired by this feeling. The venerable Agathon now approached, and by degrees almost assumed towards him the watchful tenderness of a father. Polydorus had no bigotted dislike to the religion his beloved wife had professed, but had rather considered it beneath the regard of a philosopher; and, since she had bequeathed him to the old man's care, he felt no reluctance in admitting his gentle assiduity, indeed was rather soothed and comforted by the presence of one, to whom she had poured out her last words of hope and confidence.

Of course the new doctrines became gradually a constant matter of conversation. Much cloud was

there of prejudice to dissipate, much hardness of philosophic pride to break down; but, by the divine grace, the light at length burst through, and Polydorus became a convinced and faithful convert to Christianity. A change now came over him which attracted universal attention. All trace of grief had passed from his countenance. A heavenly serenity, a tranquil joy sat on his brow, and, as he no longer shunned his fellow-citizens, his greetings were marked with peculiar benignancy. Regular as his attendance now again became at the places of public business and resort, it was soon remarked that he wholly absented himself from the Academic garden. This was at first noticed in silence, but, in course of time, report became busy with the motives that could actuate such continued omission. At length it was whispered that Polydorus had abjured the tenets he had so long and powerfully supported, and with them the religion of his ancestors and country. As the rumour slowly gained credit, it is impossible to describe the surprise and indignation it occasioned. That one so accomplished in the lore of the schools should desert them for a despised and degraded superstition! Nothing but the habitual respect still attached to his name could protect him from insult and ignominy.

Christianity had never risen to much notice at Athens, and as, during the present reign especially, the otherwise mild and benevolent Antonine had uniformly treated it with severe intolerance, it is not to be wondered at that it was considered an eccentric, and despised sect, and the conversion of Polydorus esteemed an unworthy and base apostasy. But he was too eminent a personage for the defection to be disregarded. The penal edicts against the Christians had never been repealed, though from their extreme severity they were rarely enforced; and, indeed, to attempt to execute them against one who still retained no small portion of the affections of his fellow-citizens, would have been an act of hazardous unpopularity. Still, some strong measure must be taken to protect the ancient worship against the contagious influence of such an example. Accordingly, the leading members of the various sects, and chief priests of the different temples, now joined in active combination for the purpose. The study and belief in magic, though unlawful, had greatly extended at this period; indeed if any trust can be placed in the marvellous accounts which have reached us, it might almost seem that demons and evil spirits were allowed at times to employ a preternatural force in resisting the progress of the kingdom of light. It was therefore resolved to have recourse to the occult mysteries of magic, and thereby, on the first public occasion, to strike a blow which should terrify the apostate, and confirm the fidelity of the constant followers of Polytheism.

The great quinquennial festival of the Panathenæa, in honour of the tutelary goddess of the city, now arrived. It is not necessary to enter into any detailed description of these far-famed ceremonies, which, though greatly fallen off from their former magnificence, were still sufficient to attract spectators from the whole of Greece as well as from Italy and Asia. The first day was dedicated to the foot and chariot race, the second to contentions in pugilism

and wrestling; and the third to musical and lyrical competition. An olive crown was the reward of the successful candidate in each. Nothing unusual occurred during these contests. The fourth day was devoted to the procession, in which the consecrated robe was to be offered to Minerva in her great temple at the Acropolis. In such exhibitions, the peculiar taste and genius of the people delighted to display themselves. First appeared the elders carrying olive branches gathered from the sacred groves of the Academy. Next followed the men of mature age, armed with spears and shields, attended by foreigners bearing small boats as a mark of their origin beyond sea. The women came after, accompanied by the wives of the foreigners holding water-pots. A select band of youth of both sexes succeeded; the maidens bearing baskets containing the principal utensils required in the ceremonies. The children brought up the rear; but the most prominent object was a machine resembling a ship, moved by invisible springs, on which was extended the sacred garment with the various achievements of the goddess, especially her victory over the giants, richly embroidered in gold. The procession slowly advanced from the Ceramic suburb towards the Acropolis, chanting hymns in honour of Minerva, accompanied by various and numerous instruments of music, and at length arrived in front of the Parthenon. The great portals were thrown open. The colossal figure of the goddess, venerable with age, and glorious in sculpture of ivory and gold, was discovered seated in solemn majesty, to receive the homage of her own peculiar people. As they reached the entrance, the first ranks opened, and ranged themselves within the sanctuary. An awful silence now reigned. On a sudden, "Glory to the great goddess Minerva, the protectress of the city," was shouted in a loud voice by the priests. At the sound the whole assembly prostrated itself in humble adoration. One only remained unbending. Polydorus had braved the goddess in her very shrine. But would she allow such audacity to go unpunished? She continued, however, unmoved, and the priests began to doubt the magic powers they had invoked. Another trial was still to be made, and the incantations were secretly renewed with double strength. Again was the praise of Minerva sounded; again did the congregated people fall down before the image; again did Polydorus stand unshaken and erect, but no longer with impunity. The charm had worked—the indignant goddess suddenly raised her arm—the spear was uplifted to crush the offender to the dust. But in the instant the ground reeled; thunder, as the noise of a crumbling world, rebelled; and a bolt from heaven, falling on the idol, shivered it to atoms at the feet of him who had dared its power.

When, after some hours, Polydorus recovered from his trance, and found himself prostrate before the secret altar of the true God, with the venerable Agathon on one side, and the conscience-smitten priest of Minerva on the other, in fervent gratitude did he pour forth his spirit, and magnify him who had thus vouchsafed to vindicate his power, and to manifest such wonders before the children of men.

Colzium, Nov. 20, 1836.

A. E.

THE TWENTY-NINTH OF MAY, OR THE RESTORATION OF THE ROYAL FAMILY IN 1660.*

THE blessing was of itself vast and comprehensive; for it took in all that was valuable and dear to us, either on a religious or civil account; and re-settled a ruined church and kingdom on that firm basis, on which they stood, till violent and wicked hands removed them; and on which may they stand for ever! It is natural for men to think that government the best under which they drew their first breath, and to propose it as a model and standard for all others. But, if any people upon earth have a just title thus to boast, 'tis we of this island; who enjoy a constitution, wisely moulded out of all the different forms and kinds of civil government, into such an excellent and happy frame as contains in it all the advantages of those several forms, without sharing deeply in any of their great inconveniences. A constitution, nicely poised between the extremes of too much liberty and too much power; the several parts of it having a proper check upon each other: by the means of which they are all restrained, or soon reduced, within their due bounds: and yet the peculiar powers, with which each is separately invested, are sure always, in dangerous conjunctures, to give way to the common good of the whole. A constitution where the prince is clothed with a prerogative that enables him to do all the good he hath a mind to; and wants no degree of authority, but what a good prince would not, and an ill one ought not to have: where he governs though not absolutely, yet gloriously, because he governs men and not slaves; and is obeyed by them cheerfully, because they know that, in obeying him, they obey those laws only which they themselves had a share in contriving. A constitution, where the external government of the church is so closely interwoven with that of the state, and so exactly adapted to it in all its parts, as that it can flourish only, when that flourishes; and must, as it hath always hitherto done, decline, die, and revive with it: in a word, where the interest of prince and subject, priest and people, are perpetually the same; and the only fatal mistake, that ever happens in our politics, is when they are thought to be divided.

It is objected indeed to this admirable model, that it is liable to frequent struggles and convulsions within, from the several interfering parts of it: but this, which is reckoned the disease of our constitution, may rather be thought a mark of its soundness, and the chief security of its continuance. For 'tis with governments exactly contrived, as with bodies of a nice frame and texture; where, the humours being evenly mixed, every little change of the proportion introduces a disorder, and raises that ferment which is necessary to bring all right again; and which thus preserves the health of the whole, by giving early notice of whatever is noxious to any of the parts: whereas in governments, as well as bodies of a coarser make, the disease doth not often begin to show itself till it hath infected the whole mass, and is past a cure; and so, though they are disordered later, yet they are destroyed much sooner. Accordingly, we know that, under this disadvantage, if it be one, our constitution hath now lasted pretty entire through many ages: for, excepting the short interruptions which conquest gave, (which, however, have not been either so many, or so great, as some would make them) it hath continued much the same, in the main parts and branches of it, from the earliest times of our Saxon ancestors, down to these days. A clear proof, that it is a government suited every way to our temper, and to our climate; that it is perfectly made for us, and we for it; and that God, therefore, never punishes us more sorely, than when he deprives us of it for a time; nor ever confers a greater blessing upon us than when he restores it.

As he did on this happy day; when after the con-

fusions of a long civil war, attended with the destruction of an excellent church, the murder of a gracious prince, and the grievous tyranny of our fellow-subjects, he was pleased at length to give us back again, what we had so lightly departed from, our old English government and laws; and, together with them, what we before boasted of in name only, the true liberty of the subject, and the real freedom and honour of parliaments. And to this day, therefore, we owe all the benefits we have since reaped from the regal administration, all the peace, plenty, and happiness, we have enjoyed, or our posterity after us shall enjoy, under it.

The Cabinet.

MINISTERIAL DEPORTMENT.—The love of Christ should constrain us in our whole life, deportment, walk, and conversation. O! my brethren, we have especial need, in the present day, to remember that the minister is to shine as the light in the midst of his flock,—and what principle can direct us in this but the constraining love of Christ? This will surely keep us from those scenes of frivolity and vanity which so ill become a Christian's, much less a minister's calling—from those practices which the world themselves cannot approve as suitable to our holy profession—from those things which may hinder or oppose spirituality of mind: but it will do much more; as that love is in our hearts, so should it be on our lips, so should it "overcome the world," so should it keep us from every thing that may even be a stumbling-block to the weakest member of our flock, so should it lead us to seek to carry every where with us, the exhibition of that love. O! let this principle really be formed in us, and it will tend to make each of us "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."—*Rev. Edward Auriol.*

Poetry.

JERUSALEM.

(For the Church of England Magazine.)

THEY glory's fled, Jerusalem,
Thine altars overthrown;
And none is left of David's line
To sit on Judah's throne.
And Judah's sceptre now has given
Place to a stranger's rod;
And strangers enter by the gate,
Where Judah's princes trod.
And bowed beneath thy faded palm
Thy daughters sit and mourn;
Their crown is fall'n, their beauty gone,
And night their brightest morn.
And Judah's sons have wandered forth
Afar, to exile driven;
Outcast from their once flavour'd land,
By righteous curse of heaven.
The hills in all their fastness stand
Around Jerusalem;
And still adown its rocky bed
Flows Kidron's rapid stream;
And still is seen the branch of peace
On ancient Olivet;
And Hermon's hill and Sion's mount
In heaven's own dews are wet.
But not on Judah's sons descends
The dew of heaven's grace;
Nor peace nor joy is longer given
To their rejected race.

* From Bishop Atterbury's Sermons.

Her sabbaths long their land enjoys,
By them unhallowed ;
And vainly on the barren ground
The kindest dews are shed,
Till God with Sharon's choicest rose
Shall bid the desert spring ;
And standing thick with golden grain,
Thy vales shall laugh and sing :
And Judah's sons shall join the song
That hails with glad accord,
Their peace, their glory, and their joy,
Christ, their anointed Lord.

W. T.

Miscellaneous.

IMAGE WORSHIP.*—At the time that I was custos, I often had no wood for the heating of the school. One morning Zuinglius was to preach before day in Frauenmünster; and, as they were ringing the bell for service, and there was no wood for heating the school, I thought in my simplicity, "You have no wood, and there are so many idols in the church." As no one was there, I went into the church to the nearest altar, seized a wooden St. John, hurried with him into the school, into the oven, and said to him, "Johnny, now bend yourself; you must go into the oven, even though you represent a St. John." When he began to burn, there were nasty great blisters from the oil paint. I thought, "Now hold still; if you stir, which you however will not do, I will shut to the door of the oven, and you dare not come out, unless the evil one fetches you." In the mean time the wife of Myconius came, who wished to go to church to the sermon, and said, "God give you a good day, my son; have you heated the oven?" I closed the oven-door, and said, "Yes, mother; I am quite ready." I would not, however, tell it to her; for if it had been known, it would, at that time, have cost me my life. In the schools Myconius said, "Custos, you have had famous wood today." I thought, "St. John deserves the most praise." When we were to sing the mass, two priests were quarrelling together, and one said to the other, "You Lutheran knave, you have robbed me of a St. John." This they continued a good while. Myconius did not know what the matter was, but St. John was never found again.

DEHLI.†—The circumference of miles was strewn with the remains of this great city—the grave of splendour, the shattered, yet magnificent sepulchre of the mighty! But the monuments that remain give an air of greater desolation to this scene, than all that the blood-stained arm of barbaric power, or the feverish hand of fanaticism, could ever effect. We still see the massive bastions of Tooglichabad, the graceful tower of the Kootub, the marble domes and minarets of the Jumma Musjid, the vast palace of Lal Killa, the old fort of Sherghur, and the sacred mausoleum of the good Hoomayoon. Still they stand upon the earth, like a pallid crew upon a raft at the mercy of the unquiet and boundless ocean—for what an ocean is time! These objects produce a multitude of reflections, but when we add to them the remembrance, that this capital of the once famed Moghul empire was but the offspring of one whose antiquity is lost in mystery, we become helpless, and gaze at vacancy. Dehli was built upon the foundations of the ancient Indraput, the seat of the descendants of Pandoo, heroes of the Malabar. Dehli was rebuilt, and received its present name, in the reign of Anungpaul of the same

race; but this was after the lapse of ages. Dehli was conquered by Cootub ul deen Ablek, who, although the slave of the Ghaznvide Emperor Mahmood Gori, became the founder of the Afghaan dynasty in India. In less than two centuries after, Tooglich erected a new city, which still bears his name, and its solid walls and towers attest the supremacy of their founder, and will proclaim his title through yet unseen vicissitudes. But a more fearful desolation was to fall upon Dehli than any it had yet experienced. Timur assaulted it, and its ashes were its funeral pall, and crumbling palaces its chief mourners. Nevertheless its form seemed endowed with immortality, for in a few generations it again asserted its pre-eminence, and upon the defeat of Ibrahim Lodi in 1525, by the Sultan Baber, it became the regal city of the Moghul empire. Hoomayoon ruled here, was driven from here, but returned victorious, died, and was buried here. His son Ackbar the Great raised a superb mausoleum over the remains of his father, but forsook the city and founded Agra. During the reign of his son Jehaungeer, nothing of any great merit was added to Dehli, but its fame was increased; for the Empress of Jehaungeer was the lovely and talented Noormahal. Shauh Jehaun succeeded, and perceiving Dehli decline, for during the last reign the court had been at Agra, he reared it anew from the dust, and called it after his own name Shauhjeaunabad. The Jumma Musjid arose, the Palace of Lal Killa was erected and furnished with all that was costly, the ceiling of its Dewan Khaas was covered with plates of pure gold; and in the midst the peacock throne blazed with the light of the most precious gems in oriental gorgeonsness. Ali Mardaan Khaun, one of his Omrahs, conducted a canal, more than a hundred miles in length, from the Jumna at Moghulpoor, near Kurnaul, to the principal streets of the imperial city, a work as beneficent as it was princely: and the royal gardens of Shalimar bloomed. In one century more, Nadir Shauh entered Dehli as a conqueror, and upon some reprisal made on his licentious soldiery, he ordered a general massacre of its inhabitants, and levelled their dwellings. Now pillage upon pillage was its doom. One of its emperors was assassinated, and two were inhumanly blinded; its almost defenceless people were slaughtered, and their decaying habitations ransacked; till at length the red cross banner of St. George floated from the ramparts of its citadel, and the emperor, though the faintest shadow of a shadow, lived in security, and, must I add, still in pride. Such has been the fate of this Eastern capital. If all the treasure which has been lavished here were amassed, it would form a pyramid of gold. If all the blood which has been shed here could gush again from the earth, it would cover to the house-tops. If the bones of its unsepulchred throngs were heaped up, instead of a level plain we should see a mountain. If all the silent thoughts of its aggrieved poor could rush into voice, that voice would strike oppression dead, and proclaim to the world, "Beware of tyranny, yet in the strength of freedom tyrannize not." Dehli has been the stage of greatness, men the actors, ambition the prompter, centuries the audience. Destruction has drawn the curtain, and the moral is, "Which of you by taking thought, can add one cabit unto his stature?"

TO CORRESPONDENTS.

A sermon was some little time ago left at our publishers, with neither note nor message. We are wholly ignorant of the name of the Author. Perhaps he will be good enough to communicate with us.

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* From the "Autobiography of Thomas Platter, a schoolmaster of the sixteenth century. London, Wertheim, 1839." Whoever reads this book cannot fail of being amused, and will also acquire some curious information in regard to the state of society three centuries ago.—Ed.

† From "Tours in the Himalaya Mountains," by Major Lloyd and Captain Alexander Gerard.

THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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SCRIPTURAL EVIDENCE OF THE RESURRECTION.

BY THE REV. T. PRESTON WRIGHT, M. A.,
Huckney.

THE doctrine of the resurrection is most important to every one of us, for it determines whether death is the end of our existence, or only the end of a portion of our existence, as the insect closes the first part of its life when entombed in the chrysalis, soon to rise again from that tomb to a more glorious state of being.

Now, in shewing that the resurrection of the dead is agreeable both to scripture and reason, it is impossible to do better than to follow the close sustained and convincing train of argument in 1 Cor. xv., which our church has most appropriately selected as the proper lesson for the burial service, and fully does it establish the sure and certain hope of the resurrection to eternal life which she teaches her members on that occasion to express—not, as has erroneously been supposed, a belief in the eternal happiness of every individual over whom her service is read, but simply a belief in the doctrine of the resurrection to eternal life through Jesus Christ our Lord.*

Let us now review the arguments on which this doctrine is founded, and sure I am that

* The words of our burial service are not in sure and certain hope of *his or her* resurrection to eternal life, but of *the* resurrection to eternal life through Jesus Christ our Lord, the article having been inserted at the last review, in order more distinctly to shew that the expression is general. Concerning individuals our church expresses nothing more than a charitable hope of their future happiness, and those who use her service will feel that hope sometimes rise almost to certainty, and sometimes sink to all but hopelessness. But where we are not qualified to judge, it is best to speak charitably.

as presented to us by St. Paul, they are sufficient to carry conviction to every reflecting mind.

Perhaps the first question which might be put on this subject would be, is there any well-authenticated instance of one having risen from the dead? The apostle evidently anticipates this question in the point from which he sets out, for he says, (1 Cor. xv. 3, 4,) "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again on the third day according to the scriptures." Here the resurrection of the Founder of the Christian faith is plainly asserted, of that faith which peculiarly inculcated this important doctrine; for though some of the ancient philosophers thought that the soul might be immortal, none of them expected the resurrection of the body. But what proof, it will be asked, is there that Jesus Christ actually did rise from the dead? did he appear alive again to any who were previously acquainted with him? Yes; he appeared to many such, for "he was seen of Cephas or Peter, then of the twelve" who had been his constant companions. "After that he was seen of above five hundred brethren at once," the greater part of whom were alive when the apostle was writing, but some of whom had fallen asleep, or were gone to their heavenly rest. Again; "after that he was seen of James, then of all the apostles," and last of all the Lord Jesus appeared to St. Paul himself (v. 5—8). Here are witnesses in abundance to this remarkable fact, therefore there is a well-authenticated record of one having risen from the dead.

But the cautious inquirer may suggest,

that perhaps this circumstance was kept secret till its truth could not be challenged; did the apostles venture to bring it forward prominently in their teaching? We have a most satisfactory answer to this question in the following declaration:—"If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not" (v. 14, 15). Thus it seems that so far from shrinking from the avowal of this fact, or covering it with a veil of mystery, it was a truth that the apostles mainly insisted upon. For observe, says St. Paul, this is the foundation on which Christianity is built, so that the denial of it would be the subversion of the whole system, since, "if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we" persecuted Christians "are of all men most miserable" (v. 17—19). Having thus glanced at the inconsistencies which a denial of the resurrection would involve, the apostle plainly asserts, "Now is Christ risen from the dead, and become the first fruits of them that slept" (v. 20). Then he goes on to shew the bearing of this fact on the general resurrection. "For since by man,"—by the first human being,—"came death, by man," by Jesus Christ, who took upon himself human nature, "came also the resurrection from the dead. For as in Adam all die, so in Christ shall all be made alive" (v. 21, 22). For the resurrection of Jesus Christ was not merely the resurrection of an individual, but the first fruits of the species. "Every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming" (v. 23). This leads the apostle to contemplate the consummation of all things, when Christ shall have delivered up his mediatorial kingdom to God even the Father, having subdued all his enemies, and then, as to his mediatorial office, he will "be subject unto him that put all things under him, that God may be all in all" (v. 24—28).

But, though we cannot deny that the resurrection of Christ was attested by many witnesses, who at once boldly avowed it, what proof have we that they were trust-worthy? perhaps they found their advantage in the assertion of so remarkable a fact? The apostle is prepared for this insinuation, and taking up the argument from the nineteenth verse, from which the animating view of the consequences of this truth had led him to digress, he appeals to the well-known sufferings which the Christians endured for the sake of it as a

convincing proof of their integrity. "Else," says he, referring to the supposition, "if Christ be not raised" (v. 17), "what shall they do which are baptized for the dead," in the place of the martyred dead,* "if the dead rise not at all? why are they then baptised for the dead?"—why are they enlisted in baptism to become faithful soldiers of Christ, to fill up the ranks of those who have fallen in this cause, if they have nothing to hope for at the end of this arduous course? "Why do we thus stand in jeopardy every hour?" (v. 29, 30).

Having, in this unanswerable manner, proved the sincerity of his brethren, the apostle proceeds to vindicate his own in particular, by mentioning the sufferings he had himself undergone for this truth. "I protest," is his solemn expression, "by your rejoicing which I have in Christ Jesus our Lord," by our common Christian hopes and joys "I die daily" (v. 31); daily am I liable to seal my testimony to the gospel with my blood. If, to mention one instance out of many, I have, like a slave exposed upon a public theatre, stood against the brutal populace at Ephesus, who were ready to tear me to pieces (Acts xix. 24—41); what advantage it me? what can these sufferings profit me if there be no future recompense of reward; truly if this life be the whole of our existence, and we are formed for this world only, it would be much better to act upon the principle of the sensualist, and to snatch such earthly enjoyments as we can—"Let us eat and drink for to-morrow we die" (v. 32, 33). Having thus shown the degrading effects which a disbelief in this grand doctrine would produce, that it would indeed bring us to live like brutes and to die like brutes, the apostle proceeds in a very powerful manner to vindicate it from all objections.

He supposes the philosophical sceptic pointing at the human skeleton tauntingly to ask "How are the dead raised up, and with what body do they come?" (v. 35). "Thou fool," replies the indignant apostle, all nature tells you of a resurrection. "That which thou sowest is not quickened except it die." You bury the seed in the ground, and its material form perishes before it is raised again to vegetable life, and "that which thou sowest thou sowest not that body which shall be, but bare grain, it may chance of wheat, or of some other grain, but God giveth it a body as it hath pleased him, and to every seed his own body" (v. 36—38); so our natural body which is buried in the ground, will be

* The writer is aware that various explanations are given of this difficult passage, but whatever meaning be assigned to it, his argument is fully borne out by the context.

raised again a spiritual body, as unlike, perhaps, and as superior to our present bodies, as the beautiful flower is to the seed from which it springs. But, will you say, intimates the apostle, that the human body is adapted only to this world? Is it not possible for the Almighty, if he so pleases, to adapt it to a very different state of existence, seeing he has made some creatures, as the beasts, for the land, some, as the birds, for the air, and some, as the fishes, for the water? surely then he can adapt the human body to any situation in which he sees fit to place it. But, will it be asked, what provision can there be for different capacities of enjoyment, and for different degrees of progressive improvement? Look to the heavens above you; "there is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory" (v. 41). The apostle then recapitulates this part of his argument, summing up the parallelism which he had just drawn between natural and spiritual things (v. 42-49). And thus having gone as far as reason or analogy could carry him, he proceeds to divulge a truth of pure revelation—the doctrine of the general resurrection at the last day. "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment—in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written—'Death is swallowed up in victory.'" At the contemplation of this sublime event the apostle breaks out into an apostrophe to death and the invisible world. "O! death, where is thy sting? O! grave (Hades*), where is thy victory?" The sting of death is sin, and the strength of sin is the law. But, thanks be to God, which giveth us the victory, through our Lord Jesus Christ" (v. 51-57). Thus, the most humiliating of all subjects, man's mortality, is turned, by the bright hopes which Christianity holds out, into a subject of triumphant exultation.

Let us now briefly review the convincing evidence by which the apostle maintains the fundamental doctrine of the resurrection, and we shall find it to consist of three distinct kinds of argumentation, each rising above the other in importance, and all converging on the same point.

* Hades simply signifies the invisible state, from which the human body will be summoned at the resurrection.

The first kind is simply historical as to the single fact of our Lord's resurrection, which is proved by the unanimous testimony of eye-witnesses; and their integrity is placed beyond suspicion by its being shewn that they were, as to this world, losers, and not gainers by their testimony (v. 1-34).

The second kind of proof is analogical, the object of which is to compare things similarly related; it thus helps us to rise from things seen to things unseen, from the natural to the spiritual world: hence it is well adapted to meet difficulties in revealed religion. If, for instance, it be hard to conceive that the human body, after it is buried, shall rise again, and be adapted to a very different sphere of existence, so it is hard to comprehend, what we daily see, that the seed should spring up after it is buried in the earth, and that creatures should be adapted to so many different modes of life (v. 35-49).

The third kind of proof is indeed the highest of all, but it requires a prepared state of mind to receive it; for it can only be appreciated by the believer—it is the testimony of God himself, in what he pleases to reveal to mankind: he has declared that there should be a general resurrection, therefore none who believe his word will doubt it (v. 50-57). Such is the various, accumulative, and united evidence by which the doctrine of the resurrection is proved.

But, it is not enough to believe this doctrine, or even to be able to prove it; to do us any good, we must shape our whole life with reference to it, and this the apostle takes care to remind us of in the last, and, I had almost said, the most important verse in the whole chapter—"Therefore,"—because it is undoubtedly true that we shall rise again to be recompensed according to our works—"therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." This injunction is so plain that it needs no explanation, but it is the work of a life to practise it.

THE ASCENSION:

A Sermon,

BY THE REV. J. BUDGEN, M.A.

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MARK, xvi. 19.

So, then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God."

THE appropriation of certain periods of the year to the commemoration of events deeply interesting to believers, is a custom ordered by the church, under the authority and sanc-

tion of God himself, and, as such, has been piously observed by the immemorial practice of primitive antiquity. Under the old dispensation, it was ordained that every event, the occurrence of which had influenced to any material degree the welfare of the Jewish church, should, at stated times, be commemorated by the observance of certain rites, ordinarily figurative of the nature of the events themselves, to the end that they might be had in remembrance to the latest generations; of which we have instances, in the institution of the sabbath, the passover, the feasts of pentecost, of tabernacles, and of trumpets, whereof some were on no account to be omitted. Our primitive and apostolic church has carried out the principle on which such ordinances are based, by enjoining a devout observance of many periods of the year; such as those at which Christ became incarnate, was crucified, rose from the dead, and ascended into heaven, to which last she appropriates the present season. Her object is, by such institutions, annually to recall to the minds of her children, and to impress on their hearts, the remembrance of these occurrences, so deeply interesting to their eternal welfare; so that the memory of them may never be blotted out, and that the souls of her members may be kindled to more than usual devotion, meditation, and prayer, as they obey her call in the celebration of the rites commemorative of the most prominent events in their Saviour's earthly mission. As the present season of the ecclesiastical year is set apart for the observance of Christ's ascension into heaven, it will be profitable for us, and according to the intention of the church, that we take, as the subject of our meditations this day, the glorious event whereof the text contains the record; not viewing it as a simple fact of history, but drawing from it such streams of consolation and joy, as, while it is made to form the ground of our hope, may also edify our faith, and kindle love and rejoicing in our hearts, at the exaltation of him who humbled himself so much for our sakes and for our salvation.

The ascension of Christ is an object of deep interest to the true Christian; not only as affording him additional evidence of his Saviour's godhead, and as certifying him that that Saviour has indeed entered into the holiest, his Mediator and Intercessor at the right hand of God, but as giving him cause for rejoicing, that he has, after so much suffering and humiliation for the world's sake at the world's hands, at length re-entered into that glory, whereof he had the fruition in the unity of the Godhead before the world was. Moreover, the assumption of the human soul and body of Christ into heaven, affords him strong

grounds of hope and comfort, inasmuch as it is a type and earnest of the assumption of his own soul and body, one day, into the holiest; for, as Christ is his forerunner into the inmost sanctuary, thither must he among the members follow whither the Head is gone before. Keeping then these things in remembrance, in order to quicken our interest in the subject, consider—

I. The types and prophecies whereby this great event was anciently revealed.

1. The typical nature of the ceremonial law is manifest, both from a consideration of the bare law as practised by the Jews, and from the testimony of St. Paul, who fully and divinely expounds, in his epistle to the Hebrews, the application of these various rules to the several offices of Christ, whereof they were the types and figures. A prominent rule of that dispensation was ordered to be observed on the fast of the great day of atonement, in which the high priest, having sacrificed the victim, carried his blood up through the first tabernacle within the vail into the holy of holies, where stood the ark of the covenant, shadowed by the cherubim, and where dwelt the Shechinah, the glorious manifestation of Jehovah's peculiar presence; and there, having sprinkled the blood on the mercy seat, he made atonement for the sins of the people, and acted as their mediator and intercessor with their offended God. In officiating in this ceremony he stood a type of Christ in his ascension; every movement of his was a figure, whereof the substance was Christ. So Christ, having offered up himself on the cross in this world (which answers to the first tabernacle), must needs have passed with his own blood into the true most holy place (which corresponds to that within the vail), even into the very presence of God himself, there to sprinkle his own blood before the true mercy seat, and plead the efficacy of his most precious death, and stand the Mediator between God and his people, obtaining their pardon at the hands of his Father, and continually interceding on their behalf for their infirmities. As it was not sufficient that the high priest slew the sacrifice; he must needs have ascended up to within the vail, there to sprinkle the blood thereof on the mercy seat to obtain remission of the sins of ceremonial defilement; so Christ must not only have offered himself in this world, but must needs have ascended up to within the true most holy place, there to present his own sacrifice for his people, and by his most precious blood-sprinkling on their behalf to change the throne of wrath into a throne of grace.

2. Moses also, when he ascended unto the mount, was a type of Christ in his ascension.

As Moses went up to receive the law and covenant of works for the government of the Jewish church, so Christ ascended into heaven itself to send down the new law—the law and covenant of faith, which, ratified by his blood, was granted to the universal church to be unto all and upon all that believe.

3. The translation also of Elijah was figurative of the ascension of Christ, though as much exceeded by it in many particulars, as the substance in point of dignity and importance excelled the type. Elijah was translated by the power of God, but Christ ascended by the virtue and exercise of his own power; Elijah in a single chariot, but Christ attended by thousands; Elijah bequeathed a double portion of his spirit to his disciple, but Christ without measure poured out the Holy Ghost on his apostles, so that of their abundance, by the imposition of hands, they gave to others to execute the office of their ministry and to edify the church for ever.

Thus the Old Testament reveals three important types of the glorious event which we at this time celebrate.

The voice of prophecy also affords us testimony to the same thing. The psalmist, when he prophetically sang of the triumph of his Redeemer, exclaimed with exultation and joy, "Thou hast ascended on high, thou hast led captivity captive; thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them." And the prophet Micah, in his visions, saw "the breaker come up before them"—he saw "when they had broken up, and passed through the gate, and had gone out by it, and their king had passed before them, and the Lord on the head of them."

Thus the voice of prophecy unites with the types of the law, and foreshews the glorious ascension of the Lord Jesus—

II.—Consider with what body he ascended.

It is important to observe this, because the assumption of his human body into heaven is a type and earnest of our own.

Christ, having become incarnate, was "perfect God of the substance of the Father, and perfect man of the substance of his mother, of a reasonable soul and human flesh subsisting." Having ministered on earth the appointed period as prophet of his people, in his human nature, he died on the cross as priest for their sins, his soul descending to the world of spirits, and his body being consigned to the grave. There, however, according to prophecy, it saw no corruption, and on the third day the spirit returned to its tabernacle, and the man Jesus rose from the grave

with his glorified body, fitted to endure throughout an eternity. And, since the resurrection of his body is an earnest and type of our own, and the first fruits from the grave, he was careful that his disciples, who were to be the chosen witnesses thereof, should be certified of the fact, for, when they doubted he said unto them, "Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have:" and then, in confirmation of his words, he took meat and did eat. Into that same body, then, which had been crucified, the soul, having returned from the world of departed spirits, re-entered; with that same body he appeared unto and conversed with many forty days; and then, having completed his earthly mission, with that same body, perfect man and perfect God, he ascended into heaven, there to perfect the offices of his ministry, to stand the effectual Mediator and Intercessor of his people and the King and Guardian of his church. This same bodily resurrection and ascension is an earnest and type of that of all believers; and we impress this point upon those that have put on Christ, that they may be assured, that, as his body died, was buried, rose again, and ascended into heaven; so surely must their bodies also be consigned to the grave, and so surely shall they be raised glorious bodies, and follow their Saviour to his blessed abode.

III.—Consider the manner of his ascension.

The plain narratives of the evangelists simply state, that Christ "was taken up, and a cloud received him out of their sight." But visions of brighter things had been poured out on the old prophet, who declared that the ascent of the Saviour was equal in majesty to the awful descent of Jehovah on Sinai with blackness and darkness and tempest. The joyful psalmist exults in the glorious return of Christ to his eternal mansions. In his visions he saw the myriads of angels encircling Christ in his ascent, which the cloud hid from the eyes of his wondering disciples; he saw the heavenly company surrounding the Redeemer, and proclaiming his going up with a shout, while "the earth shook and the heavens dropped at the presence of God." He saw their upward flight to the very gate of heaven, the accompanying angels demanding an admission for the King of glory, and the angels within, the doorkeepers thereof, challenging the spirits without, and demanding, "Who is the King of glory?" Then the portals of heaven are opened wide at the presence of their Lord; the celestial bands within shout for joy and sing together at his appearing; all the hosts of heaven are moved and exult at the

approach of their King. They had witnessed his incarnation and humiliation; they had witnessed his last agonies and the burial of his body; they had ministered to him during his earthly sojourn; had strengthened him in his temptation and passion; had opened the doors of the tomb for his resurrection, and, as each scene passed before their eyes, the gracious and mysterious counsels of Jehovah for man's redemption, which before had been hid from them, became more and more manifest; and now with exultation they welcome their Creator and God back to his bright abode; they welcome the first fruits of the grave into glory, resting in certainty for the harvest of the redeemed to follow; they hasten to usher the God-man Christ into the holiest, there to perfect his work of mercy; while around the throne they chant the glories of the Lamb, and with the voice of melody give utterance to their joy at the consummation of the grace of redeeming love.

These bright visions were shut out from the mortal sight of the wondering apostles; they strained their eyes in vain to see that which the psalmist of old beheld manifestly, and of which he prophetically sang; the beams of Christ's glorious ascent illumined his eyes a thousand years before its accomplishment, and cheered his spirit as he poured forth his sorrows in other songs over that Saviour's suffering. The cloud shut out from the gaze of the apostles this glory, which neither would they have dared to look upon, neither could their eyes have endured to behold, while Christ, bodily quitting this earth till the last trumpet shall sound, as Judge to return hither even as he went, ascended on high, and now sitteth at the right hand of God, in that seat of glory which he had with his eternal Father before the worlds.

IV.—Consider the place to which he ascended.

The apostle declares, that Christ "being made higher than the heavens," in his ascension "passed through the heavens" into that highest heaven, which Paul calls "the third heaven," and which answers to the holy of holies within the vail. Into that part of heaven then which is the highest and the holiest; into that part of heaven into which Paul was caught up and saw unspeakable visions; into that part of heaven where, though he be every where present, God in a more peculiar manner dwells; into that part of heaven where the glory of the Godhead concentrates itself, and thence beams forth, giving life and being to all created things; into that Christ re-entered, there to appear in the very presence of God for us. No place

short of that was fitting for him: angels wait afar off and veil their heads in the presence of the glory of the Highest, and stand quick to hear and swift to execute the commands that issue from the inmost sanctuary. But the seat of angels was too low for the triumphant God, yea, the seat of the highest archangel was a seat of unspeakable humiliation to the exalted Saviour. As God, his dignity could bear no degradation; as God, he must dwell in the very highest heaven, and as Mediator, in his glorified human nature, he must enter into the holiest, there to exercise power and pre-eminence over all created kings, and stand the omnipotent King and Head of his church.

V.—Consider, lastly, the offices he ascended into the holiest to fulfil.

1. He must needs have ascended to perfect the office of his priesthood.

As Prophet he fulfilled part of his office by the teaching of the word of his own mouth, and afterwards, being dead, he spoke by the mouths of his apostles, and appointed evangelists, and by the inspiration of the Spirit, whom he ascended to pour forth upon them. A part also of his office as Priest he effected on earth by the one oblation of himself once offered: but as the high priest must not only have killed the sacrifice, but also must needs have carried its blood up to within the vail to perfect the office, and be enabled effectually to intercede for the people; so Christ, of necessity according to the counsels of the Father, must not only have offered himself, but also must have ascended on high before the true mercy seat, in order, by his precious blood-sprinkling thereon, to plead its efficacy for the remission of sins, and to stand the effectual Mediator and Intercessor between God and his people. And, as his people, by manifold ignorances and infirmities, are continually, though not habitually or wilfully, falling into sin, so Christ must needs be constantly at the right hand of God, pleading his own merits in their behalf, making the wrath of his Father to be turned into grace, and presenting their prayers offered in his name before the mercy seat, procuring their acceptance and answering their petitions. Christ, therefore, must needs have ascended into the holiest to perfect the work of his priestly office by the continual offering, so to speak, of himself; to procure pardon for the penitent, and remission of the casual sins of his people, and to present to his Father their prayers, and to obtain the grant of their petitions.

2. Christ also must needs have ascended into the holiest to send down the gifts and graces of the Spirit on his church.

The redemption of the world being effected

by the acceptance of the sacrifice of the death of Christ, and the ratification of the new covenant by his blood, it was necessary that the glad tidings thereof should be published throughout all nations, out of which a church might be gathered, established and strengthened, of which Christ should be the King and Head. To this end the blessed Spirit was promised to be sent, not only to enable the chosen apostles and evangelists to preach the gospel to every creature, but to turn the hearts of the people to listen to the glad tidings and assist them to believe and be saved. But, as these gifts were purchased solely by the merits, and granted wholly to the intercession, of the Redeemer, it was necessary that he should ascend on high to plead the efficacy of his sacrifice and demand the grant of these gifts, before they could be poured out on the infant church. Hence the psalmist says, "Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men;" hence also Christ says, "it is expedient for you that I go away, for, if I go not away, the Comforter will not come unto you, but if I depart I will send him unto you;" hence John also says, "The Holy Ghost was not yet given, because that Jesus was not yet glorified;" and Peter, on the day when the Holy Spirit did visibly descend and gave gifts to men, saith, "Therefore, Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this which ye now see and hear." These gifts were of a two-fold nature: extraordinary, or miraculous and ordinary. When the church was in a weak and infant state, and the gospel had to be preached to the people of all nations and tongues, the Holy Spirit, by his extraordinary gifts, not only brought to the remembrance of the apostles all that Christ had taught them, but also gave them power to preach the same to the gentiles, and enabled them to confirm the truth of their divine mission by the miracles they were permitted to perform. The various ministers of the church were also appointed by his grace, "he gave some, apostles, some prophets, some evangelists, and some pastors and teachers, for the perfecting the saints, for the work of the ministry, for the edifying of the body of Christ." But as the church grew to adult strength, these extraordinary gifts were gradually withdrawn, and she was left to stand on the ordinary teaching of her duly appointed ministers, with the ordinary blessing of God on their work. In these days, we, though deprived of these miraculous gifts as no longer needing them, yet require as much now as did the primitive Christians then, the ordinary

grace of the Spirit to sanctify our hearts, to enable us to keep the terms of our baptismal covenant, to contend against sin, the world, and the devil; to strengthen us under our manifold temptations and afflictions; and to prepare us for the fruition of that blessedness which none but the holy can see, none but the holy can enjoy. Hence in these days the Spirit is the comforter of Christ's people; by his ministers, by his word, by his sacraments, by prayer—in brief, by all the means of grace which Christ has opened to them, the Spirit sanctifies their hearts and makes them meet to enjoy the inheritance with the saints in light. All these blessings, by which, as members of the church of Christ, we alone stand holy in the midst of a corrupt world, are the purchase of Christ's sacrifice, and the fruits of his intercession in heaven; and hence his ascension was necessary not only to perfect his priestly work of atonement, but also to complete the purchase of, to receive, and to shed forth, the gifts and graces of his Spirit, for the establishment and extension of his church, and for the preparation of his redeemed for eternal glory.

And now, having considered the prophecies and types which pre-figured the assumption of our blessed Lord; the nature wherewith he ascended; the glorious manner of his ascension; the place into which he passed; and the offices which he is now fulfilling there on our behalf, what use should we make of this great event, meditation on which the church orders at this period of the year?

1. The thoughts of these things should produce joy in our hearts, that he who suffered such humiliation for our transgression has again taken up his glory, and re-entered into the holiest of heaven. Consider the humiliation of God manifest in the flesh; the lowliness of his earthly condition, the stripes, the agonizing passion, and cruel death, undergone for our iniquities; and the remembrance of these things must work love in every believer's breast for his humiliated and patient Saviour. Let that love, then, expand into joy as we meditate on his resurrection and victory over death, and let that joy be exceeding abundant as we behold with the eye of faith his triumphant ascension and exaltation on the right hand of God. For, as he was wounded, and humbled himself even unto death, this should be our sorrow and abasement; but let that sorrow be turned into rejoicing as with the psalmist we view the ascending Saviour glorified and gratulated by all the host of God, heaven's gates unbarred at his presence, and the holiest place and the highest seat thereof receiving him back into glory.

2. And the thoughts of these things should work faith in our hearts, and firm trust in him, for pardon and strength, who is so exalted and powerful to give, and so willing and faithful to bestow. Do we doubt if these things be so? Behold, the law and the prophets bear witness that so should these things be, and the gospel that so these things were. Do we doubt that this body shall ever rise from its dust, and ascend into the presence of God? Behold the body of the God-man Jesus Christ taken up and glorified, a type and earnest of our own. Do we doubt if such glory can be laid up for us? Only let us be united by faith to this Saviour; only let us be lively members of the church whereof he is the Head, and whither the Head is gone before thither must the members follow after. Do we doubt if pardon can be found for us? Behold the Saviour now pleading his most precious blood-shedding in the very presence of God, to cover our sins and obtain forgiveness for our iniquities. Do we doubt that our hearts can be renewed unto the image of God, or kept from backsliding, amidst their manifold temptations and infirmities? Behold the exalted Saviour receiving gifts for men, imparting them by his Spirit, and sanctifying his people unto meetness for their eternal inheritance. Let us then help our unbelief by the faith of the glorious ascension and exaltation of our Lord; let us comfort ourselves by the assurance of the presence of the Redeemer, our Mediator and Advocate above, and let us exult at his triumph in the words of the apostle, "Who is he that condemneth? it is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."

Miscellaneous.

RELIGIOUS OBLIGATIONS OF THE STATE.—Can it be the duty of the legislature to protect the commercial interests of the country, and leave its religious interests to shift for themselves? Can it be within the province of a Christian government to provide union houses, as asylums for the unfortunate sons and daughters of penury and want, and is it beyond their province to see that churches may be erected to shed their hallowing blessings on the spiritually destitute? If it be the bounden duty of the legislature to enforce the observance, and punish the violations, of the country's laws, is it not their wisdom to afford every facility for extending that worship of God, by which men are influenced, from a higher principle than that of fear, "to submit to every ordinance of man for the Lord's sake?" If it be necessary for the state to maintain an army and navy for defence, and an organised police for the preservation of peace and order, is it not expedient to encourage, to the utmost, the diffusion of that gospel which inculcates every moral and social duty, and teaches men to turn their "swords into ploughshares, and their spears into pruning-hooks?" "We at length acknowledged, on the part of the

government, that they are bound to tax the nation for the support of some system of national education, is it too much for us to ask that they will fulfil that duty to the adults, which they thus admit they owe to the young? and that they will also tax the nation for the supply of those religious ordinances, which will ripen and mature every moral principle which is thus implanted in the rising generation, and without which education—like the serpent which coiled around the tree of knowledge—will only make its specious but hollow fruits the means of leading away the ensnared and captivated intellects of men from holiness, and God! Gentlemen, I have to apologise for the length of these remarks, and I will conclude them by seconding the adoption of the petition which has been submitted to the meeting. It is time that, warned by the sad outbreak of treasonable insurrection, and the wide dissemination of abominable principles, every friend to his country, to his church, and to the cause of Christ, unite in demanding of the legislature that the public means of grace be supplied to an extent commensurate with the population; and that the ordinances, sacraments, and ministrations of the English Church may be in reality, as they are in equity, every Englishman's patrimony!—*From a corrected Speech of the Rev. T. Page, at Windsor, Jan. 28.*

THE HARP.—In addition to this chorus, the beloved disciple mentions, I heard the voice of harpers harping with their harps. These instruments of music are like the waters and the thunders—emblematical representations. Those, of the loud voices of the unnumbered multitudes; these, of the sweetness of the notes, the harp being, as I need not say, among the sweetest-toned of all instrumental music. It is frequently spoken of in scripture; it was used in the days of the patriarchs. It was the favourite instrument of the sweet psalmist of Israel; it was appointed by him for the service of the temple, and is mentioned in this book as used by the redeemed when praising the Lamb. In one passage they are called "the harps of God." What these harps represent, or at least of what they may remind us, the inspired word, which so frequently refers to them, will best inform us. In the 43rd psalm, David prays—"Oh, send out thy light and thy truth; let them lead me; let them bring me unto thy holy hill and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; yea, upon the harp will I praise thee, O God, my God." He says, in the 57th psalm, "My heart is fixed, O God, my heart is fixed; I will sing and give praise. Awake up, my glory; awake psaltery and harp: I myself will awake right early." Here, you observe, he unites the heart and the harp together; saying, that when his heart was ready his harp was strung.—*Rev. J. H. Steuart's "Family which Jesus loved."*

PROPORTION OF THE SEXES IN INDIA.—The following is a list of the proportions which were found in many of the villages between male and female children under twelve years of age:—There were found in Barilahori in eighty-five families, fifty-one boys, and only fourteen girls; Chotilahori, in fifty-eight families, sixty-six boys, and only fourteen girls; Garoli, in seventy-nine families, seventy-nine boys, and only twelve girls; Gurrungarh, in twelve families, ten boys, and only two girls; Manshargarh, in seventy-one families, fifty-eight boys, and only four girls; Paprula, in fifteen families, twenty-two boys, and no girls whatever.—*Campbell's British India.*

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THE EXTERNAL EVIDENCE OF THE TRUTH OF GOD'S WORD:

No. 1.

BY THE REV. JOHN ELLISON BATES, M.A.
Curate of St. Bride's, Liverpool.

WE are instructed by the apostle Peter to "be ready always to give an answer to every man, that asketh us a reason of the hope that is in us with meekness and fear." The Christian religion is a reasonable religion; above reason, but not contrary to reason. The bible, the charter of our religion, is a reasonable book, "wonderful" indeed, and so above reason; human reason could never have compiled and constructed such a volume; but, when presented to us and examined, it is found to be in every way consistent with sound reason. And this is precisely what might have been expected in a revelation purporting to come from an almighty and all-merciful God; it would be beyond the powers of man to compose, but within the capacity of men to comprehend it. "If any man will do his will, he shall know of the doctrine whether it be of God" (John, vii. 17). The bible addresses itself to us with such evidences of being the word of God, that any one, who will candidly and dispassionately investigate its claims, will be able to give an answer to every man that asketh a reason of the hope that is in him.

At the present time it is especially necessary to attend to St. Peter's admonition. We must not only believe the bible to be God's word, but we must also be able to give a reason why we believe it. The sceptics of the day would persuade men that the bible is a cheat, which will not bear too close examination. The very reverse is the case. It courts inquiry, it solicits investigation; and we venture to assert, that on no subject can there be

brought forward such a mass of clear, convincing, incontestible evidence, as can be produced in proof that the bible is the word of the living and true God. There are, and for some time have been, in circulation, certain pernicious and pestilent publications, designed to disprove the authenticity of the holy scriptures—publications so blasphemous, that every one must shudder as he reads; and none would read, but they who feel it a duty to raise a warning voice—and withal so ignorant and erroneous, that all who have time and opportunity to examine the matter must detect their fallacy. But for such persons they are not intended. The object is to assail and unsettle the faith of those who have neither time nor ability to go deep into the subject: I mean that large portion of the community usually called "the operative classes."

Happily, where the grace of God has touched the heart, whether it be the labourer or the man of letters, there is an inward witness to the truths of God's word, which no subtilty of devil or man can ultimately overthrow. "Thy testimonies are wonderful; therefore doth my soul keep them. The entrance of thy words giveth light, it giveth understanding unto the simple." The word of God has been brought home to the heart by the demonstration of the Spirit: it has carried with it a self-evidencing power. It has so commended itself to the conscience, that the believer knows it to be the word of God; knows it as clearly and incontestibly as he knows there is light when the sun shines. "The poor of the flock that waited upon me knew that it was the word of the Lord" (Zech. xi. 11). The word of God, like Peter's confession of the Godhead of Christ, is a rock upon which the soul is built, and

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the gates of hell shall not prevail against it. This conviction, which is the work of the Holy Ghost, may be called the *inward* evidence—and it is the most valuable evidence to the individual who possesses it; but it is not an answer to any one that asketh a reason of the hope that is in us. If a blind man demands proof that the sun shines, and I answer, “I know it shines, because I see the light,” he may reply, “That is no proof to me, I do not see it.” And so an objector may affirm, “I know nothing of this inward conviction; I have it not; it is all imaginary. I want some tangible, some substantial reason for your holding the bible to be the word of God; some evidence out of yourself, which I can investigate and examine.” Such evidence we may call the *outward* evidence, and we can very readily produce it. The only difficulty is, out of such an abundance, to know what portion to select: indeed it may appear superfluous to dwell upon this topic at all; but these days of rebuke and blasphemy seem to require that we should offer some plain and obvious remarks, which, under the blessing of God, may be calculated to put our humbler brethren on their guard against the insidious efforts of the sceptic and the infidel. I shall therefore, in this essay, offer some observations on the outward evidence of the holy scriptures.

The impious design of the unhappy men who dare to impugn the holy scriptures appears to be, to prove that the bible is not the word of God, because in many parts it is written in plain and familiar language, and even contains expressions which are not of the most lofty and elevated character. It may perhaps be questioned how far it is advisable to notice such things, and not rather to leave them to their merited contempt; but having reason to believe that books of this character are very industriously circulated among the labouring classes, and having seen enough of them to know that they are calculated to perplex plain and unlearned men, I cannot but deem it a duty to infuse a corrective into these poisonous and bitter waters. I may hold these things in contempt, but my weak brother may be distressed and caused to stumble; I therefore produce from a book of this description an extract, which appears to contain the substance of the argument. The bold and blasphemous assertions with which this passage is prefaced I dare not repeat, nor need I. There is no argument in them: they are no more than the assertions of an ignorant, as well as impious mind. The argument, such as it is, is contained in the following passage.

“A book which had really originated from an omniscient and munificent Divinity, a

book which was the word or organ of such a Being, must inculcate, in every chapter and in every verse, the strictest, the purest, and the most exalted morality; must constantly exhort mankind to every thing that was just, rational, and charitable; and must contain no language but that which was exquisitely beautiful and elevating, and no expressions but those which were irresistibly persuasive and convincing. But the bible is a book, as may be seen on reference to these extracts, quite the reverse of this. We are compelled, therefore, to conclude, against the established opinions of society, that it cannot be of divine origin, and that consequently it cannot be the word of God.”

The writer having thus stated what he considers the word of God ought to be, proceeds as freely to declare what he thinks the bible is.—“My humble, but decided opinion is, that this book is an imposition, palmed upon mankind in ages of superstition and ignorance by the Christian priesthood.”

The extracts alluded to are quotations from the sacred volume, arranged under various heads, and quoted with the design of showing that the bible inculcates “immoralities, contradictions, and absurdities.” To such extremities is the writer reduced, that he refers to Gen. iii. 9; “And the Lord God called unto Adam, and said unto him, Where art thou?” as an instance of absurdity: as if God, who knows all things, should have to inquire where Adam was. But could not almost any child in our Sunday-schools have told this objector, that the question was asked not for God’s information, but for Adam’s conviction? Would that the sinner, running headlong in the paths of wickedness and vice, attended to the still small voice of inward conviction, “Where art thou?” Again, 2 Cor. xi. 8, is produced as an instance of immorality; as if the bible sanctioned stealing, because the apostle says, “I robbed other churches.” But who, that reads the context, will not perceive that St. Paul is contrasting, in the strong idiomatic language of the east, his willingness to receive assistance from other churches, while he refused it at Corinth?

Other passages from holy writ are inserted in these extracts, in which are related the fearful falls, and flagrant offences even of some of the servants of God: but we ask, is not this a proof of the genuineness and veracity of the sacred scriptures? Human policy would have suppressed these things, but the bible, being the word of God, can dare to tell the whole truth. And why, we ask again, does the bible preserve these mournful records? Not for our imitation, but for our abhorrence. The bible is the word

of TRUTH; it describes human nature as it really is; how far gone from original righteousness; of what man has been capable; to what he is still prone, unless he be restrained by the grace of God's Holy Spirit!

And here is the ground of men's hostility to the word of God: it will not flatter; it draws the picture to the life; it will not soften down, or extenuate the offences of mankind. Like Elihu, it "knows not to give flattering titles;" it has no fashionable names for vice, but exposes it in its true colours. The bible, like St. Paul, seeks not to please men, but to improve them, and that, by showing them their natural face in a glass. We find, indeed, no eulogies on the "progression of intellect," or "the dignity of human nature;" but man is there described as a fallen creature, in a state of mental and moral degradation (Rom. iii. 10-19; Ephes. iv. 18, 19; Titus, iii. 3), and is treated as such. No wonder, then, that men, "wise in their own eyes and prudent in their own conceits," find in the bible what they do not like, perhaps what, in their fancied dignity, they did not expect. "The world by wisdom knows not God," but this is no argument against the bible being really the word of God.

Let us examine more closely the argument contained in the foregoing objection: it will be found to consist of a *presumption*, and an *opinion*. The inference that the bible is not the word of God, because not written in the way the sceptic would have expected, amounts to no more than presumption. The assertion that the bible is an imposition, palmed upon mankind by the Christian priesthood, is no more than an opinion.

Now we know that opinion and presumption are of no value, if contradicted by facts. In illustration of the relative value of these various forms of evidence, opinion, presumption, and fact, let us suppose a case tried in a court of justice. A man is charged with having been concerned in a riotous assemblage: a witness comes forward in his behalf, and speaks to this effect: "I do not think the prisoner was likely to take part in such illegal proceedings." This is only his opinion. But another witness is called upon to speak, who goes further, and says, "I saw the prisoner on the day of the disturbance, a few hours before it occurred, and he assured me he would have nothing to do with the rioters." The inference to be drawn is, that the prisoner spoke the truth, and acted upon the determination thus expressed. This would be a presumption. But a third witness is called into court, a man of strict veracity and unimpeachable character, and he affirms positively that he saw the prisoner leading on the rioters, nay, more, that he himself as-

sisted in apprehending him in the very act of violence and rioting. Here is a fact. Of what value, then, would be the opinion or presumption on the opposite side if contradicted by fact? Nay, if instead of one, twenty witnesses had given their opinions, and stated presumptive evidence, the ONE FACT that the prisoner was apprehended in the very act of rioting would confute them all.

The outward evidence in support of the bible is the evidence of facts—things done, —sound, solid, well-established facts. Men may form what opinions they please; they may argue and draw what presumptive proofs they will from their false premises: but they cannot dispose of one of the facts upon which the evidence in favour of the bible is based. We cannot, then, allow the infidel to treat this evidence (as in the former objection) merely as one of "the established opinions of society." It has pleased God to establish the authority of his word upon facts, "confirming the word with signs following." Our Saviour appealed to facts; "Believe me for the very work's sake." It was upon the fact of the resurrection that the apostles and first preachers rested their claims to veracity: "If Christ be not risen, then is our preaching vain, and your faith is also vain: yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ." (Mark, xvi. 20; John, xiv. 11; 1 Cor. xv 14, 15).

Hence we learn the proper mode of dealing with the sceptic; we refer him to some of those facts with which the authenticity of scripture is closely connected. A great variety may be produced; but there is one with which we are all familiar—the Jewish nation. Compare the past history and present condition of the Jews, with the predictions of the judgments which should overtake them on account of their sins; take, for instance, a passage from Lev. xxvi. 31-34: "And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savour of your sweet odours. And I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you; and your land shall be desolate and your cities waste. Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest and enjoy her sabbaths." See also Deut. xxviii. 37; "Thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee:" (and from ver. 49 to the end of the chapter). Who, that is in any measure acquainted with

the history of the Jews during the last eighteen hundred years, who, that has lately visited, or read the reports of those who have visited, the holy land, but must be struck with the wonderful exactness of such prophecies as these—prophecies which have now become matters of fact? Nay, if you distrust the records of history, and discredit the reports of travellers, what says your own personal observation to these things? What language can better describe the estimation in which you have been wont to regard the Jewish people than the language furnished by inspiration, “an astonishment, a proverb, and a byword among all nations?”*

From these facts we can draw but one of two conclusions; either the writings referred to were composed *after* the events, or, they were written by the inspiration of Him, unto whom “all his works are known from the foundation of the world.” That these scriptures were not written after the events is certain, from the well-authenticated fact that a translation of them was made, from the original Hebrew into Greek, more than two thousand years ago (about 270 B.C.): consequently the only conclusion is, that the scriptures are the word of the living God.

When, therefore, the infidel assails our faith, we refer him to the sound, solid, and substantial facts by which the authenticity of scripture is established. The testimonies of God’s word are wonderful, and therefore doth our soul keep them: wonderful in prophecy†; the destruction of Nineveh, of Tyre, and of Babylon; the character of the Arabians, the descendants of Ishmael; the condition of Egypt; the dismemberment of the Roman empire; the rise of Antichrist; the destruction of Jerusalem; the dispersion of the Jews; these are so many things which have come to pass, in exact accordance with the predictions of scripture—facts, therefore, which prove the bible to be the word of him, who sees the end from the beginning. Let, then, the arguments brought against the bible be ever so specious and plausible, they amount to no more than mere opinion, or, at most, presumption, which cannot stand against facts. We say to the sceptic, “I will ask you one question, answer me, and then I shall be disposed to attend to your objections. If the bible were not the word of God, how could it have foretold with such correctness the dispersion, the past history, and the present condition of the Jewish people? Take their history, as it may be collected from the pages of the historians hostile to Christianity, and compare it with the scriptures. Look at their present condition; scattered over the

face of the earth, and yet distinct from every other people; present in all countries, with a home in none; intermixed, but yet separated, neither amalgamated nor lost; there they wander among the nations, a living and lasting evidence of the veracity of God’s word.”

Away then, with that proud, but pitiful, philosophy, which would set the judgment of ignorant man in opposition to the wisdom and veracity of the infinite God: “Let God be true, but every man a liar.” Let the infidel abandon his prejudices against the truth, because it comes clothed in a different garb from what he expected: let him be converted and become as a little child, and “hear what God the Lord will say,” and then will he confess, that “the foolishness of God is wiser than men.”

SACRED POETRY.

BY JAMES CHAMBERS, ESQ.

No. IX.

The Poetry of the Old Testament.

EVEN external circumstances and characteristic peculiarities, belonging to the form in which the truths of revelation were originally delivered to men, possess an interest to those who believe that the bible is the word of the true and living God. And, when an acquaintance with these forms enables us better to understand the spirit of which they are, as it were, the body, no time consumed in acquiring an accurate knowledge of them can be deemed lost, or mis-spent. Thus the habit of tracing out that parallelism, which appears to be the distinguishing feature in the poetry of the bible, will often throw light on doubtful passages, and give greater strength and energy to all those where it occurs. By the term parallelism is meant “a certain equality, resemblance, or relationship, between the members of each period; so that, in two lines or members of the same period, things shall answer to things, and words to words, as if fitted to each other by a kind of rule or measure.”* That this is the characteristic peculiarity which distinguishes the poetry of the bible, has been clearly proved by bishop Jebb in his “Sacred Literature,” in which elegant volume he successfully controverts the arguments brought forward by the learned bishop Lowth, to prove that there are four principal characteristics of Hebrew poetry, viz., 1. The acrostical or alphabetical commencement of lines or stanzas: 2. The admission of foreign words and certain particles, which seldom occur in prose composition, and which thus form a distinct poetical dialect: 3. Its sententious, figurative, and sublime expressions: and 4. Parallelism, the nature of which has been explained.

* See “Horne’s Introduction to the Critical Study and Knowledge of the Holy Scriptures”. Vol. II. p. 468, (third edition, 1822). Also Lowth’s “De Sacra Poesi Hebræorum Prælectiones Academicæ,” and “Sacred Literature: comprising a Review of the Principles of Composition by the late Robert Lowth, D.D. Lord Bishop of London, in his Prælections and Isaiah, and application of the Principles so reviewed to the Illustrations of the New Testament,” 1829.

* See Newton on the Prophecies. Diss. viii.

† See Newton, Diss. ii. vii. viii. ix. x. xi. xii.

It would be useless to enter here on the much litigated question respecting the nature of Hebrew poetry, or to exhibit the arguments adduced on either side. Referring the reader to those works whose names I have already quoted, I shall endeavour to give a *general* view of the subject, taking bishop Jebb's treatise as my guide, and illustrating his theory by those examples which furnish the most striking evidences of its truth.

This mode of composition appears to have arisen from the manner in which they were accustomed to sing or chaunt their sacred hymns. They were accompanied with music, and sometimes alternately sung by opposite choirs, when they resembled the *στροφὴ* and *ἀντιστροφὴ* in the chorus of the Greek tragedians. At other times one choir performed the hymn itself, while the other sang a particular distich, which was regularly interposed at stated intervals. Thus Moses and the Israelites chanted the ode on the shore of the Red Sea, and thus many of the psalms seem to have been sung.† On other occasions either choir sung one verse responsively; the second constantly adding a line in some measure correspondent to that chaunted by the first. Thus in psalm cxxxvi. 1,—

Sing praises to Jehovah, for he is good,
Because his mercy endureth for ever,

which, Ezra (iii. 10. 11) informs us, was sung by the priests and Levites in alternate choirs, "after the ordinance of David king of Israel." Similar to this is the song of the women, concerning Saul and David, (2 Sam. xviii. 7), and thus does Isaiah describe the seraphim as chanting the praises of Jehovah—"they cried to one another," that is, alternately—

Holy, holy, Jehovah God of hosts!
The whole earth is filled with his glory.

(Isa. vi. 3).

The 24th psalm furnishes the most striking example of this mode of chanting. It was composed on the induction of the ark to Mount Zion.†

The poetical parallelism is sometimes striking, while at other times it requires considerable skill and practice to develope it. Our translation is so very literal that it is generally preserved, wherever it occurs in the original. It is divided into four species: 1. Parallel lines gradational; 2. Parallel lines antithetic; 3. Parallel lines synthetic; and, 4. Parallel lines introverted.

1. Parallel lines gradational are those in which the responsive clause graduates, either in a descending or ascending scale, though generally in the latter; and this takes place, not only in the general meaning, but frequently in almost every word of the proposition.

Oh! the happiness of that man
Who hath not walked in the counsel of the ungodly,
And hath not stood in the way of sinners,
And hath not sat in the seat of the scornful!*

The exclamation with which the psalm begins applies equally to each line of the succeeding triplet. In the triplet itself each line consists of three members; and the lines gradually rise one above the

* See Horne's Introduction, vol. ii. 470, 1, 2. Much of this No. is derived from his chapter on the poetry of the Hebrews.

† See Bishop Lowth, Lecture xxvii.

‡ Bishop Horley, in his translation of the psalms, has arranged them so as to exhibit their construction to the best possible advantage.

other, not only in their general sense, but specially throughout their correspondent members. To walk, implies casual intercourse; to stand, closer connection; to sit, fixed and permanent intimacy; the counsel, the ordinary place of meeting or public resort; the way, the select and chosen footpath; the seat, the habitual and final resting-place; the ungodly, negatively wicked; sinners, positively wicked; the scornful, scoffers at the very name or notion of piety and goodness.*

2. Parallel lines antithetic, are "when two lines correspond one with another, by an opposition of terms and sentiments." This species is of comparatively rare occurrence in the superior kinds of Hebrew poetry, though not inconsistent with them. Much of the acuteness and elegance in the proverbs of the wisest of men are attributable to this antithetic form—this constant opposition of diction and sentiment.

A wise son rejoiceth his father:
But a foolish son is the grief of his mother.

(x. 1)

The memory of the just is a blessing:
But the name of the wicked shall rot.

(x. 7)

3. Parallel lines synthetic or constructive, are "when the parallelism consists only in the similar form of construction, in which word does not answer to word, and sentence to sentence, as equivalent or opposite; but there is a correspondence and equality between the different propositions, in respect of the shape and turn of the whole sentence, and of the constructive parts; such as noun answering to noun, verb to verb, member to member, negative to negative, interrogative to interrogative. This species of parallelism includes all such as do not come within the two former classes." Thus in the nineteenth psalm—

The law of Jehovah is perfect, restoring the soul;
The testimony of Jehovah is sure, making wise the simple;
The precepts of Jehovah are right, rejoicing the heart;
The commandment of Jehovah is clear, enlightening the eyes;
The fear of Jehovah is pure, enduring for ever;
The judgments of Jehovah are truth, they are just altogether;
More desirable than gold, or than much fine gold;
And sweeter than honey, or the dropping of honey-combs.
See also Psalm cxlviii. 7—13, Job. xii. 13—16, Isa. xiv. 4—9, and lviii. 5—8.

Of the preceding species of parallelism, Dr. Jebb remarks, that "separately each kind admits many subordinate varieties, and that, in combinations of verses, the several kinds are perpetually intermingled;—circumstances which at once enliven and beautify the composition, and frequently give peculiar distinctness and precision to the train of thought." Among numerous subordinate varieties the following are those most worthy of notice:—

1. Bimembral lines, each consisting of double members, or two sentiments.

When thou passest through waters, I am with thee;
And through rivers, they shall not overwhelm thee;
When thou walkest in the fire, thou shalt not be scorched;
And the flame shall not cleave to thee.

(Isa. xliii. 2.)

* Vide "Jebb's Sacred Literature," p. 41, where will be found many striking illustrations, admirably explained, and dissected with the most critical accuracy.

And they shall build houses, and shall inhabit them;
And they shall plant vineyards, and shall eat the fruit thereof;
They shall not build, and another inhabit;
They shall not plant, and another eat.

(Isa. lxxv. 21, 22.)

In stanzas of four lines, the first sometimes responds, or is parallel, to the third, and the second to the fourth:—

As the heavens are high above the earth;
So high is his goodness over them that fear him:
As remote as the east is from the west;
So far hath he removed from us our transgressions.

(Psalm ciii. 11, 12.)

Sometimes, in the alternate quatrain, by a peculiar artifice in the distribution of the propositions, the third line forms a continuous sense with the first, and the fourth with the second:—

For thy husband is thy maker;
Jehovah God of hosts is his name;
And thy redeemer is the Holy One of Israel;
The God of the whole earth shall he be called.

(Isa. liv. 5.)

4. Parallel lines introverted. Stanzas so constructed that the first line be parallel to the last, the second to be penultimate, and so on.

My son, if thy heart be wise,
My heart also shall rejoice,
Yea my veins shall rejoice,
When thy lips speak right things.

(Prov. xxiii. 15, 16.)

And it shall come to pass in that day,
The great trumpet shall be sounded;
And those shall come who were perishing in the land of Assyria,
And who were dispersed in the land of Egypt;
And they shall bow themselves down before Jehovah,
In the holy mountain in Jerusalem.

(Isa. xxvii. 13.)

Bishop Lowth divides the productions of the Hebrew poets into the following classes: viz.—

1. *Prophetic Poetry*.—Under this head, as the name imports, we class the greater part of the prophetic writings. Passages evidently prosaic not unfrequently occur, though it seems difficult to assign a reason why they should be thus interposed. This species of poetry abounds in the most florid metaphors, allegories, and similes, and is remarkable for a pre-eminent degree of that brightness of imagination and sublime diction which are always found in a greater or less degree throughout the productions of the inspired penmen.

2. *Elegiac Poetry*.—In this class are comprised occasional passages in Job and the prophetic books, with many of the psalms. The lamentation of David over his friend Jonathan (2 Sam. i. 17—27), and the book entitled the Lamentations of Jeremiah may be noticed as additional instances.

3. *Didactic Poetry* delivers moral instruction in sententious verses, resembling the *γνώμαι* or *λόγοι ἀρχαῖοι ἀνθρώπων φανεραί*,* of the ancients. Of this species are the books of Proverbs and Ecclesiastes.

4. *Lyric Poetry* very frequently occurs in the Old Testament. Such are the ode of Moses at the Red Sea, his prophetic ode, the triumphal ode of Deborah, the prayer of Habakkuk, the whole book of psalms, &c.

5. *Idyllic Poetry*.—Instances of the idyl, or short pastoral poem, will be found in the following psalms,—

* Vide Sophocles, *Trachinise*, l. 1.

lxxviii. cv. cvi. cxxxvi. cxxxix. and in Isaiah ix. 8—x. 4.

6. *Dramatic Poetry*.—Different learned critics have conjectured that the Song of Solomon, the book of Job, and many of the psalms partake of a dramatic construction, but this seems very doubtful.

7. *The Acrostic or Alphabetical Poems*.—“Consist of twenty-two lines, or twenty-two systems of lines, or periods, or stanzas, according to the number of the letters of the Hebrew alphabet; and every line or every stanza begins with each letter in its order; i. e. the first line or first stanza begins with א (aleph), the second with ב (beth), and so on. There are still extant twelve of these poems (Psalms xxv. xxxiv. xxxvii. cxl. cxli. cxix. cxlv. Prov. xxxi. 10—31., Lam. i. ii. iii. iv). Three of these are perfectly alphabetical (Psalm cxl. cxli. Lam. iii), the other nine are not.” In order fully to appreciate the beauty of Hebrew poetry, it is indispensably necessary to possess an intimate acquaintance with oriental manners and customs; the physical peculiarities and productions of the countries where it was written, and perpetually to bear in mind, that, as their habits of thought were totally different from ours, so their mode of expression must be understood and considered with a constant reference to these incidental peculiarities.

Garsden, 1840.

THE OPERATIONS OF THE HOLY GHOST.*

WE hold, and again and again we affirm, that the operations of the Holy Ghost upon the heart are indispensable to salvation. The word, indeed, is the instrument employed by the Spirit in the salvation of men. His operations are carried on by the word; consequently, sound doctrine is essential to salvation, because by sound doctrine he sanctifies the soul. “Sanctify them through thy truth,” was one of our divine Intercessor’s latest petitions; “thy word is truth.” But it is possible to hold a sound form of doctrine in theory, and yet not experience its sanctifying power on the heart. Without the operations of God the Holy Ghost, enlightening the understanding, uniting the soul to Christ, sanctifying the nature, governing the conduct, and sealing us unto the day of redemption, no form of doctrine can save us. “Except a man be born again—be born of water and of the Spirit, he cannot enter into the kingdom of God.” It will be impossible . . . to do more than touch very briefly on some of the Holy Spirit’s operations. Reference has already been made to his operations in creation, providence, and raising the dead. I shall now confine myself to his more immediate operations in the salvation of the soul.

The operations of the Holy Ghost.

He enlightens the understanding to an apprehension of spiritual things. The word of God describes man as naturally blind in understanding; not only fallen from God, but ignorant of the way of return. The most that unassisted reason can attain is a heart-felt (though too often unacknowledged) sense of igno-

* From a Lecture by the Rev. John Ellison Bates, M.A., Curate of St. Brides, Liverpool. Published in “Unitarianism [Socialism] Confuted;” a series of Lectures delivered in Liverpool, 1839.

rance. If, however, the Holy Spirit opens the eyes, "the entrance of God's word giveth light; it giveth understanding to the simple." Without his divine teaching, even the inspired word is a dead letter. With reason may the perplexed inquirer exclaim, "I want an inspired interpreter; where is this interpreter to be found? Where am I to look for this infallible authority, which is to explain to me the exact sense of the bible, without which I cannot be saved, and to acquaint me with the very ideas of God?" O that such were the fervent and unfeigned desire of every one that hears me this evening! If you really feel you want an inspired interpreter, and are willing to accept one, it is my privilege to declare that God has provided for your wants in the gift of his Holy Spirit. May the Holy Spirit himself so bless the announcement, that it may prove such a message as Ananias conveyed to Saul—"Brother Saul, the Lord, even Jesus, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Humble yourselves, brethren, before his divine Majesty; seek his promised help; and he, the Spirit of God, will, in answer to the prayer of faith, become your teacher, and guide you into all truth.

Another of the Holy Spirit's operation, is the uniting the soul to the Lord Jesus Christ. By nature man is dead in trespasses and sins; nor can he live before God, either in gracious obedience to him here, or in glorious enjoyment of him hereafter, except he receive a new and spiritual life from him who is the Resurrection and the Life, even the Lord Jesus Christ. To make the sinner sensible of his sin and misery—to lead him to the Saviour for pardon—and to ingraft him into Christ, by a real and vital union, as a branch in the living vine, is the work of the Holy Ghost, "the Lord, and Giver of life." Brethren, let me ask you, one and all, have you received this life? "He that is in Christ is a new creature; old things have passed away, and behold all things are become new." Are you sensible of this change? Stop short of this, and you stop short of heaven; for "if any man have not the Spirit of Christ, he is none of his." But if you know, by experience, the operations of the Spirit, uniting you by faith to the Lord Jesus Christ, forget not the apostle's injunction, "As ye have received Christ Jesus the Lord, so walk ye in him."

This leads us on to another part of the Holy Spirit's operations,—the sanctification and renewal of our fallen nature. "He who begins a good work will perform it until the day of Jesus Christ." Not only does he implant a new principle of spiritual life in the soul; he also preserves, strengthens, and expands it. He mortifies the corruption of the old nature; he sheds abroad the love of God in the heart; he purifies and sanctifies the soul; he takes of the things of Christ, and shows them unto us; whence the believer, beholding, as in a glass, the glory of the Lord, is changed into the same image, from glory to glory, even as by the Spirit of the Lord.

It is further the work of the same divine Person, to govern the conduct. Allusion has been made to his government of the church generally; he also governs the individual christian: as the Spirit of Life, he makes us free from the law of sin and death; as a

Guide, he directs our daily walk in righteousness; as a Comforter, he gives faith and hope, joy and peace, patience and consolation;* as an Intercessor, he is the Spirit of grace and supplications;—helps our prayers, and teaches how to pray; as the Spirit of wisdom and understanding, he instructs us in our ignorances; as the Spirit of counsel and might, he directs in difficulties, and gives strength in weakness; as the Spirit of knowledge and of the fear of the Lord, he leads us into the paths of holy obedience.

The last of his operations to which I shall refer is, the sealing the believer unto the day of redemption. He gives the children of God to know their present adoption; and he is the pledge and earnest of their future glory. Through his influence we "know in whom we have believed"—"we know him that is true;" the Spirit witnesses with our spirits, that we are children of God; and (notwithstanding the avowal is censured by the world as an arrogant pretension to infallibility) we know that we are of the truth, for he that believeth in the Son of God hath the witness in himself, "and it is the Spirit that beareth witness, because the Spirit is truth."

Yes, beloved brethren, if the saving operations of this blessed Spirit have been exerted upon your souls, if he has enlightened your understandings, and united you by a living faith to the Lord Jesus Christ; if he is sanctifying your nature, and governing your conduct; the world indeed, knoweth you not, because it knew Christ not†; it admits not your claim to be children of God—nevertheless the apostle says "Now are we sons of God, and it doth not yet appear what we shall be; but we know" (yes, we know, for God hath sealed us, and given us the earnest of the Spirit in our hearts,) "we know that when he shall appear, we shall be like him, for we shall see him as he is." Even so, come Lord Jesus! Brethren, is this your faith? is this your hope? for this is the faith and hope of the gospel. If it be, give all the glory to him, to whom alone the glory is due. "Who maketh thee to differ, and what hast thou that thou didst not receive?" Why is it that you (and I speak to Christians, not in profession only, whatever that profession may be; but in hope, and by the power of the Holy Ghost), why is it that you have found rest for your souls in the atoning blood of God's dear Son? Why is it that you have been brought to know him, whom truly to know is life eternal? Why is it that while many, your superiors in talent, in ability, in intellectual endowments, are "far off," you have been made nigh by the blood of Christ? It is because "the grace of our Lord hath been exceeding abundant with faith and love, which is in Christ Jesus††," and therefore "we are bound to give thanks alway to God for you,

* Rom. xv. 5, 6, where the Holy Ghost is designated "the God of patience and consolation," in distinction from "Jesus Christ;" and "God, even the Father of our Lord Jesus Christ." Rom. xv. 18.

† Zech. xii. 10.

‡ Rom. viii. 26, 27.

§ Nehem. ix. 20; John vi. 45, compared with 1 Cor. ii. 13.

|| Isai. xxx. 1, 2; Zech. iv. 6; 2 Thess. iii. 5. In this last quotation three distinct Persons are named. "The Lord," who directs the heart; "God," into whose love the Lord the Spirit directs; and "Jesus Christ," for whose coming we patiently wait.

¶ 1 John, iii. 1.

** 1 Cor. iv. 7; Joh. iii. 29.

†† 1 Tim. i. 14.

brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth : whereunto he called you by the gospel, to the obtaining of the glory of the Lord Jesus Christ."^a

Let me not, however, be misunderstood : it is not the cold, speculative reception of this, or of any other truth, which can save the soul. It is the Spirit that quickeneth ; the flesh profiteth nothing. The Holy Ghost must by his saving, sanctifying, influence, apply the truth, and give it its transforming power—a power experienced in the heart, and evinced in the daily conduct. Without this, you will stand in the day of the Lord Jesus Christ among those who have cried Lord, Lord, and yet not done the will of the Father which is in heaven. Let me, then, conjure those who are strangers to the Spirit's operations, to seek with earnestness, to seek without delay, this precious gift. God hath promised, saying, "ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you." "If ye, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him.†

THE SPIRIT OF BONDAGE, AND THE SPIRIT OF ADOPTION :

A Sermon,

(For Whit-Sunday.)

BY THE REV. ROBERT B. FISHER, M.A.

Vicar of Basildon, Berks.

ROMANS, viii. 15.

"For ye have not received the Spirit of bondage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

SOME of the most grievous errors that have perplexed and distressed the minds of men, have arisen from mistaken views of the operations of the Holy Spirit : and yet, on this point, the sacred scriptures are plain and explicit. In the passage before us, we have a clear description of his important work in his twofold character, as "the Spirit of bondage" causing "fear," and as "the Spirit of adoption" filling the soul with filial confidence and love.

I. The Holy Spirit in his operations on the heart of man, acts as "the Spirit of bondage" causing fear. This is evidently implied in the passage under consideration, as well as plainly stated in other parts of the inspired volume. The persons addressed by the apostle, though now possessing the confidence of faith, and the joy and peace which usually spring from it, had passed through a scene of terror and dismay. They had trembled in servile dread of the divine judgments, and, under a deep sense of their guilt and misery as transgressors of the law which worketh wrath, had almost sunk into despair. And though the Spirit, in renewing the sin-

ner's heart, does not always pursue the same course, or excite the same degree of humiliation and alarm, he always produces conviction of sin, and sets before the mind the frowns of an angry God and the terrors of the violated law. His ordinary mode of acting was thus described by our blessed Lord, when promising his presence to supply the loss occasioned by his own departure ; "He will reprove," or convince, "the world of sin, of righteousness, and of judgment." Under his awakening influences men shall perceive and feel the guilt of their former lives, the alienation of their minds from God, and the desperate wickedness of their own hearts. He shall shew them the necessity of some perfect righteousness for justification, of which in themselves they are altogether destitute ; and press feelingly on their minds their want of judgment, or that personal holiness, which alone can qualify a fallen and depraved creature before the presence of God. And under such convictions, till the gospel is applied, which provides a remedy for every want, a consolation for every form of distress, will not the soul feel itself in bondage to corruption and guilt, and justly fear lest the indignation and wrath threatened by the law should be its bitter and eternal portion ? Nor let us dare to think that God is a harsh and austere Being in thus revealing his terrors to the awakened sinner : let us not suppose that such a course is inconsistent with the richest love and tenderest mercy. God must support his character even in the estimation of the person whom he designs to make the monument of his grace. And can he suffer his justice and holiness for a moment to be obscured in the freest display of his forgiving love ? The sinner, even when prostrate before a Redeemer's throne, must know and confess that a holy God would be justified if he were to speak in the accents of condemnation, and clear if he were to judge according to the most rigorous injunctions of his perfect law. He must know and confess that sin is a dreadful evil, even though it may be washed away in the blood of the cross ; that God is just and holy and hateth all iniquity, amidst the richest manifestations of his tender mercies ; that the law requires perfect obedience, and denounces a curse on every transgressor, though that obedience has been rendered, and the curse borne on behalf of every believer, by him who is called the sinner's Friend. And can we wonder that the first work of the Spirit in the human heart is to produce a sense of bondage and of fear ? Can we wonder that God confounds the sinner by the terror of his justice and holiness, before he administers the consolations of the gospel ; that he humbles before he exalts ?

^a 2 Thes. ii. 13, 14.

† Luke ix. 49.

It is fitting, too, that men should duly value the divine mercy. The salvation procured for sinners is indeed great, great as delivering us from the unutterable torments of hell, and great on account of the price which has been paid for it—the precious blood of the Son of God in human nature. And what is so calculated to make us sensible of its greatness, as that our minds should be deeply impressed with the heinousness of the guilt that it takes away, and the dreadful nature of the punishment from which it delivers? The severity of pain increases the value of relief; the sense of danger magnifies the escape. Let the condemned criminal be brought to the place of execution, and view the instruments of torture and of death, and how will the pardoning mercy of his sovereign be enhanced! Let the rebel against the authority of God experience in the agony of his mind but a faint perception of that indignation which is poured out on fallen angels and condemned sinners, and what will be his idea of the divine love and mercy when refreshed with the consolations of the gospel, and cheered with the hopes of heaven? And is it not honourable to God, as setting forth some of his glorious perfections—is it not beneficial to the souls of his people, in promoting humility and gratitude, by leading them duly to estimate their own guilt and the divine compassion, that the Holy Spirit should in the first instance act as a Spirit of bondage producing fear?

But let us not, even in the season of the greatest alarm, mistake the purposes of God. Convictions are designed to prepare the way for a conversion of the soul from sin to holiness; and the fear that hath torment will generally be followed, if the sinner resist not the operations of divine grace, by a sense of pardoning mercy and the consolations of a heavenly Father's love. For—

II. The Holy Spirit, in completing his work in the heart of man, acts as a "Spirit of adoption, whereby we cry, Abba, Father." It is not, indeed, necessary to the safety of the soul, that the penitent sinner should have a full view of his interest in Christ, or experience the rich consolations of the gospel. From a mistaken idea of the nature of that salvation which the Son of God has purchased, and from ignorance of the freeness and fulness of the divine promises, or from a melancholy and morbid state of mind often induced by bodily disease, the really righteous who are accepted and justified through faith in Christ, may be oppressed with a servile fear, and "all their lifetime subject to bondage;" but these mournful exceptions to the general plan of God's gracious proceedings, do not disprove the character of the Holy Spirit as a

Comforter, or contradict the common experience of true believers. In the most cheerless season of a dreary winter, when the shades of night cover the earth, and all around is darkness and desolation, we do not doubt that the sun is the fountain of light and heat, and that we shall soon see it in the highest heavens, as a giant refreshed with wine, fulfilling its appointed course, and animating every part of the visible creation with its invigorating beams. And if, when we have no apparent evidence to support our faith, we hesitate not to believe the fulfilment of the divine covenant with reference to natural objects, that "seed-time and harvest, and summer and winter shall not cease," why should we distrust the promise of a Comforter, or fail to regard the Holy Spirit as the fountain of spiritual life and joy? Let the sinner, experiencing the first work of this blessed Spirit, be humbled in the dust, under a deep conviction of his depravity, guilt, and misery; let him, hopeless of relief from every other quarter, look with the eye of faith, however tremblingly, towards the Sun of Righteousness, which is risen on a spiritually dark and diseased world with healing in his wings; and, if he cannot at once see the fulness of his salvation, if he cannot at once experience in his own breast the consolations of the promised Comforter, he may indulge the assured hope that the Spirit of adoption is his, and that he shall soon be enabled to rejoice in his privileges as a child of God; for, his sins being cleansed by the blood of Christ applied by faith, he is delivered from wrath and the curse of the law; and the sanctification of his heart, as a necessary consequence, according to the covenant of grace, will assuredly follow. And are not such persons adopted into the family of God? "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Their justification through faith in a crucified Redeemer brings them into a new state, and makes them heirs of eternal glory; while in the process of sanctification a new nature is imparted to them, and they are fitted for temples of the Holy Ghost on earth, and qualified for an inheritance in heaven. And can we suppose that the blessed Spirit, who has convinced them of sin, and led them to the cross of the incarnate God, who has renewed their hearts, and from rebels against the divine authority has formed them into affectionate and obedient children, will never intimate to them their high distinctions and glorious prospects, nor cheer them with a sense of their heavenly Father's love? It cannot be. It must be said of them, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father;"

and they themselves, in happy experience of his light and comfort, will be enabled occasionally to declare, "The Spirit itself beareth witness with our spirit that we are the children of God."

The testimony of the Holy Spirit to the conscience of the people of God, as to their acceptance, justification, and adoption, is a most comfortable truth revealed in the sacred scriptures; but, like all other truths, it has been at times most grossly perverted and abused. Men of bold and presumptuous minds, while yielding to the desires of the flesh, and walking according to the course of the present world, have dared to call themselves the children of God, and claim the privileges of that high relation. But we will not deny or reject a doctrine because it has been perverted by wicked men so as to become the source of evil. We will not withhold from ourselves the comfort of assurance as to our adoption, justification, and meetness for heaven, merely because others have deceived themselves with presumptuous hopes and perished in their own delusions. Who, when oppressed with hunger, will spurn from him the food that would refresh and strengthen his exhausted frame, on account of the evils produced in others by its intemperate use? We will, indeed, be cautious, lest, claiming privileges which are not ours, we speak peace to our souls amidst the manifestations of divine wrath. And this caution should lead us diligently to inquire how the Spirit acts in testifying to the adoption of God's children: it beareth witness, not by any audible sound or external sign, not by any direct revelation or violent impulse made upon the mind, not even by suggesting religious subjects, or producing the occasional feelings of seriousness and devotion. All these things have been claimed by plausible hypocrites, and even the most favourable of them are doubtful, and may be delusive. The real testimony of the Spirit is given in conjunction with that of our own spirits, or through our own consciences. Conscience is the arbiter placed in the breast of every man by God himself, to take cognizance of his affections, dispositions, and conduct, and to pronounce, under all circumstances, a decision on his state. And it is utterly impossible, that God the Spirit can give a different testimony to that of conscience, when rightly instructed and duly exercised. To know our spiritual state, to ascertain our adoption into the family of God, we must, therefore, in the first instance, appeal to this appointed judge, who constantly presides in our own bosoms. Conscience, indeed, must be enlightened by the bright lamp of the written word; for, being in itself defiled and liable to deception, it cannot,

without this perfect rule of faith and practice, form a correct and unbiassed judgment; but, thus guided, its decisions will be just, and its testimony will dispel our doubts, and cherish in us the assurance of adoption. Nor will the blessed Spirit refuse to concur in those decisions, thus supported and confirmed by the word of truth; but, strengthening the assurance, will enable us to walk in all holy conversation, and to cry with the overflowings of filial affection, "Abba, Father."

If any, brethren, are disposed to indulge a presumptuous confidence while destitute of the real evidences of being the children of God, the subject before us is designed to correct so fatal an error: and, if others are unreasonably oppressed by servile fears, it will enable them, by God's blessing, to ascertain their real character, and fill them with inward joy and peace. Let it be remembered, that the testimony of the Spirit is not a vague persuasion of our adoption into the family of God, while our consciences accuse us of unholy tempers and irreligious practices, and the law convicts us of wilful transgression. We are not the children of God merely because we think that we are. If the suggestions of our carnal and unsanctified hearts were a sufficient ground of confidence and of hope, then would the way to heaven be indeed broad, and the throng of travellers surpass computation: then would the presuming pretender to religion no longer hang his hope on a spider's web; nor would the workers of iniquity, desecrating holy things, meet the frown of an angry Judge when claiming admission into heaven. If, as you suppose, you have received the Spirit of adoption, have you, in the first instance, received the Spirit of fear? Have you had lively convictions of your natural guilt and misery, and, being made acquainted with the purity of God, the spirituality and extent of the law, and the demands of divine justice, have you trembled in apprehension of that fiery indignation which is revealed from heaven as the wages of sin? If you think that the Spirit is bearing witness that you are the children of God, enquire whether your own conscience can faithfully and truly support that testimony. Have you its assurance that you have sincerely embraced the promises of the gospel, and are walking by faith in all its commandments and ordinances blameless? If your heart condemn you, "God is greater than your heart and knoweth all things"—knoweth that you are guilty of far greater and more numerous sins than you can possibly conceive. But if you have the testimony of your conscience, still be induced to make one farther enquiry. Does the word of God confirm this favourable decision as to your state and

character? Conscience may be defiled, enfeebled, hardened; but "the word of God standeth sure." That is the bright and un-failing light by which we are now to be guided, the standard by which our character and conduct will be measured at the decisions of the last day.

There may be others whose presumptuous confidence may be encouraged by very opposite considerations: they have experienced deep convictions of sin; their iniquities have gone over their heads, and have been felt as an insupportable burden. Dismayed and fearful, restless and weary, they have heard with joy of a Redeemer's love and power to save, and willingly adopted the form of godliness. And because they have received the Spirit of bondage, they hastily conclude that they have received also the Spirit of adoption: but if God be their Father, where is his honour? If the Spirit dwelleth in them, where are those fruits of holiness which he never fails to produce? The terrors of conscience, like the mountain torrent, may occasion great alarm, and like that torrent may pass away without producing real fruitfulness: Judas felt them, and in consequence went out and hanged himself. Herod, haunted in imagination by the spectre of the murdered Baptist, only adhered more firmly to his vices. The trembling Felix hastily suppressed his convictions of guilt and the fears of a future judgment, and remanded the faithful apostle to prison. If terrors of conscience could deliver from everlasting death, thousands who are now enduring the torments of hell would never have been there. They are, indeed, hopeful, but not sufficient: they may lead to the adoption of sons, but they do not secure it. The renewal of the heart unto holiness must follow, or they will have been endured in vain; and the varied and abundant fruits of faith and love must evince their softening and salutary influence. But I would not, by urging on you the insufficiency of religious convictions, sadden the hearts of those, who, from a sense of guilt and danger, are enquiring after the way of salvation. The feelings of bondage and fear are not to be regarded as tokens of the unalterable anger of an offended God, as the awful beginnings of eternal vengeance. They are the work of the Spirit, designed to prepare you for the full enjoyment of all the blessings of the gospel of peace: and, if you do not resist, his operations and suppress your convictions, he will assuredly, according to the divine promise, carry on and perfect his purposes of mercy in your souls. The dark clouds of despondency that oppress your minds will vanish, chased by the beams of the Sun of

Righteousness. The Spirit of bondage will become the Spirit of adoption; fear and doubt will be succeeded by hope, whose fragrant blossoms, if no chilling influences should intervene, will ripen into full assurance. The jailor at Philippi, shaken in his inmost soul, not only by the rockings of the earthquake, but by the more violent commotions of a guilty conscience awakened by the Holy Spirit, was soon enabled to rejoice in the privileges of adoption, believing in God with all his house. Nor did St. Paul, though stained with the blood of the martyrs of Jesus, when trembling and astonished at the heavenly vision he yielded himself up to the power of Christ, long remain destitute of consolation. The Spirit of adoption suppressed the terrors of a self-convicted mind, and he walked as in the filial "fear of God," so also "in the comfort of the Holy Ghost." And what reason, in the present age, have any to give themselves up to sullen and cheerless despondency? Is not the Holy Spirit the same in operation? Are not the divine promises still valid and effectual? Believe in Jesus as "Emmanuel, God with us;" believe in him, as suffering, bleeding, dying, for us men and for our salvation; and, believing, you will be "sealed with the Holy Spirit of promise," sealed as the sons of God, and heirs of the kingdom of heaven. And may not every humble and consistent follower of the Redeemer, rejoice in the privileges of sonship, and in the hope of eternal glory? Nay, may he not lawfully cherish the assurance of salvation? Salvation is his, purchased for him by the blood of the cross; promised to him by the word of truth, and sealed to him by the Holy Spirit; and sometimes that blessed Spirit will bear witness with his spirit, that he is without delusion the child of God. But if you are left without this testimony be not dismayed. "Go in peace, thy faith hath saved thee." You may want comfort; you may even walk in darkness and have no light, but, trusting in Christ, and bringing forth the fruits of faith and love, you cannot perish. The mariner, struggling amidst the tempestuous waves, may doubt the strength of the rope on which he has just laid hold, and in consequence his fears may be great and his hopes faint; but the rope itself is not weakened by his doubts, nor will it fail to bring him safe to shore. The arm of Christ is an arm of strength, mighty to save, and wherefore didst thou doubt, "O thou of little faith?" Only let your conversation be as it becometh the gospel of Christ: mortify the deeds of the body, that you may prove yourselves the heirs of eternal life: "Give all diligence to make your calling and election

sure." "We are debtors, not to the flesh, to live after the flesh." Failing to adorn the doctrine of God your Saviour, you will darken your evidences, blast your prospects, and endanger your souls. But walking consistently, to you belongs the glorious liberty of the children of God, freedom from servile fear, legal terror, the dread of death and everlasting torment. "For as many as are led by the Spirit of God they are the sons of God," and cannot ultimately fail to enjoy the privileges of their high and holy calling."

PUNCTUALITY IN FAMILY PRAYER.*

IN entering upon the particular arrangement of your family, perhaps one of the first things that engages the attention is the necessity of method, order, and punctuality. Among what are commonly called the minor virtues of life (which said minor virtues exercise an inestimable influence on daily duties and daily habits), there is not one of more importance than punctuality. By punctuality we mean, such an arrangement of our time as may enable us to perform our various duties within such periods and at such hours, as, after candidly surveying our own engagements, and the engagements of those with whom we stand connected, we find to be most fit and appropriate. All must go on harmoniously; one duty must not jostle against another; one engagement must not assume undue importance by engrossing a larger proportion of the hour or the day than justly and fairly belongs to it; and while we endeavour to put the talent with which we are all entrusted, time, to its true use, full regard must be had to the comfort and convenience of the persons with whom we are brought in contact. And this is what we call punctuality. We said it was one of the minor virtues; but after defining what we understand by the word, we boldly assert that punctuality ought to rank much higher than it is commonly allowed to do. The right employment of our time involves all that is meant by our duty; the loss or waste of it on our own part is the omission of our duty; and some sin it must be to be instrumental in the loss or waste of time on the part of others.

In entering on the management of a house, endeavour to arrange everything on a regular plan. This is no easy matter, for in order to accomplish it, it is necessary to take a comprehensive view of all your duties. It has been affirmed that few women are women of system; and the remark agrees with the fact, that the inability to grasp a whole is one of the predominant defects of the female mind. When warned of our defects, we ought to stand on our guard against them, and, what Pope Clement XIV. said to a young student, "Method, method, method," we may venture to recommend as judicious advice to every lady at her first entrance on domestic life.

Now, punctuality is an important part of method; and we may possibly return to the subject in speaking of other branches of duty. I had intended in this letter to make some remarks on the duty of family prayer; but, taking it for granted that you acknowledge the duty, it does not seem incorrect, before treating specifically of the manner and spirit in which it ought to be performed, to consider the advantage of a fixed season for its performance.

On this point I may cite the words of an aged mi-

nister, uttered to one who felt and who has remembered them. "You are a young housekeeper," he said, "I am an old one: take my advice: fix that hour for family prayer, morning and evening, which, after taking into consideration all the circumstances of your family, you find to be the most convenient; have your servants in, and, having fixed your hour, suffer nothing to interfere with it. Whatever happens, whoever comes, let nothing entrench upon that time which you have peculiarly devoted to God, and which you must consider sacred. Assign the true reason—it is the hour for family prayer."

This advice I strongly recommend to your prayerful consideration. The first care of every professedly Christian family should be to build an altar to the Lord, and to arrange at what times the service shall be offered to him from whom all our blessings are derived. The important effects of punctuality in this particular cannot easily be over-estimated. If anything—if everything—is to interfere with our assembling ourselves together for the social worship of our God; if our bibles are to be opened and closed just when caprice may dictate; if we avail ourselves of frivolous excuses for deferring to "a more convenient season," what we ought to do at an appointed time, we virtually assert to our families, that the veriest trifle holds, in our estimation, a higher importance than communion with our Maker. They who say such things by their actions, must prove them, if they can, by their words, and explain to their families what they understand by "seeking first the kingdom of God and his righteousness." I am not taking the extreme case; I suppose family prayer to be still conducted, though at irregular hours; but I believe the experience of some will have read to them the well-known truth, that irregularity in the performance of a duty is the first step towards its entire omission; although omission, in this case, brings down upon the family the threatened wrath of an offended God.

We speak of punctuality in family prayer as a duty; but we may also add that attention to this duty will have important collateral benefits by introducing order and regularity in everything else. The want of time is frequently urged as a reason for the non-performance of family prayer; but the truth is, that, when the hour is regularly fixed and carefully attended to, a spirit of foresight is produced, by which more time is redeemed than is really wanted for the service. You will find that regular hours for morning and evening prayer will be a kind of barrier to time in your other duties, and assign to them their just place.

Another and a very high advantage of regularity in family prayer, and careful attention to our appointed hours, is, the opportunity that is by this means afforded us for glorifying Christ our Saviour. First, by our own practice and example. Some degree of self-denial may undoubtedly be requisite for adhering firmly and fixedly to stated hours; but this very self-denial, the daily cross of Christ's followers, has blessed and most happy effects. We need not go out of our way for occasions to "mortify the flesh with its affections and lusts;" if we are but faithful to the Lord, we shall meet with them continually in the common routine of daily duties. A large and well-ordered family, meeting at appointed hours, morning and evening, for the purpose of prayer and praise, is a very beautiful spectacle; and there is something in the very regularity and consistency of this which is calculated to affect the mind of those who are not real believers in Christ, with a sense of the reality of religion. It is true that we are now speaking merely of the outward scaffolding, and well do we know that the scaffolding may be there before the corner stone is laid, and while no real building is going forward; but you will remark that, in order to carry on a building, we must have a scaffolding.

Secondly, as alluded to in the advice of my de-

* From "Every Day Duties, in Letters to a Young Lady," by M. A. Stodart, author of "Hints on Reading," &c. Seeleys, 1840; pp. 292. An excellent work, which we cordially recommend to the notice of our readers. We wish, however, that the authoress had been less profuse in quoting what other persons said in support of her own admonitions.

parted friend, punctuality in family prayer gives us the opportunity of confessing Christ before men. "It is our hour for family prayer: you will of course wish us to proceed as we are accustomed to do."

The very consistency gives us an advantage. If our visitors are Christians, it is delightful to blend our prayers and praises together—to have other hearts and other voices joining us in praising our Saviour and imploring the mercies of which we all stand in need. If, as may not unfrequently be the case, they are of a different class of persons, some scriptural truth of eternal importance to their souls may be sent by the Spirit of God with power to their hearts, and may be the seed which may bring forth, in God's good time, fruit, even a hundred-fold. Or the prayer, offered up in simplicity and singleness of heart in the Saviour's name, at which, perhaps, they kneel as a mere external ceremony, or perchance, think of lightly and scoffingly, may be the instrument in the hands of the Holy Spirit for leading them to a sense of the importance of the duty of prayer, and the privileges with which it is connected; and thus they may be induced to practise themselves that which they see practised by others. Perhaps you will say that I am too sanguine; that I expect too great things. If it be so, I can only answer that it is not the common extreme. We ask and we expect too little; we "limit the power of God through our unbelief." We are not straitened in the Lord; we are straitened in ourselves. We forget that "with God all things are possible," that "nothing is too hard for the Lord." We are in many respects practical atheists—explaining away his attributes, denying his omnipotence, and accounting the God of heaven and earth even such a one as ourselves.

But that a blessing from the Lord may attend family prayer, it must not only be established, but it must be conducted with sound judgment and in a right spirit. The skeleton may be perfect in form, and complete in parts, but flesh must cover it, and breath must animate it, ere we can pronounce it a living body. The method and spirit in which family prayer should be carried on, will furnish materials for another letter.

SUNDAY REFLECTIONS.

By MRS. RILEY.

NO. XVI.

"One Day."

In reading the memoirs, or trials, of any distinguished individual of my own time, where dates have accompanied the record of their feelings or investigations, it has always been a source of interest to me, to compare their circumstances with my own, at the same period of time.

Perhaps while I read descriptions of lovely scenes, through which the traveller was passing, where nature seemed to display every charm, and show how beautiful the hand of God had left his works, memory records that I was watching beside the sick bed of one I loved, grieving over the evidences of pain, or the traces of decay. While others have rejoiced in the formation of some endeared connection, the acquisition of some new honour, or the attainment of some long-cherished object, I feel that I have mourned over the loss of some beloved friend, endured pain, or felt apprehension. Perhaps at other periods a similar comparison offers the reverse of this; and while some honored name, or noble spirit, has been tried with suffering of mind or body, I, an humble individual, have pursued the even tenor of my way, my course

marked by blessings, and crowned with happiness. Or once more, though separated by thousands of miles, and unconnected with the individual of whom I read, save by the ties of human kindred, I can trace that, at the same time, we have each drunk of the cup of affliction, or tasted the sparkling draught of earthly bliss.

Such a comparison strengthens the conviction, that happiness is apportioned amongst the human kindred by the hand of wisdom and love: all are not tried at once, by the rod of affliction; the voice of grateful thanksgiving is never entirely hushed on earth, nor does the plaint of woe ever so completely cease, as to lead us to forget that sin has left its heritage of sorrow to the children of Adam. We find too, that the high and low, the possessor of the brightest intellect, and the individual who passes through life unknown to fame, are all called to bear the trials of humanity, the sufferings that "flesh is heir to." There is no "royal road" through life; the crowned head does not exempt the heart from pain, or the body from disease; nor could change of residence ensure to us freedom from affliction; for in climates where the atmosphere is most balmy, and nature most redolent in beauty, unhappiness can blossom, and sorrow mature its fruit.

Although as yet we cannot know them, every day does actually exhibit such contrasts as I have traced, and "one day" will reveal them. Different circumstances excite various emotions amongst our fellow-creatures, during every division of time; but there is one day of the week, on which, more correctly perhaps than the others, we may imagine their different engagements, and pourtray to ourselves the feelings of others, and this is the Sabbath-day; then labour nominally ceases; would that its holy rest were universal! that neither in the crowded city, nor the quiet village, shop nor public house insulted the laws of the land and the decrees of God, by a covert violation of the Sabbath!

But let us turn to the fairer side of the picture: this day, streams of worshippers have passed along the streets of cities to the churches or chapels where they offered their devotion to their Maker; in many large towns this is the only bustle which pervades the streets, and even this is contrasted by its solemnized demeanour with the hurry and inquietude of business or pleasure. To-day, the villagers in their best attire have attended the service of the God of their fathers, in the little church, round which their ancestors repose; the same sins have been confessed, the same wants acknowledged, the same mercies implored. The church of England has again offered a holy and reasonable service, whether in the splendid cathedral, or the humble sanctuary, and the words and subjects of her thanksgivings were the same, whether they arose in the melodious anthem of the well-taught choir, or the noisy minstrelsy of the rustic singing-loft.

To-day has some infant been dedicated to God, sprinkled with the water of baptism, and signed with the sign of the cross, "in token that hereafter he shall not be ashamed to confess the faith of Christ crucified:" may the rite not be administered in vain; but may the child thus devoted to God in infancy, be blessed by him in body, soul, and spirit! Perhaps a young mother accompanied her infant, and it was the

dedication of her first-born. With what feelings of gratitude for the life that has been given, and the life that has been spared, must she return to the house of God. Her fears and apprehensions, her pain and peril, are passed, and, while her heart returns to its earthly rest again, may it be with stronger love to him who has dealt graciously with her, and more earnest endeavours to devote herself and her offspring to his service!

This day the mortal remains of many, have been committed to their last resting place; the aged, who has trod life's pilgrimage, and ended a life of labour; the infant, over whom the poor mother sheds tears of sorrow, though her child is removed from a home of poverty to a mansion of bliss; and the man in prime of life, who but lately rejoiced in health and strength, and has left a widow and her fatherless children to mourn the loss of their guide and protector. To them may the God of mercy offer the consolation they so greatly need; for he is the God of the widow, and the Father of the orphan!

The same bell which tolled in the afternoon over the funeral of the villager, blended in the morning in a cheerful peal, when some young couple had plighted their troth at the altar of God. Surely matrimony can be termed holy, only when its ties are cemented by religion! If marriage be an union, to be annulled by death alone, the portion of existence the parties expect to pass together, must, in human probability, be chequered by care and sorrow; how can those who do not implore God's blessing at its commencement, hope that the trials of their married life should be alleviated by his support? How can they expect that the union should continue in happiness, or end in peace? Let religion hallow the ties of marriage and point out its duties, if the one are to be faithfully performed and the other conscientiously observed.

To-day many have partaken of the memorials of their Saviour's love, and offered themselves "a reasonable, holy, and lively sacrifice" to God. May they feel the meaning of the words they have uttered, and may the holy Spirit enable them to remember the vows which are upon them! And perhaps this day the ministers of God have visited the chambers of the sick or dying—have spoken the words of consolation, or offered the effectual, fervent prayer, which, in the sight of God availeth much.

Thus, in "one day" the words of our liturgy have afforded comfort to the mourner, and support to the dying; it has pointed out the duties of the happy, and the privileges of the afflicted; and in language, where beauty may win the most cultivated mind, and simplicity meet the comprehension of the most ignorant, it has enabled the sovereign and the peasant to approach the throne of grace with the language of reverence, and the confidence of faith.

And now the sabbath day is closing; some are retiring to rest with feelings of gratitude for its privileges, and are acknowledging to the Lord of the sabbath, that "one day spent in his courts, is better than

thousand elsewhere;" others alas! have felt that one day of devotional exercise is "a weariness" to them; how then, can they be meet for the employments of that eternal sabbath, where one day shall be

as a thousand years, and a thousand years but as one day?

Though imagination can thus pourtray the engagements of many in our own happy land, and other countries where the institutions of God and man unite to set apart this day as "hallowed;" yet the diurnal revolution of the earth prevents the sabbath rest from being universal at the same moment. The sun which has set to us, may be rising on some other land, where the songs of thanksgiving and the words of prayer, will again ascend with nature's incense to the God of heaven. Other portions of the earth are shrouded in the gloom of ignorance, as well as the clouds of night; on them the Sun of righteousness has never yet arisen, to shed the light of truth; their festivals are those of superstition—their worship that of fear; may the time not be far distant when "the knowledge of God shall cover the earth," as now the waters cover the channels of the sea!

However various at present may be the pursuits of the innumerable family of man, there will be one day on which the occupation of the assembled universe shall be the same. The dust of those who inhabited the antediluvian world—the patriarchs and their descendants—the children of the desert and the dwellers in the mighty cities of old, shall be collected—past, present, and generations yet unborn, shall be congregated around the judgment-seat of God, and their sole occupation shall be to listen to the voice of him who sitteth there. Soon will their sentence contrast their different lots, and the eternity which remains to each will be spent in unspeakable happiness, or unutterable woe; no hope to cheer the one, no fear to mar the other.

If such be the alternative set before every child of Adam, what must be the madness of neglecting to close with that offer of present peace, and future glory made to all by faith in Christ!

To all is "one day" of grace given, that is the day of life; haste, then, ere the evening closes, or the sun goes down, while it is yet day, for now is the accepted time—now is the day of salvation.

The Cabinet.

THE COMFORTER.—The word in the gospel for Whitsunday, rendered "Comforter," is, in the original, "Paraclete," which signifies three things—a comforter, an advocate, and a teacher or remembrancer: which offices, as they were necessary to the apostles at that time, so will they be to all Christians to the end of the world. This Paraclete is the Holy Ghost, the third Person in the ever-blessed Trinity: and he is truly and properly a Paraclete in all the fore-mentioned senses. 1. He is a Comforter: for he administers consolation capable of bearing up the spirits in all conditions, and communicates joys that are sufficient, not only to keep us from fainting under, but even to make us rejoice in, tribulation. 2. He is an Advocate, or Intercessor, which office he performs for us, partly by pleading our cause for us with God, helping us to pray, forming our petitions, and inspiring us with holy affections (Rom. viii. 26): partly by pleading our cause before men (Matt. x. 19); and partly by pleading Christ's cause against the world (John xvi. 8, 9, 10). 3. He is a Teacher or Remembrancer: which office he executed for the apostles, by "leading

them into all truth, and teaching, and bringing all things to their remembrance which Christ had said unto them." And the same he still executes for us, by instructing us out of the holy scriptures, which are the dictates of the same Spirit; and by bringing to our minds all necessary truths for our benefit and consolation, as occasion shall require. From Christ's promise, then, of this Comforter, Advocate, and Instructor, let us be ready to welcome him for all these purposes. Let us hearken to his consolations in all our troubles and distresses, and be ever willing to receive the cordials he is pleased to administer, to keep us from fainting under them. Let us rely upon him as our Advocate and Intercessor, against the cry and guilt of our sins; let us cast ourselves upon the merits of Christ's satisfaction, and depend upon his Holy Spirit, who is ever ready to plead our cause, and to make intercession for us. Moreover, let us hearken to the advice and directions of this holy Monitor, both in his private whispers, and more public instructions; never turning the deaf ear to either, but always listening to that voice, saying to us, "this is the way, walk in it," when we are turning to the right hand, or to the left. And then, he who now "guides us by his counsel here, will hereafter bring us to glory."—*Dr. Hole.*

CHRIST'S OMNISCIENCE AND OMNIPRESENCE.—The condescending character of our gracious Lord forms another incontestible argument of his glorious divinity. For, how could Christ counsel an almost infinite number of people, in all ages, in all places, in every instant, and at the same instant, unless he were both omnipresent, and omniscient? And surely, any one may conceive, that a gracious Being thus present to help, thus able to advise, thus willing to uphold, from one end of the world to the other, in all ages, and at all times—must necessarily be omnipresent and omniscient. Christ himself being true, it cannot be otherwise. If, then, the Lord Christ possess these divine attributes, he must be equal to Jehovah, and a Person in Jehovah; since none but the true and very God, according to the opinion of the deists themselves, can occupy all space and know all things. "But (to use the apostle's word), as in Christ are hid all the treasures of wisdom and knowledge;" so, therefore, in Christ, reside all the glories of the Godhead. The treasures and "all the treasures of wisdom and knowledge," could not dwell in any creature. Speaking with reverence, God must undelfy himself, and transfer his very being and perfections to another, before such a proposition could be true. Yet Christ hath all these treasures, is this very God, and hath manifested the effects of his Godhead and power, throughout the believing and spiritual, as well as the natural and visible world. As Jehovah's Counsellor, he must be one with and equal to Jehovah: and as the Counsellor of myriads of his creatures, diversified and dispersed, in earth or in heaven, he can be no other. Truly, he is Jehovah Immanuel himself, though he condescends, with wonderful mercy, to be also a Lamb, who "feedeth and leadeth" his people, "unto living fountains of waters;" and who will one day "wipe away every tear from their eyes."—*Serle's Hora Solitaria.*

Poetry.

"ABIDE WITH US."

Luke, xxi. 36.

BY THE REV. GEO. BRYAN.

(For the Church of England Magazine.)

"Abide with us"—we seem to hear
In turn the two disciples say—
"We see the evening shades appear,
And daylight wears apace away."

The stranger marked their earnest air,
And entered in to tarry there.

The two disciples, long ago,
Have gone to their eternal rest;
And, followers in their steps below,
Have oft-times pray'd the stranger-guest:
"Abide with us:"—and none, in vain
Has asked, of all that heav'nward train.

From age to age, our fathers found,
Where two or three devoutly met,
Him present on the hallow'd ground;
And there their children meet him yet,
Who, in low, longing accents, thus
His presence crave;—"Abide with us!"

"Abide with us," then, Saviour, now;
Our house and heart thy dwelling be,
Tho' one with the Eternal, thou,
And poor, and blind, and broken, we.
To thee we give our soul away,
To bid thee come, and have thee stay.

If thou "abide with us," and take
What well thou know'st is subject's fare,
At once we should surrender make,
Of boding thought, of crime, and care;
And shout, as look the tremblers on
The past, and see its blackness gone.
And well I know we soon must die;
And well I know, when death shall come,
There will be bright wings hov'ring nigh
To bear the heav'n-born brethren home;
To sing how firm the high decree,
That as your days your strength shall be!

THIS WORLD AND THE NEXT.

How goodly is the earth!
Look round about and see
The green and fertile field;
The mighty branched tree;
The little flowers out-spread
In such variety!
Behold the lovely things
That dance on airy wings:
The birds, whose summer pleasure
Is not of stinted measure;
The grassy vales, the hills;
The flower-emborder'd rills;
The clouds that lie at rest
Upon the noonday's breast:
Behold all these, and know
How goodly is the earth!

How goodly is the earth!
Its mountain-tops behold;
Its rivers broad and strong;
Its solemn forests old;
Its wealth of flocks and herds;
Its precious stones and gold;
Behold the radiant isles
With which old ocean smiles;
Behold the seasons run
Obedient to the sun;
The gracious showers descend;
Life springing without end;

By day the glorious light;
 The starry pomp by night;—
 Behold all these, and know
 How goodly is the earth!
 How goodly is the earth!
 Yet if this earth be made
 So goodly, wherein all
 That is shall droop and fade;
 Wherein the glorious light
 Hath still its fellow, shade—
 So goodly, where is strife
 Ever 'twixt death and life;
 Where trouble dims the eye;
 Where sin hath mastery;—
 How much more bright and fair
 Will be that region, where
 The saints of God shall rest,
 Rejoicing with the bless'd;
 Where pain is not, nor death,—
 The paradise of God!

MARY HOWITT, 1830.

Miscellaneous.

POWER OF THE SPIRIT.—How much that appears difficult and insuperable in the estimation of man, is something more than merely possible with God: and thus it comes to pass, that his all subsiding and irresistible Spirit can bring close home to him those who were farthest off. Upon this principle also it is, that many, of whom, humanly speaking, we could have entertained but very faint hopes indeed, that they would ever turn to God, become under the transforming power of the Holy Ghost, as the spirit of conversion, the very chiefest among ten thousand believers. If God commences a good work within these, though the most dissipated and abandoned of the sons of Belial, they will become the most devoted, the most earnest, the most determined among the professors of the faith.—*Bingham's Sermons.*

LETTE.*—The people are idolatrous in every sense of the word, since they pay reverence to an image of human shape, rudely carved from a thick piece of wood. This image is placed in a sitting posture, upon a square heap of stone, raised under a tree in the centre of the village. In the event of a death, a marriage, or any remarkable event, a large hog or a buffalo, which has been kept secret and fattened for the purpose, is slaughtered before this image. • • • On one occasion I was present at the funeral of a native, which took place in the village of Batu Mean. The body had been led to the ground previous to my arrival; a number of men were assembled round the spot, who were soon joined by a large party of women, bearing baskets containing household goods and dressed provisions, which were thrown into the grave by each as she approached. A number of aged women now commenced a loud wailing, which they continued without intermission until the grave was filled up with the earth. The crowd then collected around the idol, to which a quantity of provisions were offered, and the remainder of the day was spent by the people in feasting and praying around it.

MOA.*—The inhabitants of Moa turn their chief attention to breeding cattle, and grow only a small quantity of vegetables and Indian corn, the two last being chiefly for home consumption. The vessels

which come to trade with the island generally anchor under the coast of Lette, and obtain the buffaloes, goats, hogs, and fowls, from the natives of Lette, who go to Moa to purchase them; but the traders themselves sometimes go to Moa to fetch them in their own prahns. The inhabitants of the latter island never carry their stock to sea in their own vessels, as, from an old tradition, they entertain a superstitious notion that, were they to do so some serious misfortune would inevitably befall them. Their flocks and herds are composed chiefly of sheep and buffaloes. On Moa as well as on most of the other islands, the population is divided into two classes, Christians and Heathens, which may be considered as standing in the same relation to each other as masters and subjects. The subordination of the heathens (who are by far the most numerous) and the respect they entertain towards the Christians are very remarkable, and may be partly attributed to the superior consideration in which the Christians are held by our government; but undeniably it is in a great measure owing to an irresistible belief on the part of the heathens, in the moral superiority of the Christians. That the latter must be the chief cause is apparent, from no Dutch ship of war having visited these islands for a long series of years. On the north-east point of Moa a solitary high mountain called Korbon, or Buffalo Peak, resembling in appearance, but much inferior in height to the famed Peak of Teneriffe, raises its head above the remaining part of the island, which consists generally of flat land. The ground is every where corally, and on the south and south-eastern parts of the island there is very little cultivation. The extensive plains which produce nothing but *alang alang*, are converted into good meadow land by the skill of the natives, who, at the end of the dry season, when this coarse grass has been almost withered by the continual heat and drought, set fire to it, and it is soon reduced to ashes. The rains which shortly follow, combined with the heat of the sun, render the land thus prepared very productive, the ashes forming an excellent manure. The young grass, which now springs up, affords sumptuous fare for the stock; this fact being attested by the sleek and fat condition of the buffaloes, sheep, and other animals which feed upon it; indeed the buffaloes of Moa are considered to be the best that can be procured among those islands.

HINDOO INFANTICIDE.—Infanticide, it is well known, still prevails to a very horrible extent throughout Hindoostan. Among the Nairs upon the western coast, in Malwa and Rajapootan, in Oude and the northern provinces, it is impossible to calculate the amount of murder which is perpetrated upon female offspring. A few years ago, a gentleman belonging to the Bengal service, was deputed by the government to make a tour through the northern and independent kingdoms, and to calculate the amount of evil which might arise from this source; and the report which he presented upon the subject was sufficient to harrow up the feelings of the most hardened man, and to rend the heart of the most profligate female. In all the provinces through which he passed, the principal chiefs not only acknowledged that this horrid rite existed among them, but that it was rooted in the affections of the people; that, with their own hands, they had murdered many of their own children, and that they knew their neighbours had destroyed many of theirs.

TO CORRESPONDENTS.

We have received H. E. B.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



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"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE INTERNAL EVIDENCE OF THE TRUTH OF GOD'S WORD.

No. II.

BY THE REV. JOHN ELLISON BATES, M.A.,
Curate of St. Bride's, Liverpool.

HAVING considered, in a former essay, the outward, we now proceed to the consideration of the inward evidence of the truth of God's word.

I. Divine revelation possesses many remarkable characteristics, which testify that it is indeed the record of God's will—of these, one of the most prominent is its *wonderful* nature. "Thy testimonies are wonderful, therefore doth my soul keep them." And indeed there are wonders connected with this sacred volume nowhere else to be equalled. We have already seen that it is wonderful in prophecy; is it not also wonderful in history? Here we find the origin of evil, the entrance of sin, the universality of death, the cause of the deluge, the rise and fall of kingdoms, wonderfully related.

Is it not wonderful in the revelation of God? making known the existence of the Trinity in unity; (that mystery, to the consideration of which we are especially directed at this season) and declaring the power, the purity, and the perfections of the Most High.

Is it not wonderful in the revelation of grace? proclaiming that "God so loved the world that he gave his only begotten Son," by the shedding of whose blood he can "be just, and the justifier of him which believeth in Jesus."

Is it not wonderful in the revelation of providence? solving the mystery why the wicked so often prosper, while the righteous are afflicted (Psalm lxxviii. 12, 13, 17).

Is it not wonderful in declaring the gift of

the Holy Spirit? and conveying that spiritual life, which "the Lord and Giver of life" bestows? "Of his own will begat he us with the word of truth." "Thy word hath quickened me" (James i. 18; Psalm cxix. 50).

Is it not wonderful in its power? searching the heart with the keenness of a "two edged sword" (Heb. iv. 12), and satisfying the soul with the precious balm of its heavenly truth—"Sanctify them through thy truth; thy word is truth" (John xvii. 17).

Is it not wonderful in its promises? so exceeding great and precious that the saints of God, like Abraham and Moses, have abandoned their present substance for this evidence of things not seen (Heb. xi. 8, 26).

Is it not wonderful in its precepts? teaching such principles and practice, as are "far above man's sight" to invent: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Is it not wonderful in its privileges? "For ye are all the children of God by faith in Christ Jesus" (Gal. iii. 26); "Now are we the sons of God." And wonderful in its prospects? for "it doth not yet appear what we shall be; but when he shall appear we shall be like him, for we shall see him as he is" (1 John iii. 2). "When Christ who is our life, shall appear, then shall we also appear with him in glory" (Col. iii. 4).

Is it not wonderful in its consolations? cheering the afflicted, giving confidence to the timid, and strength to the weak? Let the sincere believer testify whether in the hour of tribulation and distress he has not found the comforts of a single promise so delight his soul, that he has exchanged his

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mourning for the oil of joy, and the spirit of heaviness for the garment of praise.

'Is it not wonderful in its effect? purging away the dross, burning up the chaff, and breaking the rock in pieces. It can alarm a Felix, humble an Ahab, and convert a Manasseh. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple" (Psalm xix. 7).

And, to mention no more, is it not wonderful in revealing, exalting and glorifying him, whose name is "Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of peace?" (Is. ix. 6). Hither all these streams of wonder flow. Here they find their ultimate repose; in an "illimitable ocean without bound," whose "height and depth and length and breadth pass knowledge;" "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." And when we find such wonders in God's testimonies (wonders, too, which purify the heart, rather than perplex; which make us "wise unto salvation" rather than wise in our own conceits), shall not our souls keep them, and cling to them, and lay them up in our hearts as more precious than thousands of gold and silver?

II. But further,—the word of God commends itself to the believer by the *spiritual light* it carries with it. "The entrance of thy words giveth light; it giveth understanding unto the simple." All we expect from other books is information; but the bible not only gives information, it imparts an understanding to receive it. Before the grace of God reaches the heart, man is in a state of spiritual blindness. He may be learned and intelligent in the things which pertain to this world, but in those which pertain to life and godliness he is not only dark, but "darkness" itself—"ye were sometimes darkness" (Ephes. v. 8). "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. ii. 14). When, however, the word, directed by the Holy Spirit, finds admittance into an humble, teachable, simple heart, it carries with it such an inward light, it conveys such a spiritual understanding, that he that believeth "hath the witness in himself." Happy are they to whom the Holy Spirit has given light through the medium of his word. To such the scriptures are a light shining in a dark place—their only stay, their only support in this wide waste of troubled waters. Amidst the elements of

confusion around them, their souls keep and cleave to God's testimonies, as the mariner, washed from the deck, clings to the light buoy, that has been let down to his assistance. If he looses his hold he is lost. Take this from him, and you leave him to perish; nothing remains for him but to be swallowed up in the foaming waves. And shall we, my brethren, loose our hold of God's truth? Shall we listen to the deceivers, who would have us cast away our confidence, and abandon the only light that can guide us safely, the only stay that affords us strong support, the only voice that can speak unfailing consolation amidst the changes and chances of this mortal life? And for what? That being washed from the rock of eternal truth, and cast upon the dark and dismal ocean of infidelity, we may have to beat and buffet "the waves of this troublesome world," without the voice of God to cheer, or the hope of a blessed immortality to animate our souls. No! "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." "Clouds are they without water, carried about of winds: trees whose fruit withereth, without fruit, twice dead, plucked up by the roots: raging waves of the sea, foaming out their own shame: wandering stars to whom is reserved the blackness of darkness for ever" (Jude 12, 13).

Let me in conclusion exhort you to cleave to the testimonies of God's word. If men would shake your confidence in the holy scriptures, do not reason with them; do not read their books. It was the express command of God to the Israelites that if either prophet or dreamer of dreams attempted to turn them aside from his worship, "thou shalt not hearken unto the words of that prophet or that dreamer of dreams." Clear and convincing evidence had been given that the worship of Jehovah was the only true worship, wherefore it became criminal even to listen to the voice of the seducer (Deut. xiii. 3). Not less criminal is it for us, with incontestible evidence before us of the truth of scripture, to listen to the subtleties of the sceptic and the infidel. "Enter not into the path of the wicked and go not in the way of evil men: avoid it, pass not by it, turn from it, and pass away" (Prov. iv. 14, 15). If a man places poison before me, and I know it to be such, he may call it narrow-minded bigotry, but I would still refuse to taste of it. "Avoid these profane and vain babblings, and oppositions of science falsely so called" (1 Tim. vi. 20). Withdraw yourselves from "the perverse disputings of men of corrupt minds and destitute of the truth." Remember that your

faith is established, not upon the shifting quicksands of human opinion, but upon the hard, solid rock of indisputable facts. Follow your Lord's example. When the scribes and pharisees called in question his divine authority, he did not descend to the level of argumentation, he appealed to facts: "Whether is it easier to say thy sins be forgiven thee, or to say, arise and walk; but that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), arise, take up thy bed, and go unto thine house; and he arose, and departed to his house" (Matt. ix. 5, 6). The miracle was a fact, which no sophistry could evade. And God has furnished us with a perpetuated miracle in the Jewish nation. If the bible be not the word of God, how could it have foretold the history of this singular race hundreds of years before the events came to pass? We appeal to facts.

But not only cleave to God's testimonies, let "your soul keep them." Rest not satisfied with the outward evidence, seek to have that entrance of the word which gives light and understanding. The scriptures, plain as they are and adapted to the capacities of the unlearned, are yet a sealed book to the soul which will not seek the teaching of God's holy Spirit. Here the high and the low, the rich and the poor, the learned and the unlearned, stand upon the same level; all have need, and all must seek, the promised gift of the Spirit of God. For this "will God be inquired of." The established rule of his administration is, "ask and ye shall have, seek and ye shall find, knock and it shall be opened unto you." Let your aim be to become wise unto salvation, through faith which is in Christ Jesus: and, remembering that the end of the commandment is love out of a pure heart, and a good conscience, and faith unfeigned, "be not forgetful hearers of the word, but doers also:" and thus by well doing put to silence the ignorance of foolish men. If our souls keep the testimonies of God, believing in a Saviour's blood for pardon, and depending upon the Holy Spirit for grace and help, our lives will furnish a convincing proof that we have not "followed cunningly devised fables."

THE DOCTRINE OF THE TRINITY.*

THE doctrine of the Trinity is that which lies deepest in the Christian faith, and spreads widest through Christian practice; Christianity without it is a mere skeleton, without life or beauty. It was not to be expected, therefore, that this cardinal doctrine should

* From Preface to Lecture: "The Doctrine of the Trinity proved as a consequence from the duty of our Lord Jesus Christ." By the Rev. David James, Minister of St. Mary's, Kirkdale. From Liverpool lectures on Unitarianism. 1830.

escape the assaults of Satan and his emissaries in the world; it has not escaped—learned men without morality, and moral men without piety, have openly impugned it at different periods, and in divers countries, from the beginning of the Christian era. The methods adopted to get rid of it have been various, but attended with very similar success. The world has refused to listen.

The modern opposers of this chief article of the Christian faith, have always complained that the word "Trinity" is not to be found in the bible. Whilst we readily admit this fact, we think we can satisfactorily account for it. Divine revelation does not usually set forth doctrines in abstract terms, but in full language and detailed statements; that is, it lays them before us in their distinct and several parts, with practical illustrations of the truth of each, that the simplest minds might perceive them and believe. There is no such word, for instance, in the scripture, as *loyalty*; but there is "honour the king." There is no such phrase as *moral evil*, but it is stated, "sin is a transgression of the law." The expression *free agency* cannot be found, but the doctrine is admitted in such texts as the following: "Choose you this day whom you will serve." "Ye will not come unto me that ye might have life." We nowhere meet with the word *omnipresence*, but we meet with tantamount expressions in reference to the divine Being: "The heaven and heaven of heavens cannot contain thee." "Whither shall I flee from thy presence?" If the word *Trinity*, therefore, be nowhere found in scripture, yet the doctrine set forth by that word is found everywhere. And this doctrine, properly speaking, cannot be expressed in one word, for it consists of two distinct parts, one God, three divine Persons. And, as in reference to all other sciences, the use of concise technical terms is sanctioned by general consent, it is only fair that theology, the most important of all sciences, should be allowed the same privilege. Socinus was a little more liberal, and gave it as his opinion, that, amongst all lovers of truth, it would be deemed sufficient that the point in question was attested, though the express words in which it was stated could not be found.

But the word *Trinity* is of more ancient date than the public may happen to know. It is found in the writings of Justin Martyr, who was converted to the Christian faith about the year of our Lord 140, but that he was the inventor of the word is more than any one can prove. He was for some time contemporary with Polycarp and Papias, two disciples of the apostle St. John, and it is not improbable that he found the word in use with them. However that may have been, it is a fact, that between the death of St. John and the conversion of Justin Martyr, there intervene only 46 years.

This brings the use of the word within half a century of the apostolic age. And to assert that the word was not in use until it was written, is to assert a little too much; and to suppose that it was used and written without any meaning is still more absurd.

The next who makes use of the word in his writings is Theophilus, a gentile convert, who was appointed bishop of Antioch, in the year of our Lord 170, about 30 years after the conversion of Justin Martyr. The word occurs in his second book, addressed to Anto-

lycus. Next to Theophilus is Clemens, of Alexandria, who was originally a philosopher, and is said to have been converted to the Christian faith about the year 104, and so to have flourished 25 years later than Theophilus. He introduces the word trinity in the third book of his *Stromata*.

Tertullian, bishop (?) of Carthage, who was converted to Christianity about the year 200, follows Clemens in the use of the word. He had occasion to introduce it in his work against Praxeas, in which he defended the fundamental doctrines of Christianity against the heartless attacks of that noted heretic.

Origen, who had been the scholar of Clemens of Alexandria, flourished about the year 230, and used similar language with his master, in reference to the Trinity. He is accused of having been the first to mix up the reveries of the Platonists with the solemn truths of Christianity, but this charge cannot apply to the introduction of the word Trinity, as that word was in use in the Christian church nearly a hundred years before his time, if not much longer.

To furnish any more examples of the use of the word Trinity in the primitive church, would be superfluous; but to bring forward a few testimonies to shew that the doctrine, intended by that word, was held and taught in the earliest ages of the Christian era, cannot be unimportant; for, though this doctrine is a matter of pure revelation, and must, consequently, derive its proofs exclusively from scripture, yet the Christian feels a degree of satisfaction to learn that the view he takes of the doctrine was that of the church of Christ from the beginning.

A proof of the divinity of Christ has been always considered decisive in establishing the doctrine of the Trinity, because all who have admitted the former have also admitted the latter. We premise this remark because some of the testimonies which we shall adduce bear more fully on that part of the subject as the turning point of the doctrine.

Polycarp, a disciple of St. John, when at the stake, addressed a prayer to God, which he concluded in this manner, "For all things I praise thee, I bless thee, I glorify thee, together with the eternal and heavenly Jesus Christ; with whom, unto thee and the Holy Spirit, be glory, both now, and for ever, world without end, Amen." Polycarp was a contemporary of the apostle.

Justin Martyr declares, "that Christ the first-born Word of God, exists as God; that he is Lord and God, being the Son of God; and that he was the God of Israel." Again he says, "Him (the Father) and that Son who hath proceeded from him, and the prophetic Spirit, we worship and adore." He flourished in the year 140.

Melito, bishop of Sardis says, "We are worshippers of one God who is before all, and in all, in his Christ who is truly God, the eternal Word." He flourished in the year 177.

Irenæus, bishop of Lyons, declares that "Christ, as God, was adored by the prophets; was the God of the living, and the living God; that he spake to Moses in the bush; and that the same Person afterwards refuted the doctrine of the Sadducees concerning the resurrection of the dead. He farther says, that

Abraham learned divine truth from the Logos, or Word of God." He flourished in the year 178.

Athenagoras says "the mind and the Word of God is the Son of God; we who preach God, preach God the Father, God the Son, and Holy Ghost; and the Father, the Son, and the Holy Ghost, are one." He flourished in the year 178.

Clemens of Alexandria says, "The Logos is the universal Architect," that is, the Maker of all things. The Logos is Creator of men, and of the world; and in prayer he addresses both the Son and the Father, saying, "Son and Father, both one Lord, grant that we may praise the Son and the Father with the Holy Ghost, all in one." He flourished in the year 104.

Tertullian says, "the name of Christ is everywhere believed, and everywhere worshipped. He reigns everywhere, and is everywhere adored. He is alike to all a King, and to all a Judge, and to all a God and a Lord." He flourished in the year 200.

Origen states, that the Christians were accustomed to say, "The Father, the Son, and the Holy Spirit are one God," and speaks of this as a difficult and perplexing doctrine to such as hear not with faith." Again he observes: "When we come to the grace of baptism we acknowledge one God only, the Father, the Son, and the Holy Ghost." He flourished in the year 230.

Cyprian, bishop of Carthage, says, "Christ is our God; that is, not of all, but of the faithful and believing." He flourished in the year 248.

The council of Antioch, in its epistle states: "In the whole church Christ is believed to be God, and man of the seed of David, according to the flesh." This council sat in 264.

The council of Arles expressed its opinion on the subject of the Trinity, by declaring the baptism of such as refused to own that doctrine, to be void. In a canon drawn up concerning the proper mode of dealing with heretics on their return to the bosom of the church, the council put forth the general sense of the church, in words to this effect:—"That if any relinquished their heresy, and came back to the church, they should ask them the creed; and if they found that they were (had been) baptised in the name of the Father, Son, and Holy Ghost, they should only receive imposition of hands, but if they did not confess the Trinity, their baptism was declared null and void." This council was held in the year 314. We next come to the council of Nice, which, on account of its pre-eminence, is entitled the first general council of the Christian church. It was held at Nicæa, the metropolis of Bithynia, in Asia Minor, in the year 325. That council drew up and established a creed in defence and explanation of the doctrine of the Trinity, which has ever since been received in the Christian church. It is that creed with which the morning service of the church of England closes every sabbath-day. There is no controversy as to the opinions of the Christian church on the subject of the Trinity, from that council downwards. Hence the testimonies we have given have been selected from what are called the ante-Nicene fathers—the fathers who lived previous to the council of Nice—with the view of shewing

the opinion of the church respecting the Trinity, from the days of the apostles down to that council.

Whoever will be at the pains of investigating the subject with any degree of candour, must come to this conclusion,—that the doctrine of three divine Persons is one God, as now held by the church of England, was the doctrine of the church of Christ during the first three centuries; and that those who attempted to subvert this doctrine, either by denying the proper deity of the Son, or by asserting that Father, Son, and Holy Ghost were but one Person under three different names or characters, were looked upon and treated by the Christian church as heretics. Such is the opinion the learned bishops Bull and Stillingfleet have left on record as the result of their researches into the writings of the ante-Nicene fathers; and we are glad to be able to add the concurrence, in part, of Dr. Priestley: he admits that all the early writers that have come down to us, from Justin Martyr to Athanasius, from the middle of the second century to the middle of the fourth, were trinitarians, with the solitary exception of the author of the "Clementine homilies and recognitions." The rev. Joseph Milner sums up the result of his inquiries into the subject in the following words:—"I cannot but farther conclude, that the doctrine usually called trinitarian, was universal in the church in those times (middle of the third century). Dionysius, Firmilian, Gregory, Theodotus, seventy bishops, the whole christian world, were unanimous on this head; and this unanimity may satisfactorily be traced up to the apostles."

THOUGHTS IN SOLITUDE.

BY JOSEPH FEARN.

No. IV.

GETHSEMANE.

No language can be more applicable than that of the prophet Isaiah, when he described the Messiah, whose death he was predicting, as "a man of sorrows and acquainted with grief;" for verily his whole course on this earth was one continuous scene of suffering, and he died at length the lingering and excruciating death of the cross.

Soon after our divine Saviour had partaken of the passover with his disciples, we are told by St. Matthew that "he cometh with them unto a place called Gethsemane;" here it was that he was to endure that unparalleled agony which was to precede the ignominious death of the tree.

It would appear that this garden of Gethsemane was situated not far from the mount of Olives, which is the chief of a group of hills beyond the valley of Jehoshaphat, through which lies the course of the torrent Kedron. St. John informs us, that "Jesus went forth with his disciples over the brook Kedron, where was a garden, into which he entered," which garden was Gethsemane.

But it is not conducive to our purpose that we ascertain the precise locality of that memorable spot where my thoughts are now leading me; let it suffice that Gethsemane was the scene of my Redeemer's severest anguish, and may I and all my readers derive much improvement from a brief review of this narration of the Mediator's sufferings!

Having arrived at the place, he said to Peter and the two sons of Zebedee, "My soul is exceeding sorrowful, even unto death, tarry ye here, and watch with me;" then he left them, and withdrew into another, and, it would seem, a more secluded part of the garden, and, having reached it, fell on his face and prayed. And what was his prayer? Listen, O! my soul, to the words of this patient sufferer—"O! my Father! if it be possible, let this cup pass from me!" There was the expression of humanity—the language of that nature which he had voluntarily taken upon himself, and which shrunk from the dreadful prospect of suffering which the accumulated guilt of a whole world was about to lay upon him as their surety and Redeemer; and therefore in full view of this immense load of anguish, this overflowing cup of God's wrath against sin, which he, as the sinner's substitute, was appointed to drink, he exclaims—"If it be possible, let this cup pass from me." But mark his submission to his Father's pleasure: he adds—"Nevertheless, not as I will, but as thou wilt." How resigned to the appointments of his Father on the subject of man's redemption! How he acts in accordance with the language he uttered in the far-back counsels of eternity—"Lo, I come to do thy will, O my God;" and with the words wherewith he addressed the stubborn Jews—"I came down from heaven, not to do mine own will, but the will of him that sent me." Having used these words of submission and resignation, he cometh to the disciples, and findeth them asleep, and saith unto Peter, "What! could ye not watch with me one hour?" He addressed Peter—not James, nor John, but he spoke to Simon the son of Jonas, who but a short time before had boldly and too confidently, alas! declared his staunch adherence to his Lord, under the most afflictive and trying circumstances, and whose denial of him thrice ere cock-crowing he had predicted. He then gives them the injunction "Watch and pray, that ye enter not into temptation;" and then, kindly making an allowance for the poor disciples, he said—"The spirit indeed is willing, but the flesh is weak;"—thus proving the aptness of St. Paul's language to the Hebrews—"We have not an high-priest who cannot be touched with the feeling of our infirmities."

"He went away again the second time and prayed, saying—"O my Father, if this cup may not pass away from me except I drink it, thy will be done." O! what profound submission to the will of God! "He came and found them asleep again, for their eyes were heavy." "And he left them, and went away again, and prayed the third time, saying the same words;"—thus reiterating to his divine Father his perfect resignation to his sovereign will, and his desire to finish the work which had been given him to do.

Now all this time he was in an agony. St. Luke tells us, "that being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood falling down to the ground." I have said that this was the Saviour's severest anguish; I judge that we must not imagine that the agony here spoken of was corporeal, but that it was mental: bodily pains he was subsequently to endure, even the anguish of crucifixion; but I apprehend we must look upon

this as the agony of the mind, pressed down by the consideration of his "bearing the world's sins in his own body on the tree." That it was mental pain which he endured in the garden, we gather from his own words,—*"My soul is exceeding sorrowful, even unto death."* And was not the thought of the situation in which, as a surety, he stood for the human race of fallen Adam, enough to cause this "agony and bloody sweat?" Was not the thought that "he must bear the iniquities of us all" enough to create this exudation from every pore of his sacred body, as he lay mid the lonely shades of Gethsemane's garden? I ween it was. He had a baptism to be baptised with; and how was he straitened till it were accomplished; and therefore no marvel that he suffered the anguish of spirit recorded by the inspired evangelist.

Now I am anxious that two thoughts may close this paper, which I would for myself strive to cherish, and would implore my readers to make their own; they are very simple and practical, but they are worthy to be entertained. The first is—the enormity of sin; and the second is—the love of Christ. How great must be the enormity of that sin which had brought such a curse upon the children of the apostate, as that it was absolutely necessary for the eternal Son of God to be born into the world, to agonize, to bleed, and even to die, that it may be removed, and and that man may be saved! Every pang the Saviour felt was caused by some one sin of Adam's family, and every blood-drop was the result of man's transgression. But oh! what love prompted Jesus to endure all this! "Be astonished, O heavens! at this:—the everlasting Son, bleeding, and groaning, and dying, for the vile tenantry of a small section of his own unbounded empire. Truly it was a great love wherewith he hath loved us. "Greater love hath no man than this." If these two impressions, caused in my own mind by this subject, should have been formed in the mind of every one of the readers of this essay, I trust I shall have reason to be thankful, that my thoughts led me to visit the margin of Kedron, and to direct my attention to the garden of Gethsemane.

HORRORS OF REVOLUTION.

[A work of Dr. Croly's, exceedingly well written, and entitled "Memoir of the political life of Edmund Burke,"* has been recently published, from which the following abridged extracts are taken, and are urged upon the most serious consideration of our readers. They testify the true character of revolutionary principles, and their demoralizing tendency. The characters referred to were well known in the bloody annals of the history of France, during the close of the last century.]

HYPOCRISY is of all vices the most hateful to man; because it combines the malice of guilt with the meanness of deception. Of all vices, too, it is the most dangerous; because its whole machinery is constructed on treachery through the means of confidence, on compounding virtue with vice, on making the noblest qualities of our nature minister to the most profligate purposes of our ruin. It erects a false light where it declares a beacon, and destroys by the very instrument blazoned as a security. The French revolution

was the supreme work of hypocrisy. All its leaders were low and licentious villains, slaves of the basest propensities nurtured by the most criminal habits. We can detect nothing in them, to this hour, that belongs even to the higher failings of our nature—not even a generous self-delusion, not even a wandering enthusiasm for the good of man, not even the erroneous ardour which might have rashly tasted of the tree of knowledge, and thoughtlessly incurred death. They were the tempters, not the tempted; stern, subtle, and vindictive destroyers, for the sake of selfish possession, and selfish revenge. The faction were not glowing zealots, whose political wisdom was obscured by the blaze of their own imaginations. Zealots undoubtedly they were, but it was by a frenzy of power and possession which incapacitated them from seeing the abyss into which they were plunging themselves. They saw clearly the ruin into which they were plunging their fellow-men. There they were cool calculators. The death of hundreds of thousands was the grand essential; and the calculation was carried into effect, with the most unswerving adherence to the great Jacobin law of massacre. But hypocrisy itself had its day. As the revolution advanced, its doctrines grew more undisguised; the rapidity of its speed swept back its robe, and showed the naked dagger hanging to its bosom. Every additional step in this furious chase, which hunted down the hope and the honour of France, cast away some remnant of the covering in which it had performed its early mockeries of public virtue; until, at last, it held on its career, the open despoiler of all attempts at palliation, in gigantic iniquity—the assertor of government by tyranny, of finance by universal plunder, and of public regeneration by the grapeshot and the guillotine. * * * The men made for public ruin are the professed abhorers of all violence. They are "the mere solicitors for a small portion" of that general justice which is due to all beings bearing the shape of mankind. They limit their pleadings, too, rather by what they can hope to obtain from the compassion of the higher ranks, than by any reference to the natural claims of members of the same common family of freemen. Having thus made the first step, the advocacy grows bolder; it now discovers grievances, harangues on claims, and insists upon rights. Still there is nothing more than importunity—no menace—no display of the ruffian visage—no railing against authority—no visible ebullition of that hot malignity which is swelling round the villain-heart. Pamphlets, speeches, and sarcasms are the light weapons, the feeble missile shower, that cover the march of the main body. The bearers of the pike and the hatchet are not far behind, but they are kept out of view. At last the signal is made—the pleader has become the threatener—the entreaty for justice has been raised into a demand for submission—the equality of privileges is now spurned for the robbery of the higher ranks—the old constitution is no longer to crown all the hopes of patriotism by its revival, it is to be swept away as an incumbrance, for the building of a new—then follows the true history of "installments," of "means to an end," of conciliation lavished till it becomes surrender, and of concession urged, till there is nothing left to concede.

* Edinburgh: Blackwood. At the present aspect of affairs the supporters of all that is excellent in religion and government are recommended to Dr. Croly.

BAILLY.

Bailly was born in Paris about the middle of the last century; an era when France, relieved from the wars of Louis XIV., had begun to devote herself to the arts. His first pursuit was painting, his next poetry, his third science. Without possessing the powers that confer originality, he was remarkable for plasticity of mind, which qualified him for various and vigorous attainments. The abstract sciences had become the way to fame; and where La Caille had acquired a reputation, Bailly might be secure of eminence. He published a succession of papers on astronomy, fought his way up the national road to distinction, and consummated his career by being chosen, in 1770, a member of the academy, the very summit of French literary ambition. The Brahminical astronomy, childish overrated by infidelity in France, as an antagonist to the Mosaic history of the origin and age of the world, had grown into a popular topic. It was adopted by Bailly; from this point his researches led him to inquire into the nature of astronomical knowledge among the ancients; and in the ten years from 1775, he produced his three histories, of ancient astronomy, modern astronomy from the time of the school of Egypt, and oriental astronomy. These works made him popular with the large class who love amusing knowledge. He was now chosen a member of the Academy of Belles Lettres. Romantic speculation, and showy theory, made Bailly the theme of the Parisian salons. And from that hour he began the career of his ruin.

Lively, unprincipled, and vain, he saw in the new politics of France an opening to new distinction. With the habitual ingratitude of French philosophy, he deserted the government which had raised him to wealth, and threw himself into the full chase of popular applause. His intelligence and activity soon attracted notice, and, entering the states-general as a simple representative of the tiers état, he sat as president of the national assembly. The fate of the monarchy was already decided, and Bailly made himself conspicuous, by the first insult to the law, in his resistance to the royal order for the dissolution of the assembly, in the well-known words of the oath, "never to separate until they had obtained a free constitution." He had now achieved the height of democratic renown, and received the fatal proof, in his appointment to the mayoralty of Paris, on the eventful 14th of July, 1789, the day of the capture of the Bastille. But he had now entered on a pursuit in which every step is downward. The champion of democracy must always either keep in front, or be trampled. The first attempt of Bailly to check the riot of the populace was his overthrow. He had ordered the soldiery to fire on the revolutionary mob in the Champ de Mars. The wrath of the multitude was boundless, at this disappointment of robbery and massacre. Bailly, terrified at the aspect of public vengeance, shrank from office, retired into his study, and professed himself sick of ambition. But he was not thus to evade the evil which he and his tribe of traitors had brought upon the throne. The blood of his king was on the head of every Girondist. Bailly was dragged from his seclusion by Robespierre, and, in November, 1793, the regicide philosopher was put to death, amid the

shouts of the rabble whom he had inflamed, had panegyricized, and had plunged into a sea of blood, profanation, and treason. His last hours were wretchedness itself. The weather was dreadfully cold, yet Bailly, accustomed to luxurious life, and nearly sixty, was conveyed in an open cart through the streets of the metropolis where he had once usurped the authority of his king, and surrounded by the execrations of the multitude who had once followed his steps with huzzas. When, after a long détour, he at length reached the place where he was to die, either some official delay, or some contrivance of official malignity, kept him standing on the scaffold for three hours, in the midst of a bitter November tempest of sleet and rain. "Aha! vous tremblez, Bailly," was the taunt of the circle of ruffians around him, who saw the shuddering of the half-naked old man. "C'est le froid, mon ami," was his only answer. But his pain was at last brought to a conclusion. He was flung under the hatchet of the guillotine, and, with the roar of twenty thousand of his fellow-traitors in his ears, yelling "A bas les traitres!" he closed a life of spurious ambition.

CONDORCET.

Condorcet was a victim of a higher order, in all senses of the word, a man of noble birth, of large attainments, and of distinguished science. About ten years younger than Bailly, his rank had introduced him more rapidly into the leading circles of Parisian literature. He became the intimate of Voltaire and the showy crowd of infidelity. But his own powers substantiated all his claims to scientific distinction; and France was astonished to see a Marquis, at the age of twenty-two, producing treatises on some of the sublimest subjects of analysis. The public honours of science naturally followed, and the Marquis of Condorcet was made a member of the Academy of Sciences at twenty-six. His unusual combination of eloquence with abstract knowledge, added to his distinctions the Secretaryship of the French Academy, on the death of D'Alembert. But the profligate principles of French society had prepared every man for the revolution; for all virtue begins at the fireside, and the altar. Condorcet followed the revolution in its fiery speed over the ruins of the state, and was consumed by the sparks flung from its wheels. He published a journal filled with treason; and realized the treasons of his journal by entering into the Jacobin Club. Too malignant to suffer royalty to perish without a wound from his hand, yet too feeble to strike the mortal blow himself, he took shelter alternately behind the ranks of the Jacobins and the Brissotins, and did the work of both without securing the protection of either.

But even this contemptible dexterity could not save him. He had sat in judgment on his king, and he was to share in the inevitable retribution of the regicide. Of all the crimes of individuals or public bodies in history, the death of the unhappy Louis was perhaps the most rapidly, the most condignly, and the most naturally avenged on his destroyers. Of the majority of 361 who voted for regicide, scarcely one escaped the direct punishment of this atrocious crime. Many were exiled, many died in utter beggary in France, many died by the same axe which had drank

the royal blood. Scarcely one survived within a few years.

Condorcet had outlived the Brissotians, but he was not forgotten by the bolder traitors. In 1793 he was pursued by the general vengeance that swept the ranks of French faction, in the shape of Robespierre—himself to fill an abhorred grave the moment his task was done. The wretched ex-noble was hidden in Paris for nine months, a period of protracted terror much worse than the brief pang of the scaffold. At length he fled to the country, in the hope of finding refuge in the house of a friend at Montrouge. This friend happened to be absent, and the fugitive dreading to discover himself to the neighbourhood, wandered into the adjoining thickets, where he lay for two nights, perishing of cold and hunger. At length, compelled by intolerable suffering, he ventured to apply for food at the door of a little inn; there he was recognized as the delinquent named in decree of arrest, seized, and thrown into the village dungeon, to be conveyed next day to Paris. Next morning he was found lying on the floor dead. As he continually carried poison about him, he was supposed to have died by his own hand! Thus miserably perished, in vigour of life and understanding (for he was but fifty-one); a man of the most accomplished intellect, and possessing every advantage of rank, fortune, and fame. But he wanted a higher advantage still—honesty of heart. He had sacrificed loyalty to popular applause, personal honour to ambition, and the force, grandeur and truth of religious principle to the vanity of being the most dexterous scoffer in the halls of infidelity. Grafting irreligion on personal profligacy, and rebellion on both, his death was the natural produce. Living an atheist and a traitor, he consistently finished his course in despair and suicide.

THE WORKHOUSE BOY.

I HAVE been so much pleased with an event which has lately occurred in my parish, that I am induced to commit the particulars of it to paper, believing that the perusal of what I write will cause others to share in my feeling.

A labourer and his wife, of careless and idle habits after the wretchedness and contention common to such characters, were separated, fourteen years ago, by the absconding of the husband. The woman, with a family, took refuge in the work-house. She remained under its roof for four years, and, during her stay, the children were put out to service, with the exception of a son, born very soon after the husband deserted her. On quitting this shelter, she left her son an inmate of it—the place of his nativity, and went to a neighbouring cottage, rented by a single man, with whom she lived, until within the last fortnight. While she followed this miserable course, her son won the regard of those set over him by his good conduct. He was sent to the parish school, and, when the present poor law came into force, was removed to the union house of the district. There he made great progress under a diligent school-master, and derived better knowledge from the teaching of a faithful chaplain.* So

* Without at all entering on the merits or demerits of the new poor law question, there is every reason to hope that the

superior was he to the other boys of his class, that a proposal was made to raise a subscription for his apprenticeship to trade. Before this kind intention was fulfilled, an assistant poor law commissioner, observing the high promise of the lad, then fourteen years old, transferred him, for further improvement, to the admirably conducted establishment at Norwood, and, at the end of a twelvemonth, took him into his employment, as a clerk, benevolently engaging to give him the advantage of additional school instruction, and to be his friend and protector, if he persevered in right behaviour. The first act of the youth in his new station, proved him worthy of the favour, of which he had been the object. It was an endeavour to reclaim his mother. He could not be at peace, while she so offended God. She had been earnestly exhorted by the minister of the parish to leave "the path which inclineth unto death," but, deaf to his warning, she persisted in giving place to her spiritual enemy. The son addressed a letter to her, in which he pointed out the awful consequences of her iniquity, if not immediately forsaken, and deeply repented of. It was a sensible, touching appeal. He stated that nothing but the strongest call of duty could prevail with him, a son—and at so early an age—to offer counsel to a parent, but that filial affection impelled him to entreat her, for her soul's sake, to turn from her evil way. He added, that he should be able to make her such a weekly allowance as would assist her in an honest course, if she would instantly leave the abode of sin and shame. The woman had a trial to encounter. Three children had been born since she left the work-house. Her partner in guilt was one, probably, for whom she ceased to care—the friendship of the wicked is of short continuance—but from the children she felt it hard to part. This tie she had resolution to break. The admonition of the good son was irresistible; she read it—it reached her heart, and she hastened to a married daughter, prepared to afford her a retreat. The companion from whom she fled has invited her back in vain. She understands that she has escaped for her life; she sees the pit of destruction on the brink of which she stood.

What a happy change has this youth effected! and how glorious the result, if the woman should become a believing and lasting penitent.

See the benefit of education in religious wisdom—see what may be accomplished even in a workhouse.

The hand of God directed these occurrences. Doubtless "it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy;" but God is pleased to work in human affairs by human instruments, and the blessing, which he graciously vouchsafed to the labour of love of this poor boy, he confers on the labours of all who live in his faith and fear, and, "as the servants of Christ, do his will from the heart."

The beauty of this narration is, that it is strict and literal truth. It has no colouring or embellishment, it is plain matter of fact. The relator tells that which he knows, and testifies that which he has seen.

March 3rd.

P. S. D.

education afforded in the union workhouses, and the ministrations of pious, and pains-taking chaplains, will be productive of incalculable benefit. To the board of guardians of a union, a most solemn charge is entrusted—to see that the young persons in the workhouse shall be well instructed, and that every proper attention shall be paid, not only to the due celebration of divine service, but to private admonition and exhortation. Hard as the lot of a pauper child may seem—it is doubtful whether it may not be more advantageous than that of a child nurtured, as is too often the case, in the filth and vice of a cottage. The very habits of regularity, cleanliness, and subordination, acquired in a workhouse, must be beneficial. The incident so kindly forwarded to us, is peculiarly interesting; we think, however, it is not the only one, that might be regarded, of the advantages derived by the children of the poor from the regulations of a well conducted "union workhouse."—Ed.

THE DOCTRINE OF THE TRINITY.

A Sermon,

By THE REV. GEORGE TREVOR, S. C. L.,
Chaplain to the Hon. E. I. Comp. Madras.

JOHN iii. 9.

"How can these things be?"

SUCH was the question of the astonished Nicodemus when our blessed Lord declared to him the certainty and necessity of a belief in things whose manner of existence he was unable to comprehend. The reply of our divine Teacher shews us the way in which such questions must be treated. We find in him no attempt to gratify the curiosity, or assist the speculation of this master of Israel, as to the mode of regeneration; still less did he exhibit any inclination to compromise or veil the truth which was so humbling to the intellect of his auditor. On the contrary, he re-affirms his assertion with a solemnity worthy of the occasion; and, having before shewed him the insufficiency of his boasted intellect to comprehend the mode of one of the commonest events of nature, he here teaches him to receive divine truth as becomes a dependent creature, simply on the authority of the divine word, "Verily, verily, I say unto thee, we speak that we do know, and testify that we have seen."

With this example prepared by the church for our guidance this day, I am to call your attention to the doctrine of the holy Trinity: which I purpose first briefly to state; then, to consider the solitary objection which is urged against it; and lastly, to adduce some of the divine testimony on which the doctrine is grounded. And may the same eternal God on whose perfections we are about to meditate, fill us with adoring awe and love, and bless the ministration of his word to our increase in faith and holiness!

I. The doctrine of the holy Trinity, collected from all parts of scripture, and acknowledged by the Catholic church in every age as the foundation of Christianity, is briefly this; "That there is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the Maker and Preserver of all things, both visible and invisible." That the mode of existence, the nature, and substance of this eternal Spirit is beyond the comprehension of our finite minds. Nevertheless, acknowledging and adoring the divine Unity, we believe that his word has revealed certain facts connected with his essence, which could no otherwise be known, and which, since he has deigned to reveal them, it must have been necessary for man to know. These facts we express by the word "Trinity;" wherein we understand, that in the unity of the Godhead

(by a union, the mode of which is neither explained, nor, since it relates to infinity, could possibly be explained to us) there do subsist three co-equal Persons; by which name we understand no difference of parts, counsel, or knowledge, such as exists between different persons on earth, but only such a distinction as renders the Father not the Son, nor the Holy Ghost; the Son not the Father, nor the Holy Ghost; and the Holy Ghost not the Father, nor the Son: each in himself very and eternal God, and yet not "three Gods, but one God." We use the word Person (in the poverty of language to express spiritual things), because we find ascribed in scripture to the Father, the Son, and the Holy Ghost severally, all the actions of making, governing, and upholding, which could indicate the existence of a personal agent. We say that each is perfect God, because the proper name and attributes of God are in scripture predicated of each; and we believe that those three are one God, because the same unerring scripture affirms, and reason readily assents, that the Lord our God is one God: thus, in all things, making the revealed word of him who cannot lie the measure and standard of our faith. If we be asked, "how can these things be?" we attempt not to satisfy the question; we appeal simply to the plain positive evidence of our eyes and ears (in the reading and hearing of holy writ); and we have no desire to go beyond what is written: "The secret things belong unto the Lord our God, but those things that are revealed belong unto us and to our children for ever." But further: we think not that even so much of the divine essence has been revealed as to nourish speculation, or gratify a vain curiosity. The doctrine of the Trinity is eminently practical: for it goes on to teach, that when all mankind were alienated from God by their own sin, and justly liable to his eternal condemnation, the second Person in the triune Deity took upon himself man's nature; whereby, by a union as inexplicable as that of the Trinity, God and man became one Christ. That this blessed Person, by the virtue of his divine nature, did, in the flesh, not only fully satisfy the law of God himself, but, by his voluntary meritorious death upon the cross, did atone to the offended Majesty of heaven for the sins of all mankind: that then he rose from the grave, leading captive the powers of death and hell, and with his human body returned to the glory which he had with the Father before the world was, where in this his glorified state as Jehovah Jesus, the God-man, he sits on the right hand of the Father, until all his enemies be made his footstool, till not a soul of man

stands out against his love. This mediatorial kingdom shall cease, only because there shall be none for whom to mediate, for all shall know the Lord. That meantime, the third divine Person, the Holy Spirit, proceeding from the Father and the Son, carries on the work below, brings lost souls to a sense of their condition, stirs them up to seek to be washed in his blood; kindles love, supplies grace, establishes faith; and so, working in us both to will and to do of his good pleasure, enables us, by the aid of such preventing and co-operating grace, to "work out our own salvation." Thus the doctrine of the holy Trinity comprehends those of original sin, the atonement, election, regeneration, sanctification, and the prevailing intercession and priesthood of Christ—doctrines assuredly of number and importance enough to justify language the most explicit, unceasing watchfulness, and uncompromising defence. "The faith of the holy Trinity," says bishop Sherlock, "is so fundamental to the Christian religion, that, if Christianity be worth contending for, that is. For if God have not an eternal Son and an eternal Spirit, the whole mystery of our redemption by Christ, and of our sanctification by the Spirit, which, in its consequences, is the whole of the gospel, and distinguishes it from all other religions, is utterly lost." To which I add one more quotation from another divine. "The divinity of Christ is a scripture truth as much as the divinity of the Father; and one is no more a metaphysical speculation than the other. It is strangely improper and absurd, to call these principles pure speculations, which are of so great importance for the regulating our worship, that we can neither omit to worship Christ, if they are true, without the greatest impiety, nor perform it, if they are false, without being guilty of idolatry."

II. To this doctrine it has been opposed (and I have called it a solitary objection, because, in truth, all others may be resolved into it, and are only sought out to second and support it), that it is contrary to reason, to say that three are one, and therefore it cannot be the teaching of scripture, or, as it is sometimes stated, that no man can believe what he cannot comprehend. Various and conclusive are the arguments by which the great body of Christian believers have ever exposed and defeated this arrogant and presumptuous objection; yet it continues to have weight with some, owing to a confusion of ideas, which it may be worthy of a few minutes to unravel. If this objection means, that to assert that three men are one man, is contrary to reason, we readily admit its truth; and so, in like manner, of any

being or matter whose nature and number it is within the province of reason to judge of. But if, from this, you attempt to argue, that it must be equally contrary to reason that three Persons are one God, the inference is manifestly unsound; for neither the nature of the divine Persons, nor the unity of the Godhead, is in any shape within the comprehension or power of reason; and therefore no assertion whatever, with respect to their union or distinction, can be properly termed contrary to reason. Again; as to the other form of the objection, that no man can believe what he does not understand: if this means that we cannot assent to the truth of a proposition until we understand its meaning, it will not assuredly be denied. But if, under cover of such an obvious truth, it is intended to say that no man can believe a proposition to be true until he understands the whole nature of the subject matter, and perceives its agreement with what is asserted of it, the statement is manifestly and positively false. That the Father is God, the Son God, and the Holy Ghost God, and that there is but one God, are propositions, the meaning of which is perfectly apparent, and which, therefore, can be readily believed, when asserted on sufficient evidence. But when nothing more is affirmed, it is quite irrelevant to ask how these three can be one; and to suspend our assent to the fact on an explication of the mode (with respect to which mode nothing is attempted to be taught), is an abuse of words undeserving the name of reason. The greater part of our notions, even of those most strongly entertained, are based on authority, are believed without the least knowledge of the mode of existence, or natural law, which makes the thing to be what we believe. Ask the labourer if he believes that a grain of wheat thrown into the ground, after rotting and perishing, will spring up again into numbers of such grains, and he will smile at the simplicity of the question. Ask again how this can be? how so many perfect grains, with blade, and stalk, and ear, can be contained in the rotten fragments of a single corn? and the wisest philosopher on earth need not be ashamed to confess his ignorance. So also with the other operations of nature. How many of those I now address could tell me how it is the magnetic needle points to the north; how it is that the planets circle round the sun, as their centre; how it is that heavy bodies fall to the earth more rapidly than light ones? yet who disbelieves the facts? And shall we firmly believe that which we see and know of the things around us, though beset with a thousand difficulties, and refuse assent to what God tells us of himself, because exact mode, and manner and

place are not explained to us? Are these mysteries in the works of creation, which yet stop not our faith, and must we have all so very plain in the nature and existence of the Creator? The demand is not that of reason, but of dispute and cavil. Let such objectors be consistent. Take those attributes of the Deity, which they will themselves admit, and try them by the same rule. Let us reckon, for example, backward thousands and thousands of years before the creation of the world; or forward, for millions of centuries after the destruction of all we can imagine most durable, till our faculties sink beneath the effort, and we are no whit nearer to the beginning or the end of God's being; and the attempt will only serve to shew the impossibility of finite creatures comprehending the idea of infinite duration: yet who therefore disbelieves that God is eternal? Again; let us walk abroad at midnight, and survey the hosts of heaven: suppose, what no astronomer will venture to call a fanciful enthusiasm, that every planet we perceive is inhabited by millions of intelligent beings; that every star is another sun, round which a myriad of worlds beside revolve, whose distance hides them from our sight; that, further, those mysterious depths hold systems innumerable, the beams of whose suns are lost in space before they reach our globe; and then add to all, the mighty thought that God is with every one of those created beings at the same moment, undivided and indivisible; and though the brain may soon be bewildered with the vastness of the idea, the mind will not have advanced a hair's-breadth towards the comprehension of his ubiquity. But do we therefore disbelieve the omnipresence of God? It is the same with all his other attributes which we can only speak of negatively as possessing no limit, and can only picture to ourselves as transcending every power but himself. On what ground, then, is it, that we believe that God is of infinite wisdom, power, and goodness, without body, parts, or passions, while we confess that we are unable to realize the ideas which such words attempt in the same measure to suggest? Obviously, in the first place, because these things are affirmed of him in holy scripture; and, in the second, because, while it is confessed beyond our reason to comprehend eternity, omnipresence, omnipotence, or omniscience, yet it is agreeable to reason that the being and attributes of God should have no limit of time or place. And precisely the same are the rounds of our faith with respect to the Trinity in unity. We believe that there are three divine Persons, because holy scripture speaks of three; and it is agreeable to reason, that what the record of truth says of each

severally, should severally be true: and it is with equal submission to the authority of scripture, and assuredly in no less accordance with reason, that we believe there is but one God; whence the inference is rational, or rather inevitable, that the three Persons are one God, though we frankly admit the incompetency of reason to tell us how, or even to understand it if told. Yet let not this discompose us: so long as we find our opponents, with all their talk of reason, falling into such lamentable absurdities as the following:—

"We have, indeed," they say, "been baptised in the name of the God of the Christians, that is, in the name of the Father, and of the Son, and of the Holy Ghost; but we, who know nothing of the Father's essence, or even of the essence of an insect, we are nevertheless so perfectly acquainted with the divine essence, as to decide that it is absolutely inconsistent with the nature of the Father to have a living Word, or a proper Son, and a rational Spirit, and therefore reforming our God himself, we strike the Word and the Holy Ghost out of the number of the divine Persons, whom, at our baptism, we and all the Catholic church vowed to serve jointly for ever." (Simpson's Deity, Part I., Sect. 2.)

But to proceed a step further—and I wish it to be considered whether the objection, whose futility I have endeavoured to shew, is not in fact a strong argument for the truth of the doctrine we are maintaining—take the case as it would present itself to a reflecting mind before the book of God was opened: suppose it to be said, This book professes to be an account of the dealings and will of God with respect to his creatures, revealed by himself for the purpose of informing and directing their lives here, and bringing them to the joy of his presence hereafter. What might we expect from such a title? Assuredly that all points which affect the duty and personal conduct of man, should be revealed with clearness sufficient to be comprehended and obeyed by him; but that if there were anything else, as doubtless there would be in a communication from an infinite to a finite being, the knowledge of which was neither possible to his capacity, nor profitable to his edification, that such points should be left in mystery. Open now the book, and this antecedent view is exactly realised in the doctrine of the Trinity. The several deity of the Father, the Son, and the Holy Ghost, is clearly asserted, because it is obviously a fundamental part of our faith and worship. The unity of the Godhead is no less necessary in procuring worthy notions of his spirituality and holiness, and so therefore is revealed for

the informing and directing our devotion. But the method in which these two proportions harmonize, the exact amount of distinction which constitutes the several personality, and the precise manner in which the unity of the Godhead is preserved, these are points which especially belong to the infinite essence of God, the knowledge of which, if possible to be imparted, cannot be shewn to have a practical effect, so is it not revealed. "The secret things," to quote again the true philosophy of the inspired writer, "the secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children for ever."

III. It is time that we should proceed to some of the scriptural evidence, on the strength of which the Catholic church affirms the doctrine of the Trinity.—These evidences, as I have observed, may be gathered from every part of scripture: they have been found by the industry and ability of learned commentators in various places, which, satisfactory as they are, require, to be properly understood, a knowledge of the original languages, together with greater application and closeness of reasoning than is suited to this place—passing over, then, for these reasons only, these less obvious proofs, I shall content myself with producing some plain passages, where the name, actions, and attributes of God are ascribed as fully to the Son and to the Holy Ghost as to the Father. And first, we find the Son and the Holy Ghost expressly called God and Lord; "My God and my Lord," was the well-known exclamation of the astonished Thomas when convinced of his Master's resurrection—words which can never be explained away, as some have attempted, by imputing to the apostle in the very moment of his penitence, the awful sin of profane swearing: for this vice, however familiar in countries called Christian, was almost unknown to the Jews, and assuredly would not have passed without a rebuke from the meek and lowly Jesus. Hear, again, the testimony of the disciple whom Jesus loved, delivered (as we learn from authentic authors) at the request of the Christian church, for the express purpose of vindicating the dignity of his Master's person: "In the beginning was the Word" (John i.), a term which the ancient Jews understood of the Messiah, and which is nearly equivalent to "wisdom" as used by Solomon. The plainest reason of this appellation seems to be, that as our words are the interpretations of our minds to others, so was the Son of God sent to reveal his Father's mind to the world. "This Word, then," says St. John, "was in the beginning," before creation was called into existence; "The Word was with God, and the Word

was God." Again, to shew without a doubt of whom it is the evangelist speaks, he writes in the fourteenth verse; "The Word was made flesh, and dwelt among us (and we beheld his glory; the glory as of the only begotten of the Father), full of grace and truth." John bore witness of him, and cried, saying, "This is he of whom I spake; he that cometh after me is preferred before me." In the twenty-ninth and thirtieth verses of the same chapter, we learn that, he of whom the Baptist bore this testimony, was Jesus: "The next day John seeth Jesus coming to him, and saith, Behold the Lamb of God which taketh away the sin of the world: this is he of whom I said, after me cometh a man who is preferred before me." It is undeniable, then, on a comparison of these places, that the evangelist speaks of Jesus by the title of the Word, and asserts that he was in the beginning with God. But to adduce another passage from this evangelist (xii. 41), he writes; "These things, said Esaias, when he saw his glory and spoke of him." The context proves St. John to be writing of Jesus, while, if we turn to the place quoted from Isaiah, it is equally clear that the prophet spoke of Jehovah, and consequently that Jesus is truly God. The passage is in the sixth chapter of Isaiah, and is introduced with these unequivocal words: "In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high, and lifted up, and his train filled the temple." And in the fifth verse, the prophet thus expresses his sense of the glory which he had seen; "Woe is me, for mine eyes have seen the King, the Lord of hosts." The testimony of St. Paul is no less explicit: "by whom all things was made, and without him was not any thing made that was made." In the hundred and second psalm, which is entitled a prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord, from the 24th to the 27th verse, we find the following address: "I said, O my God, take me not away in the midst of my days! Thy years are throughout all generations: of old hast thou laid the foundation of the earth, and the heavens are the works of thy hands: they shall perish, but thou shalt endure; yea, all of them shall wax old, like a garment: as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall have no end." Is it possible, we ask, to read these words, and not believe them to be addressed to God? Then turn to the first chapter of the epistle to the Hebrews, from 10th to the 13th verse, and you find them expressly interpreted of the Son; "Unto the Son, he saith, Thy throne, O God, is for ever and ever;" which is a quotation from

the forty-fifth psalm; and, "Thou, Lord, in the beginning, hast laid the foundation of the earth," and so on to the end of the passage which I have read. But, "what need we any further witness, for we ourselves have heard of his own mouth:" "I and my Father are one:" "Before Abraham was, I am—" where the peculiar appellation of Jehovah, "I am that I am," is unquestionably appropriated by Christ, and was so understood by his hearers, for they "took up stones to cast at him"—the punishment of the blasphemy of which they considered him guilty, in making himself equal with God. Hear, again, his plain, simple language to Philip, desiring to see the Father; "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, shew us the Father? Believe me, that I am in the Father and the Father in me" (John, xiv. 9).

And no less explicitly is the name and title of God given in scripture to the Holy Ghost. The Spirit of God is said to have moved on the face of the waters at the creation. The prophets and holy men of old, are said to have spoken as they were moved by the Holy Ghost. "The Lord God and his Spirit hath sent me," says Isaiah, probably speaking in the person of the Messiah. Referring to the perverseness of the Israelites, the psalmist says, "they provoked the Most High in the wilderness, and tempted God in their hearts;" while Isaiah, speaking of the same thing, says, "They rebelled and vexed his Holy Spirit." Again, (Heb. iii. 7, 8), the language of God is ascribed to the Holy Ghost; "the Holy Ghost saith, to-day if ye will hear his voice, harden not your hearts." In the New Testament, also, the conception of Christ is thus announced by the angel Gabriel: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also, that holy thing which shall be born of thee shall be called the Son of God." It was revealed to Simeon by the Holy Ghost that "he should not see death before he had seen the Lord's Christ." By the Spirit he is said to have come into the temple, and there taking the child Jesus in his arms he addresses the same Spirit, "Lord, now lettest thou thy servant depart in peace according to thy word." Those who are born anew of water and the Holy Ghost are styled the children of God. The Holy Ghost dwells in the hearts of the faithful—the same thing which our Lord expresses elsewhere by saying that the Father and himself will take up their abode in us: while the psalmist declares it to be the end of Christ's ascension and

session at the right hand of the Father, that the Lord God might dwell among us. Lying to the Holy Ghost is declared by St. Peter to be lying unto God (Acts v. 3, 4). And the Holy Ghost is every where represented as directing the apostles. "It seemed good to the Holy Ghost and to us," is the language of the apostles and elders and the whole church assembled at Jerusalem. The Holy Ghost said, "Separate me Barnabas and Saul." The Spirit said to Philip, "Go and join thyself to this chariot." The Spirit again caught away Philip. The Spirit it was who said to Peter, thinking on the vision, "Behold three men seek thee." When Paul and his companions had gone throughout Phrygia and the region of Galatia they were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, and assayed to go into Bithynia, it was the Spirit who suffered them not. In short, though the time will not suffer us to enter fully on this branch of evidence, we affirm without hesitation, that all the actions, attributes and glory of God are in the plain natural sense of the words ascribed in scripture to the Son, and to the Holy Ghost, no less than to the Father; for in the words of a writer,* who has carefully examined and substantiated every branch of his summary. "Is the Father called in scripture God? So is the Son, and so is the Holy Ghost. Is the Father called Lord? So is the Son, and so is the Holy Ghost. Is the Father eternal, almighty, omnipresent, omniscient, uncreated, incomprehensible? So is the Son, and so is the Holy Ghost. Was the Father concerned in the work of creation? So was the Son, and so was the Holy Ghost. Is the Father the upholder of the universe? So is the Son, and so is the Holy Ghost. Is the Father engaged in the regeneration of human souls? So is the Son, and so is the Holy Ghost. Is prayer addressed to the Father? So likewise to the Son, and to the Holy Ghost. Are we baptized and blessed in the name of the Father? So likewise in the name of the Son, and of the Holy Ghost. Did the Father conduct the Israelites to the Holy Land? So did the Son, and so did the Holy Ghost. Is Jehovah the name of the Father? So is it of the Son, and of the Holy Ghost. Is holiness, goodness, wisdom, power, worship, praise, and glory, ascribed unto the Father? So are they in equal fulness and perfection to the Son, and to the Holy Ghost." To this true Catholic faith may we all have grace and strength stedfastly to adhere! may we cleave to it with the deep, solemn, soul-filling simplicity of the ancient martyr, Irenæus, who, but three removes from Christ himself, yielded

* Simpson's Deity, Part V. Sect. 2.

up his life in defence of the faith which he has thus delivered: "The church, though dispersed through the whole world to the ends of the earth, hath received from the apostles and their disciples, this faith in one God, the Father Almighty, who hath made the heavens, the earth, the sea, and all things in them; and in one Jesus Christ, the Son of God, incarnate for our salvation: and in the Holy Ghost, who preached by the prophets the dispensations of God, and his coming, and his generation of the Virgin, and his passion, and resurrection from the dead, and the assumption of our beloved Lord Jesus Christ in the flesh into heaven, and his coming from heaven in the glory of the Father, to gather all things together, to raise all human flesh, that so every knee in heaven, in earth, and under the earth, may bow (according to the good pleasure of the invisible Father) to Christ Jesus our Lord, and God, and Saviour, and King; and every tongue shall confess to him, and he shall execute just judgment on all things. Wicked spirits, and sinning angels, unjust, wicked, and blasphemous men, and those who have become apostates from the truth, he will send into everlasting fire; but upon the just and upright, and upon such as have persevered from the beginning in his love, or have been brought to it by repentance, he will freely bestow life everlasting, and surround them with eternal brightness" (Lib. i. c. 2).

Such are the feelings with which it becomes us all to meditate on these awful truths. Brethren, as a dying, perishing man, speaking to like creatures with myself, I may not conclude, without exhorting you, by the mercies and majesty of our triune God, to keep stedfastly in view the end for which all the revelations of his perfections are made. O think not it is enough to make the orthodox confession, with the understanding or the tongue, unless the heart and life are habitually swayed thereby. Is the Father indeed God? Then think of the vastness of the divine love, which so loved the world, that he gave his only begotten Son, that whoso believeth in him should not perish, but have everlasting life. Is the Son very and eternal God? What then must be the evil of sin, which brought him down from his essential glory and slew him on the cross! O, what the value and efficacy of the sacrifice then made for the sin of the whole world! Is the Holy Ghost assuredly one God with the Father and the Son? What, then, shall hinder us from coming unto Christ, with his divine Spirit to bring us? What shall cast us down, with God freely offered to us as our Comforter? What shall keep us yet from holiness and heaven, with the Lord our

righteousness dwelling in us, renewed in all the fulness of his glorious perfection? O, come unto him, brethren, with humble, penitent, believing, loving, adoring hearts: come, it is his own full, free, gracious invitation, for all things are now ready—God the Father, ready with his pardoning love; God the Son, ready with his atoning blood; God the Holy Ghost, ready with his sanctifying Spirit.

To whom, in the divine Unity in Trinity, and Trinity in Unity, three Persons and one God, be ascribed all honour, power, and praise, henceforth and for ever. Amen.

The Cabinet.

PARENTAL INFLUENCE*.—How fearful, when we look on the face of the whole earth, and trace the present condition of its inhabitants back to their original ancestors, and mark how, step by step, men departed from God, is the responsibility of rightly using that precious gift, the gift of children! We may see, with broad and distinct lines, in every land, how vast and extensive, how lengthened, how enduring is the influence of the conduct of the parent on the character and happiness of future ages! An infant born in New Zealand follows its cruel parents in barbarism and cannibalism; an infant in China inherits the deceitfulness and ungodliness of Chinese paganism; infants among Arabs, Hottentots, American Indians, are brought up in all the respective peculiarities, vices, and miseries of their various countries, and continue in them, unless God graciously interposes, with deepening darkness and misery. Yet the original ancestors of all these, thus sunk in error and wickedness, were the sons of one man, and had equal advantages in the beginning, till parents led the way in evil. Ham and his son Canaan departed from the good ways of Noah, and so all Africa became debased. In one branch of the family of Shem, chiefly through God's special interposition in the call of Abraham, the church of God continued for 2,000 years; in other branches we see the issues of wickedness throughout the immense continent of Asia.—What a blessing was Abraham's piety to his posterity! And the inheritance of this is expressly assured to all the followers of the faith of Abraham; so that we see a similar blessing in the families of all who truly receive the gospel. The strength of vital godliness in every country is in those who were the children of pious parents, and the hope of the age to come is in their descendants. They, too, are made the vessels of mercy to bear mercy to others; and thus gospel blessedness spreads through those all around them. This accords with the revealed mind of God, who meets the deepest and strongest wishes of the human heart, yearning over our offspring, that they may partake of our happiness, by assuring to the children of believers the same blessing which they themselves enjoy. By giving the sea of baptism, God also strengthens the faith of the parent, animates him to a faithful discharge of his momentous duties, and stirs up every baptized child to lay hold of the covenant of promise, by his own faith and obedience to his everlasting salvation.

ASTONISHING PRIVILEGES AND DISTINCTIONS OF THE REDEEMED.—As the oil, which was poured upon Aaron, was so copiously poured as to run down to the "skirts of his clothing;" so the unction of the

* From a Treatise on Baptism; designed as a help to the due improvement of that Holy Sacrament as administered in the Church of England; by the Rev. E. Bickensteth, Rector of Watton, Herts.

Holy One was so abundant, that from him, as the *Head*, it ever has, and ever will, run down to the meanest and weakest believers. It will run down even to those who seem to be as the lowest and most trailing borders of his garments. If the hem of Christ's garment was efficacious, through faith, to heal the diseased woman, shall not those who form a part of himself feel deliverance from the malady of sin, and be "partakers" indeed "of his holiness?" What an exalted creature, in this view, is the Christian indeed! What privileges is he born to share! What honour and dignity is he made to enjoy! That such a vessel, and such a vessel of clay, as he is, should be anointed with the holy oil of God's most gracious Spirit, and thereby be consecrated and "set apart for the Master's use," is an astonishing mercy, and points out for him a rank of exaltation and blessedness, which all the ability of man can neither comprehend, nor express. But that beyond this passive description of holiness and rest, the believer should possess an active share in Christ's administration and kingship, (for the "saints," among other things, "shall judge the world"); this affords a pre-eminence and a glory which neither the intellect of angels, without revelation, could have conceived, nor the eloquence of angels, without superior assistance, have described. How then should the humble believer's heart rebound with joy in the contemplation of the vast blessedness which awaits him! Surely this is wonder and love, indeed, beyond degree! Wonder without end to angels, and love without bounds to men. How should the praises of this adorable Messiah live upon each believing heart, and ascend from every redeemed tongue! The believer's very silence, as well as his voice, should praise him; and, when his tongue is not heard, his life should be more than eloquent, and declare, by the most convincing argument, the glories of his great Immanuel.—*Serle's Horæ Solitariae.*

Poetry.

LAYS OF PALESTINE.

By T. G. NICHOLAS.

(For the Church of England Magazine.)

No. VII.

"Ichabod. The glory is departed from Israel."—1 Sam. iv. 21.

MUTE is the harp, and hush'd the lay
Of Judah's happier hours,
No more the gales of freedom play
Around the joyless bowers.
No more within her festive halls
Rejoice the merry-hearted,
Now from those lone, deserted walls,
"The glory is departed."

The star, which gems the brow of eve,
Shines tranquil and serene,
As loth those favour'd shores to leave,
Where light and joy hath been.
Now wander on another strand
Her sons, from Zion parted,
Now from their own forsaken land
"The glory is departed."

As lovely, on rejoicing wings,
Breaks forth the orb of day,
As blithe each feather'd warbler sings
To hail the welcome ray,—
As when in Judah's blissful eye
No tear of sorrow started,
To read, in each dissever'd tie,
"The glory is departed."

The Syrian maiden seeks the well
Her evening cup to fill,
The shepherd speeds his flock to tell
By many an echoing rill;
But Israel's race in sorrow bend,
From their lov'd mountains parted,
Without a guide their steps to tend,
"Their glory is departed."

But yet a happier, brighter day
Shall still their wand'rings bless,
When issues forth, with healing ray,
The Sun of Righteousness,—
To cheer the captive's darken'd cell,
To soothe the broken-hearted,*
Whose mournful plaints no more shall tell,—
"The glory is departed."

Wadham Coll.

LINES

(Written upon reading Archdeacon Wix's "Six Months in Newfoundland," in the Church of England Magazine, Vol. III. page 149.)

A VOICE from the wild, wild hills
Of a bleak Newfoundland shore
Sounds forth—as the gushing of pleasant rills—
Sounds forth, to cease no more.

'Tis a tone of praise most deep
For a clime, oh! dread and drear,
Where nature sleepeth a chilling sleep
For half the long, long year.

But this day was bright above,
And the sun on the rigid snow
Shone fair and free as heavenly love
On the contrite heart below.

There awoke a joyful word
From a pilgrim's lip that day—
"O ye ice and snow! praise ye the Lord
For ever and for aye!

"O ye frost and cold! praise him
Who ruleth the mighty wind!—
Who looketh in mercy upon the dim
Dull spot of the human mind.

"Shine on us, Lord of all!
Though dark may be our lot,
To thy almighty aid we call—
O Lord, despise us not!

"O! let thy mercies rise
O'er this benighted land,
Until their lost and erring eyes
Look up to thy blest hand.

"O! hear my prayer and praise—
Unworthy though they be—
Until this darken'd land shall raise
One joyful hymn to thee!"

The voice was heard alone,
Mid the deep and pathless snow;—
A thousand lips have caught the tone—
A thousand bosoms glow!

* Isaiah, lxi. 1.

Pilgrim! thy pray'r is heard;
The light is beaming far:—
Their beacon is the Holy Word!
Their hope is Bethlehem's Star!

MARY ELIZABETH.

St—m Vicarage, March 2, 1840.

Miscellaneous.

In the small village of Domring (in the fifteenth century), in the province of Champagne, there lived a poor farmer named D'Arc, who had a wife and several children, one of whom was a girl called Joan, who, being of a quick and sensitive turn of mind, took a lively interest in the affairs of the country, and from her very childhood attached herself to the cause of the exiled dauphin. While she was very young she used to play with the other children of the village, and on holidays would go with them to dance round an ancient tree standing near a fountain, to which had been given the name of the Fairies' Oak, from a belief entertained by the simple villagers that fairies came every night to hold their revels on this spot. As Joan grew older, she became more thoughtful, and was fond of going alone to sit under the old tree, and think about the fairies and the unfortunate prince. One evening as she was sitting there, indulging in a reverie, she fancied she heard a voice issuing from the wood close by, telling her that by her means the heir of France would be restored to his right, and that she herself was destined by heaven to conduct him to his coronation. This dream (for a dream of course it was) made such an impression on her mind, that she thought of nothing else for many years, till at length she firmly persuaded herself that she was the favoured instrument, chosen by Providence, to rescue her country from the calamities under which it had so long suffered, and place the exiled monarch on the throne. When Joan was old enough, she went to be a servant at an inn, where she accustomed herself to mount and manage the horses of the soldiers, so that she became an expert horsewoman, and also acquired some skill in the use of weapons. While she was still in this situation, the English besieged the town of Orleans, and it was supposed that the fate of the country would in a great measure depend on the result of this siege. The maiden, therefore, seeing that now or never her visions would be realized, sought an interview with one of the officers of the dauphin to whom she declared that she was a divine agent sent from above to raise the siege of Orleans, and restore the true monarch to the throne. In this enlightened age, such a tale would be treated with ridicule, or as the wandering of a disordered mind; but in those days, when the wisest persons were given to superstition, it readily obtained belief. Joan was conducted to the dauphin, and, after being proclaimed to the people as a missionary from God, she was supplied with a full suit of armour, mounted on horseback, and taking the command of the army, led the way to Orleans. We need not enter into a minute detail of all the warlike exploits performed by this wonderful heroine; let it suffice to say, that after forcing the English to abandon the siege of Orleans, she gained repeated victories over them, and at length had the happiness of seeing her own prediction fulfilled. Charles was crowned in the cathedral church at Rheims, and during the ceremony the Maid of Orleans stood by the altar, clad in armour, with the sacred banner in her hand, her heart filled with joy and gratitude. I wish we could finish the history of the Maid of Orleans at this successful period, but the rest is a melancholy tale. Having now witnessed the accomplishment of all her hopes, she wished to retire to her native village, but unfortunately was persuaded

by Charles to remain with the army until his enemies should be entirely subdued, and himself in possession of his capital. To this she reluctantly consented; and in the next battle she was taken prisoner by the Burgundians, who delivered her to the duke of Bedford, by whose command she was placed in a dungeon at Rouen, and loaded with chains. As she had committed no crime, and her enemies were determined to destroy her, she was accused of witchcraft—a charge that almost always ended in the execution of any unhappy individual against whom it was preferred. In short, this poor girl, whose only crime was her attachment to her king and country, was declared guilty of sorcery, and burnt alive on a public scaffold at Rouen, A.D., 1431.—*From the Juvenile Historical Library, Part I. France, by Miss Corner: London, Dean and Munday, 1840, pp. 90.*

INDIAN PILGRIM TAX.—However rapid may be the conquest of a nation, its conversion must inevitably be slow, toilsome, and painful. The warrior advances and clears away all obstructions with his sword; denied admittance to a fortress, he battereth down its gates; refused homage by a people, a train of artillery and a levelled rank of bayonets are at his command to enforce submission; the obstinate are exterminated, the weak and timid coerced. But the time has gone by when it was permitted to propagate religious creeds by the sword; better notions of Christianity have forbade [forbidden] us to imitate the example of the ferocious monks of other days, who planted the cross amid the smoking ashes of a newly burnt village, and baptized a land in the blood of its inhabitants. The protestant missionary goes forth to the heathen, strong only in the power of Christ and the truth, and armed only with the weapons of zeal, long-suffering, persuasion, and gentleness. With these qualities and these alone, he has to work a great revolution and effect mighty conquests, to change the heart, enlighten the understanding, and disperse the superstitions and errors, which, in a country like India, have been for ages accumulating, and which, debasing and horrid as they are, are yet deeply-rooted in the affections of the people. Nor can the government, consistently either with justice or policy, do more than encourage him in his labours. It would be more hazardous to attempt the subversion of the religion than of the government of the countries of Asia, and more dangerous to declare war against a high priest than a powerful monarch; our empire in the East would be perilled from the moment that salutary principles of toleration were departed from—that persecution on account of religious opinions was commenced, or the Hindoo or Mahomedan felt less secure while bowing before their idols than the Christian while worshipping his God. Still there is a wide distinction between toleration and encouragement, though it be the practice of modern liberalism to connect these terms together; between the simple sufferance of idol-worship by the Hindoos, and the command that British troops should participate in it; between the permission to lay offerings on the shrines of the barbarous deities of paganism, and the appointing agents to collect a portion of this idolatrous tribute, and making it an available source of government revenue. The continuance of the pilgrim-tax, and the encouragement afforded to idol worship by the presence of English soldiers, have long been a reproach to the Indian government.—*The Britannia.*

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UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

VOL. VIII. No. 229.

JUNE 20, 1840.

PRICE 1½d.

THE PARTICIPATION OF THE SACRAMENT OF THE LORD'S SUPPER AT THE TIME OF MARRIAGE.

BY THE REV. EDWARD WILLS, B.A.,

Curate of Burnham, Norfolk.

THERE is a rubric at the end of the marriage service which it is much to be wished was more generally observed, and which it appears to me the clergy would do well to enforce upon all who enter into that holy estate, either at the time the ceremony is performed, or at the first opportunity afterwards. There can be little doubt but that it would be productive of much good, as well to the individual themselves as to the church generally, and be the means of removing from her members that stigma which but too justly attaches to many of them, of a shameful and unchristianlike neglect of the sacrament of the Lord's supper. "It is convenient," are the words of the rubric, "that the new married persons should receive the holy communion at the time of their marriage, or at the first opportunity after their marriage." A direction how important, and how strikingly appropriate to the occasion! one which, reminding us of that sacred ordinance expressive of our fellowship with Christ, our great and glorious Head, and of our love one towards another, as members of his body, of his flesh, and of his bones, can be disregarded with impunity by none, much less by those just united in a bond so close and enduring as to be used throughout scripture to illustrate and symbolize the tender affection, the unquenchable love of the Saviour for his spouse, the church. When so proper to testify that to both there is one Lord, one faith, one hope, and thus, by now partaking of the emblems of the body broken, and the blood shed, of him who died that they

might live? When so proper, to call to mind that they are not their own, but are bought with a price, and thus, therefore, to "glorify God in their body and in their spirits, which are his?" When so proper to resolve, "as for me and my house we will serve the Lord?" And where so likely to find grace to help this resolution, and to persevere unto the end, as before the altar of God? Coming thus, confessing their faith, acknowledging their dependence, seeking for help, offering their first-fruits, presenting themselves, soul and body, to be a reasonable, lively, and acceptable sacrifice to God, at this, their outset in life; how large a step would it be to their spending the rest of their lives according to this beginning, in soberness, righteousness, and godly fear, and, as a natural consequence, in increasing love, and peace, and joy! How seldom should we then see heads of families absenting themselves habitually, year after year, from the table of the Lord, and have to labour to convince and persuade them of that being a duty which should be regarded rather as a high and solemn privilege! And how often should we be spared that most painful of all situations, in which a minister of the gospel is liable to be placed, the being called on to administer spiritual consolation to the departing spirit of one, who, in the midst of Christian blessings, has lived practically a heathen man and a publican, but who now, with some vague and undefined ideas of comfort to be derived from religion, turns to it as a last resource, with a request, not unfrequently of himself or friends, that he may have the sacrament, to the true nature and design of which he is an utter stranger, and which his bewildered fancy, therefore, invests with some secret virtue, to act upon him as a kind of charm, or to furnish him with all that is

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[London: Joseph Rogers, 24 Norfolk-street, Strand.]

necessary to meet his great and fearful change.

Communion at an early age, much sooner after confirmation than is usual with us, and even immediately after this rite, is highly desirable, and to promote this our main exertions should be devoted. Still there will be many (there are few exceptions now) who have never turned their thoughts to it before the period of their marriage, and therefore this occasion ought not to be lost sight of, but eagerly seized upon, almost as a last resource, of bringing them to a better mind. Generally speaking, it will be found that, in both sexes, it is within the first thirty or forty years of their life that we can with any degree of success impress upon them the deep importance, and the lasting benefits, of partaking of this most solemn ordinance. After this period it is a matter of extreme difficulty to induce them to consider it seriously; to convince them that, as Christians, they are bound to receive it, to remove their prejudices and objections, or even to excite in them any interest on the subject at all. Such at least has been my own experience, and, therefore, it appears to me not improbable that great advantage might result, in many ways, from carefully explaining to a young newly-married pair the nature and design of this holy mystery; the way in which they may become "meet partakers of it," and the present and future blessings which ever follow a constant and faithful attendance upon it.

SACRED POETRY.

BY JAMES CHAMBERS, Esq.

No. X.

The Poetry of the New Testament.

ANALOGY would lead us to expect, from the following reasons, that the same spirit of parallelism, which has been shown to pervade many parts of the Old Testament, will be found likewise in the new. 1. It is a continuation, or sequel, of it. 2. The writers of both the old and new testaments were inspired and guided by the same power. 3. The writers of the new testament were native Jews, whose sole stock of literature (with the exception of Paul, and probably of Luke and James) was comprised in the books of the old testament, on which they naturally formed their style, and which they must have regarded as models of composition. 4. It is extremely improbable, that without any assignable motive, they should have varied from the predominant feature of the Hebrew scriptures, and thus unnecessarily have gone counter to the feelings and habits of thought of those for whose use it was intended.

The peculiar dialect of the new testament leaves no doubt on the subject. It is not written in classical Greek, but as it was spoken in Macedonia, and used by Polybius in his Roman history. It has been Hellenistic or Hebraic Greek, from the ad-

mixture of oriental idiomatic expressions with those which are purely Greek.* The difference, thus created, between the new testament and the Greek classic authors, may be observed, not only in single words or forms of expression, but through the whole structure of the composition; and very frequently we perceive a poetical manner, which is neither found nor suffered in any other production purporting to be prose. Dr. Jebb arranges his proofs of the existence of a poetical dialect in the new testament under the following divisions: 1. Simple and direct quotations in the new testament of single passages from the poetical parts of the old testament; 2. Quotations of a more complex kind, where fragments are combined from different parts of the poetical scriptures, and wrought up into one connected whole; and 3. Quotations mingled with original matter. I refer to his "Sacred Literature," for many well-selected illustrations, and proceed to notice the different species of original parallelisms which occur in the new testament. These are according to Dr. Jebb—1. Parallel couplets; 2. Parallel triplets; 3. Quatrains of which the lines are either directly, alternately, or inversely parallel; 4, 5. Stanzas of five or six lines; 6. Stanzas of more than six parallel lines.

1. Parallel couplets.

To him that asketh thee give

And him that would borrow from thee turn not away.

(Mat. v. 42.)

μεγαλυνει η ψυχη μου τον Κυριον

και ηγαλλιασε το πνευμα μου επι τω θεω τω σωτηρι μου.

My soul doth magnify the Lord,

And my spirit hath exulted in God my Saviour.

(Luke i. 46, 7.)

Perhaps there is not in the whole bible a more striking and splendid instance of that ascending gradation which I have noticed in a preceding number. I subjoin the substance of Dr. Jebb's criticism on it. The latter line most clearly rises above the first, not only in its general expression, but in each individual term of the proposition. *μεγαλυνω*, is simply to magnify, to praise; *αγαλλιαω* denotes exultation, or ecstasy; *ψυχη* is the animal soul; *πνευμα*, the immortal spirit; *τον Κυριον* is the simplest and most general expression of the Godhead, the Lord of all men; *τω θεω τω σωτηρι μου* is personally appropriative in meaning, the God who is my Saviour.

2. Parallel triplets "consist of three connected and correspondent lines, which are constructively parallel with each other, and form within themselves a distinct sentence, or significant part of a sentence.

The foxes have dens,

And the birds of the air have nests,

But the Son of man hath not where to lay his head.

(Matt. viii. 20.)

3. Quatrains. "Two parallel couplets are so connected as to form one continued and distinct sentence; the pairs of lines being either directly, alternately, or inversely parallel."

If ye keep my commandments,

Ye shall abide in my love;

Even as I have kept my Father's commandment,

And abide in his love.

* Vide Horne's Introduction, vol. ii. 460, &c. (Third Edition, 1822.)

4. Five-lined stanzas are constructed in various manners, of which one instance must suffice :—

Are there not twelve hours in the day ?
If a man walk in the day he stumbleth not,
Because he seeth the light of this world ;
But if a man walk in the night, he stumbleth,
Because the light is not in him.

(John xi. 9, 10.)

5. The six-lined stanzas "likewise admit of a great variety of structure. Sometimes they consist of a quatrain, with a distich annexed ; sometimes of two parallel couplets, with a third pair of parallel lines, so distributed that one occupies the centre, and the other the close ; and occasionally of three couplets alternately parallel, the first, third, and fifth lines corresponding with one another ; and in like manner the second, fourth, and sixth."*

The following illustrates the first species :—

When it is evening ye say "a calm !
"For the sky is red ;"
And in the morning, "to-day a tempest :
For the sky is red and low'ring ;"
Hypocrites ! the face of the sky ye know how to discern ;
But ye cannot (discern) the signs of the times.

6. Stanzas of more than six parallel lines frequently occur.

And every one, then, hearing these my words, and doing them
not
Shall be likened to a foolish man,
Who built his house upon the sand,
And the rain descended,
And the floods came,
And the winds blew,
And struck upon that house ;
And it fell, and the fall thereof was great.

(Matt. vii. 24-27.)

A few additional instances of the gradational parallelism, and a brief notice of the epanodos, must conclude this article.

Whom the Lord Jesus will waste away with the breath of his mouth,
And will utterly destroy with the brightness of his coming.

To the way of the Gentiles go not off ;
And to a city of the Samaritans go not in ;
But proceed rather to the lost sheep of the house of Israel.

The epanodos is similar to the introverted parallelism, and is defined by Dr. Jebb, to be literally "a going back, speaking first to the second of two subjects proposed ; or, if the subjects be more than two, resuming them precisely in the inverted order, speaking first to the last, and last to the first."

Give not that which is holy to the dogs ;
Neither cast your pearls before the swine ;
Lest they trample them under their feet,
And turn about and rend you.

The sense of the passage appears clearly on thus adjusting the parallelism :—

Give not that which is holy to the dogs ;
Lest they turn about and rend you ;
Neither cast your pearls before the swine,
Lest they trample them under their feet.

Garden, 1840.

* Horne's Introduction, vol. II. 466, 7. Those who do not possess Lowth's *Praelections* and Jebb's *Sacred Literature*, will do well to consult Horne's Chapter on the Poetry of the Hebrews, where will be found much useful information, interspersed with valuable original matter.

OLD MARY.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was ; and the spirit shall return unto God, who gave it."

O ! what a rest the grave is ! Not that every tolling bell calls for this thought. No ; we have seen such bright heads laid low ; such bounding steps staid in their course ; such blithe voices hushed in the grave, that the first thought has not been this. Rather in its stead how touchingly applicable have those mournful words of the psalmist been : "He brought down my strength in my journey, and shortened my days." We have not lived so many years so close to our church-yard, without learning many a touching lesson of man's mortality. Little Benjamin (the fairest the best beloved), how still he lay in his small coffin, with his fair hair parted on his white forehead ; they carried him to his grave on a still autumn evening (for he faded with the bright flowers)—taken to rest almost before he felt weary—taken from loving arms out of a troublesome world. And the husband and father in the prime of life, tolling day by day for a numerous family ; we have seen him sicken, and die, O ! how suddenly ; counting on days to come, but going hence like the shadow that departeth, "cut down, dried up, and withered, long before evening." And the young mother, just permitted to press her new-born infant to her bosom, and then taken from "life and light" to sleep in the grave !

But I said, "what a rest the grave is !" and truly I may say it to-night. Never, surely, was that solemn service more appropriate ; we did, indeed, "give him hearty thanks" who had so "mercifully taken our sister out of the misery of this sinful world." Yes ! that shock of corn was fully ripe before it was gathered into the garner. Poor old Mary ! Ninety-six summers and winters, want, sickness, sorrow, and (alas ! that it should be spoken) neglect, had deeply furrowed that brow and bleached those locks. But it is over. The last, last sound of the tolling bell has died away on the clear, cold air ; the dim light in the gloomy belfry is extinguished ; the grave-digger's short task is ended ; the humble mound is raised—all, all have deserted the cold church-yard, and left it to silence and the dead ; O what a rest that grave is to her. And her soul is in heaven ! wonderful thought ! how faint our conceptions of it. O blessed spirit, what an amazing change you have experienced—released from that worn-out tenement of clay. The crown, the palm-branch, the harp of gold, the ravishing sight of him, whom having not seen you loved—all, all are yours. You have taken possession of your eternal inheritance ; you are gone out of a world of trouble, to discover what "God has prepared for them that love him."

From the time I first saw old Mary (I think it must be ten years ago) I became (as she fancied) almost every thing to her. God can make use of very feeble instruments in dispensing blessings to his people. Thanks to his mercy, I was a ray of sunshine in her path, sent her from that Sun of righteousness, who rose to her view with healing in his wings. Very pleasant, and I hope profitable, were my visits to her ; for six years there was scarcely a week that we did not meet ; I became accustomed to almost any weather, for I could not disappoint the poor old cripple. I was young, and strong, and if a hail-storm came down as I was crossing the bleak hill, I could wrap my plaid closer, and run fast to the bottom ; if the sun beat very hot, I was more at a loss, but even then her earnest salutation, the kind tears in her eyes, the fervent "God bless you for coming," made ample amends. "O my friend, (she would say) how I have looked for you ; when the sun shines I go out to the step of the door, for I can tell by the shadow on the stone when you will be coming ; and, if you are later,

I creep round to the corner of the house, and look to the top of the hill in hopes of seeing you." O could I stay away, after hearing that? could I stay away, when, after my visit, (if I lingered a moment in the garden to gather those true cottage-garden flowers, the double-daisy, or purple lavender) I would hear her earnest prayer for a blessing on me, her thanks to the Giver of all good, for any little trifle I had brought her, her hope expressed of meeting me in heaven? May I not fondly hope, that those prayers brought a blessing on my head, for I read that "the prayers of the righteous avail much."

I wish I had a better recollection of my conversations with this aged Christian, but I can truly say I never left her cottage without thanking God for the interview. More than once I was called to her in severe illness, when all about her thought her end was near; her faith and hope at such times were strong, her love to her Saviour great; she would press my hand and say earnestly, "you will look into the old woman's grave, my child, you will see the old woman buried; I should like to think you would be standing by when I am carried home." I recollect trying one day to call something to her remembrance which she had forgotten; "my memory gets very bad," she said, "I forget all but Christ my Saviour, and your tender love;" "and O when I get above, how I shall watch at heaven's gate for you." Old Mary was never idle, she had always some work in hand, some patching and contriving to keep herself neat, and when her sight almost failed her, she would still be doing something, cleaning and brightening the cottage furniture, or, sitting at the cottage door in the warm spring time, when the pear and cherry trees were white with blossoms, she would tie up the bright flowers for her daughter to carry to the Bristol market.

But they took the old woman from me, and from the breezy cottage by the hill side: her children (little heeding the divine command, "Honour thy father and mother") grew weary of her and embraced the offer made by a married son who lived in a low and thickly populated part of a city parish; poor old woman! a few more months at most would have laid her quietly in the grave; how could they have the heart to do it? I followed her there. It was a weary walk, very different to the run through the pleasant corn-fields, and over the green hill. But I knew, that, placed where she now was, she must more than ever need a word of kindness; the sound of my voice (for her eyes were become so dim that she did not know me till I spoke) was too much for her; she wept most touchingly, and seemed fearful of letting go my hand, almost doubting whether I was indeed with her. I repeated to her the hymn which she had been used to request to hear, week after week. "'Tis the same, the very same," she said, "and 'tis my own friend come back again, the best friend I ever had on earth, but I have one in heaven; but my heart is in the country, my child, 'tis what I have been used to all my days." Poor old woman! it distresses me even now, though it is all over, to think of the sad treatment she met with from her daughter-in-law—one who awfully exhibited the truth of our Saviour's remark, that there were to be found those "who draw near to him with their lips, while their hearts are far from him." Dear old woman, very rough and thorny had been her journey through life; very weary was she with the length of the way; but thank God! she had learnt, like one of old (whose name she bore) to choose that good part which could not be taken from her; she cast her burden upon the Lord, and he sustained it. She meekly and very patiently took up the cross, which her blessed Saviour had borne for her, and was now teaching her how to carry; and the last time I ever saw her she said meekly, "Though I long to go, I can wait his time; and I know he won't take

me till he has made me altogether such as he can approve of." I thought it a beautiful sentence, coming from the lips of one who had long been desirous to close her eyes on this sinful miserable world. Her longing desire after the country continued to the last; "Take me home," she said to the daughter who came in to wait upon her in her last illness, "take me home." Never fear, aged friend; one hears that feeble cry who will answer it ere long: one who has prepared for you a better country, even a heavenly. Yes! you shall go home—not to an earthly cottage, but to the palace of the King of kings. Do you pine for the gentle breezes from the soft river?—you shall have a refreshing sight of that river, "the streams whereof shall make glad the city of God." Do you miss the green hill side?—see, the everlasting hills are higher and greener. O! believe it, your prayer is heard—you are going home. And so the aged pilgrim lay down to die; the weary journey of ninety-six years ended. Farewell, aged friend, a warmer heart than yours I shall never meet with on earth. And may God grant, that if indeed you are "watching heaven's gate" for me, you may not watch in vain.

January 18.

S. E.

MYTHOLOGY.—SCHAMANISM.

By THE REV. HENRY CHRISTMAN, M.A., F.S.A.

Author of Universal Mythology.

No. I.

OF all the forms of heathen worship there are none which extend over so vast an extent of country as that which is called Schamanism. Presenting an aspect little varied, among the nations which profess it, it is the dominant religion over nearly all the north of Asia, and the islands of the north-eastern sea. Great antiquity has been claimed for it, and it has been even said that the systems of Brahma, Budha, and the Lama took their rise from corruptions of Schamanism. Without spending much time to investigate an opinion so absurd as this, it may be granted that the religion under consideration has prevailed, to the exclusion of all others, ever since the countries where it is professed have been known. The term schaman is applied to the priests, though the signification of it is a lonely hermit, a man master of his passions, a title to which the schamans have but little claim. They are not distinguished from the laity by any peculiar dress, nor are they bound by any vows; they possess, perhaps, more education, and a greater knowledge of the mysteries of their faith. On the other hand they have no fixed stipend, and are dependent upon the presents they receive from their flock. This state of things is, however, productive of little, if any, inconvenience to the schaman priesthood. They are looked upon as mediators between men and the gods, and alone capable of appeasing the wrath of the latter. Presents of all kinds flow in upon them, and few of the laity are able to live in an equal state of ease and comfort. It must not, however, be denied that there are infidels even among these unsophisticated people who ridicule the pretensions of the priests, treat these persons with contempt, and set their vengeance at defiance. Many of the priests become blind in consequence of the violent exertions and contortions they use in their religious rites; and when this happens the individual is supposed to have attained a still higher degree of sanctity than before. They are not priests for life, but

are at liberty to lay down their office whenever they please, and any person who chooses assumes it without question. Although they have no peculiar dress, they do not fail to assume a great state in their apparel and appointments, and at the times of officiating they cover themselves with pieces of metal, and glass, with the stuffed skins of serpents and reptiles, and the feathers of owls, and other sacred birds.

The chief part of the schaman worship consists of ceremonies connected with the mystic drum, which, like that of the Laplanders, is an implement of magic; spirits are supposed to be at the command of those, who, in accordance with certain rules, beat it, and the drum itself is adorned with hieroglyphics and idols. The schamans have no temples nor any regular times of religious worship; they perform what ceremonies they think needful, in the open air, usually upon a hill or by the side of a river, and for the most part by night; the worshippers being summoned together by fires kindled for that purpose.

The schamans believe that there is one God, supreme and invisible, he dwells in the loftiest æther, and is too great to trouble himself with the concerns of mortals. At the same time, as he is the great disposer of all events, they consider all the misfortunes which they meet with as so many proofs of carelessness or defeat in his providence; hence they not only offer no worship to the Supreme Being, but absolutely deride and insult him. When they do represent him, it is in a Russian uniform, as an officer of dragoons, a condition which they hold as the highest and most mighty upon earth, and they suppose that he has a magnificent court and a fine stud of horses, the thunder is the noise of his coursers' hoofs, and the lightning the sparks that fly from them when they strike against the pavement of heaven. Under this great being, who is called by the Kamtschadales Koutka, are a vast number of deities who rule the world by his permission; but, as they act altogether according to their own will, they are the objects of human worship. All the striking objects of nature find a place in the list of gods, the sun, the moon, rivers, hills, tempests, winds, and rainbows; the chief gods are, however, Tala, the god of health; Axaguin, of hunting; Yelovin, of travellers; Helbon, of women; Moundi, of children; Sokiovo, of rein-deer; Toui, of dogs; Belouta, of thunder, and Irguekin. This last is a singular conception, a piece of skin, eight inches square, cut at the sides in notches, is called Irguekin and represents the assembly of all the gods. Usually the gods are represented by small human figures, wretchedly carved, and for the most part made by the priests; there are, however, some of different shapes: Ghaitou is an idol in the form of a wolf, and composed of different plants tied together; Tschiptipkan is a small bower of branches filled with birds; Doi is a crucified bird; Tess is a forked stick, on the ends of which are suspended the heads of a fox and a wolf, or two birds carved in wood; Ongo Neguir is a bag filled with images; Imelguilichin is an idol stuck in a small drum. These images, which the better informed consider only as representatives of the gods, are, by the vulgar, supposed to be real deities; to them they offer prayers and gifts, make them their companions in the chase, and smear them with blood and

fat in gratitude for good fortune, and load them with abuse if any evil happens. The gods are not the only objects of schaman worship; malevolent deities or devils are likewise greatly venerated among this superstitious people. Of these the chief is called Schaitan, and he is supposed to be the most powerful being in existence next to the Great Supreme himself. They pray to him and believe that by the intercession of the priests he is pacified, and his malevolence towards mankind rendered less active. Under him are legions of subaltern devils, who share the business of mischief among them, and are the immediate causes of all the misfortunes that befall the human race. But, besides gods and devils, they have a vast number of objects of reverence and fear, if not of absolute adoration. Gnomes, fairies, spirits of all kinds, and dwelling in all elements, are firmly believed in among these people; and they have a fairy mythology as extensive, if less poetical than that of Europe. They address a kind of worship to the souls of their departed ancestors, and believe that they frequently appear to the schamans; so also do the gods, but these latter usually assume the figure of a bear, an owl, or a serpent, which animals are, consequently, supposed to be invested with peculiar sanctity. The ceremonies of worship vary among different tribes, but a general resemblance of course prevails; libations of milk and beer, feasting together upon the sacrifices, and preserving the skeletons with care as a sort of idols, offerings to the devil and acts of divination form indispensable parts of schaman worship; the bowl which has been used in the libation is thrown up towards heaven, and if it falls with the bottom on the ground, it is considered a good omen; if otherwise, then the inference is that the gods have rejected the sacrifice, and it must consequently be recommenced. There is one article of schaman belief which deserves notice as being common to it and the Slavonic mythology—it is that the gods ride by night the consecrated cattle. All the professors of the schaman religion believe in the existence of the soul after death; they entertain a very great fear of ghosts and apparitions, and a no less abhorrence for the dead body: this abhorrence and their dread of apparitions is exhibited in a very strange way at funerals, when, in order to prevent the ghost of the deceased from following them, they surround the body with fire, and jump over sticks, laid at regular intervals. The hut in which any person has died is abandoned, and his name never mentioned again; nay so far do they carry this superstition that all his relations who bore the same appellation immediately change it, and thus it is consigned to oblivion. There is a great difference between the ideas which prevail in the eastern and western parts of Siberia respecting a future life; the former believe it to be much the same in character as the present, but much superior in excellence. In fact a paradise of Cossack sensuality. Those who maintain this doctrine ridicule the Christians and lament the spread of a religion they deem so gloomy. On the other hand, in the west, the future life is supposed to be a purely spiritual and intellectual existence, and as such cannot be considered otherwise than sad and sombre by a people so little enlightened and so thoroughly sensual as are the Siberian tribes.

RECOLLECTIONS OF A TOWN PASTOR.

No. I.

The Church as it was, and is.

ON entering on a new series of papers, descriptive of events which have occurred during my ministerial life, it may be necessary to premise, that it ought to be designated "Recollections of a Town Pastor," for though my labours have not been, of late years, confined to the metropolis or its suburbs, the circumstances which I mean to record, are chiefly connected with these localities.

And yet there may be something strange in the appellation of a "Town Pastor." Does not the notion of *pastor* imply something rural—the village church and church-yard, and the rustic congregation? The minister of Christ is never to forget however, that in whatever circumstances he may be placed, with regard to population, to town or country, he is the *pastor* of the flock committed to his charge. It is much to be regretted that this is apt to be lost sight of in crowded cities—and especially in the metropolis, where, from a variety of causes, there is often very little intercourse between the minister and his people; not the minister and those who attend his ministration, but between him and those over whom he is placed. The system of the Church of England is a *strictly pastoral* system. The land is divided into parishes—in each parish a minister by law is located. If corruptions have crept in, they should be removed. If there is gross neglect on the part of the minister, it should be represented in the proper quarter, where redress may be obtained. Let it be borne in mind, at all events, that, under no circumstances, should there be any alienation of hearts or uncomfortableness of feeling among those who are bound together by the solemn tie of pastor and flock.

A few years after the events revealed at the close of the last series, the vicar of the country market-town, of which I held the curacy, resigned the living from conscientious scruples, for he could not take any share in the duty satisfactory to his own mind. The new vicar came into residence, and I was compelled to leave, which I did with no small reluctance and regret. I had the satisfaction to feel, however, that my duties would devolve on one far more competent than myself faithfully to discharge them, and a subsequent visit to the parish convinced me that the new vicar was eminently qualified for the ministerial office. I may just remark that it is often a very heavy trial for a curate to be removed from the spot in which he labours. How much is that trial increased when he has ground to fear that his plans will not be followed up, that his successor's views are not his own, and that a complete revolution may be the consequence!

Visiting some friends in London, soon after my relinquishing the parish, I was led, at their suggestion, to accept a metropolitan curacy, then vacant; not one of those overwhelming parishes the mere routine duties of which render it almost impossible for a minister to know any thing of the habits of his people, and make him dependent, in a great measure, on the reports of district visitors for information as to individuals*: but where, though not affording all the ad-

vantages to the minister no less than to the poor of a

vantages of a rural district, yet, from the compactness of its localities, much might be learned of domestic habits, peculiar circumstances, and various opinions.

Now, in carrying my thoughts back to the period referred to, some thirty years ago, I cannot but be struck with the almost inconceivable change wrought during this period, with reference to the state of religion in the established church. I do not mean to cast discredit on those who were then rulers or ministers in our Zion. I do not mean to affirm that formality has disappeared, and unsound views of divine truth are excluded; that there is not a most wanton profanation of the solemnity of the sabbath, amongst all ranks, from the occupants of the splendid equipage in the park, to that of the wretched donkey-cart, which crawls along the highway. Profligacy in its most disgusting forms still offends the eye and pollutes the ear in every corner of our streets, but I mean simply that there is an energy, and an activity, and a zeal, and an anxiety in the church, almost unknown at the period referred to, which could hardly have been expected.—The young clergyman, who now enters on the faithful discharge of the duties of a metropolitan parish, and finds that every moment of his time is occupied, not simply with matters of a strictly parochial character, would be astonished, were he enabled to compare the activity now presenting itself, with the apparent apathy which then prevailed. The style of preaching has unquestionably improved. The spiritual wants of the population were but then little regarded. The provision of adequate church accommodation was never thought of; while even in the churches, in too many instances, as is at present not unfrequently the case, a very small congregation assembled. The minister advancing in years, who walks through the metropolis or its suburbs, and witnesses the number of new churches erecting and erected, may well thank God and take courage, when he reflects that in the *then* enormous parish of St. Pancras, but one small *village* church was the provision for the inhabitants for parochial worship, and that, in this and other neighbouring parishes, there was even a jealousy of permitting new churches to be erected, lest vested rights might be infringed*; he cannot but be grateful for the new towers which, on all sides, present themselves to his notice. The same may be said with respect to the scriptural education of the young, to the imparting of religious knowledge among all classes and all ages, to the zeal testified for missionary labours; a zeal not indeed by any means commensurate to the wants of the heathen, or our own responsibilities, still, a growing zeal. For the truth of these remarks, I confidently appeal to any clergyman who has resided for the last thirty years in the metropolis. His scene of labour may be the same, but is the spiritual atmosphere around him the same? Whatever

well-organized and regulated visiting society, in a parish, are incalculable. By well-organized and regulated, I mean where all is done under ministerial superintendence.

* Whilst all due protection should be given to such rights, it is questionable how far a too great stickling for them has not opposed a serious barrier to the wider extension of church accommodation. There is good ground to believe that many pious and wealthy churchmen would have liberally built and endowed churches had they not been deterred by difficulties thrown in the way.

may be his own views, he must acknowledge that the position of the church is very different now from what it *then* was. That which is now regarded, and justly so, as every man's duty, would then have been looked upon with suspicion, as savouring of a leaning towards dissent, for the too general maxim was—things do very well as they are, it is dangerous to innovate. I am no advocate for thoughtless innovations, but surely that was requisite which sought to substitute energy for apathy? And how much cause have we, then, for gratitude, that a better spirit manifests itself. Never, perhaps did the church of England stand higher than she does at *this present moment*, in spiritual efficiency, and in the affections of the people. If she was asleep, she has arisen refreshed from her slumber. We cannot take up a newspaper, town or country, in which we do not find the holding of public meetings, the formation of associations, for furthering the interests of religion at home or abroad. There was nothing of this when I undertook my cure in the metropolis. Compare the reports of the great religious societies, with those of the same institutions at that period. Contributions in some cases are increased almost twenty-fold. Consider the numerous societies formed since that time. Vastly different, indeed, was the state of things thirty years ago. Scarcely any of the laity seemed to think they were responsible for the spiritual welfare of others. It was very rarely indeed that, in society, the subjects now so frequently discussed were ever entered upon.

And if the position of the church is different, so also is the position of dissent. At the time referred to, dissenters appeared, generally speaking, to act strictly from *conscientious* motives. Frequent friendly intercourse led me to this conviction—intercourse in the country as well as in town. Many dissented from family connexions. Many had gradually become dissenters from the impossibility of procuring accommodation at church, or from a deficiency, as they conceived, in the character of the ministrations. Some, indeed, opposed the church, not because she was episcopal or established, but simply because they wished to root out religion from the land, as the sure way of introducing anarchy and confusion, and overturn the government. *Popery* was then at work doubtless, but it was stealthily. It stalked not in our high places. It was not courted and patronized. Would conscientious dissenters of that day have joined a noisy rabble to oppose a church-rate, or harangued on a platform against church extension? Would they have upheld a system of education not based on the word of God? Verily, *no*. I have had dissenters in the parish, but they lived with the clergy on the most amicable terms. No squabbling at vestry meetings. They held their property subject to church-rate, and like *honest* men they paid it. Their consciences, it would appear, were less tender than those of their successors. Had a church been proposed to be erected for a destitute population, I could have counted on many a heavy donation from dissenters. Were a parochial school to be set on foot, a yearly subscription might be depended upon. But these things are "recollections." How different the aspect of dissent in general *now*! I say, in general, for firmly do I believe, for full well do I know, that many, who conscientiously dissent from

our church, are grieved, and mourn for the perverseness of their brethren—brethren on one ground only—that of non-conformity, but not brethren in heart, in mind, or in spirit. I know that many dissenting ministers in the metropolis (and doubtless hundreds elsewhere) are overwhelmed with shame at the aspect of their community.

The times in which we live are indeed momentous. The church has many enemies, but my "recollection" brings to mind a period not less so. If we have charlists and socialists now, we had nearly the same under different names, and assuming different aspects, in other days. It was the saying of a holy, pious churchman, "he would rather sink with the church than float with dissent." I think we need not fear having our allegiance put to the test—ours is no sinking cause. Sure I am of this, the church of England was never, at any period of her history, better qualified than she *now* is, to repel the attacks of her enemies; and by the blessing of God, I firmly believe that no weapon formed against her shall be permitted to prosper.

For although these remarks apply chiefly to the metropolis, they must not be confined to it. They hold true with respect to the country at large. From the Land's end to Berwick, there is a simultaneous movement in every diocese, in fact a revival—a revival likely to be more lasting and beneficial in its effects, than those of which we hear so much in other lands, and though the men of the present generation may see comparatively little fruits from what is now doing at home and abroad, successive generations may have cause to bless the names of those who are devoting themselves to their country's truest interests, by extending the influence of that church through the goodness of God established amongst us.

HOME.

How many delightful ideas and sensations are connected with the sound of that one little word, "Home." How many pleasing associations are constantly brought to our recollection by the magnet of that single word, and how many pictures does it bring to our mind's eye of comfort and enjoyment.

When that simple word "home" is sounded in winter, it is always in my mind associated with the idea of a cheerful blazing fire, when all the members of the family who have the happiness of being together, draw their chairs round the friendly hearth, with a long winter's night in prospect, plenty of books to store the mind, cheerful conversation to beguile the time, and perhaps the evening may be enlivened by a little music. Then the wind may howl as it lists, the snow may fall, or the rain patter against the well-closed windows; it only induces us to stir once more the brightened flame, to draw our chairs a little closer to the welcome blaze, and the feeling of home-comfort is inwardly acknowledged, if not outwardly expressed by every heart.

Spring, too, has its remembered charms. The early flowers, the bright green leaves, the daisied grass, the clear blue sky; all remind us of the days when we were young—days when we first learnt to lip our daily prayer, and raise our infant hearts to bless and praise that God who formed the world. The memory of much-loved parents is rendered sacred by these early recollections of "home;" and the spring time of life, with all its fresh young feelings just budding forth, is perhaps the brightest and fairest portion of

our existence. We are only learning how sin has degraded the human race, and are cheered with the thoughts of a Saviour's love. Many are living, through God's mercy, under the guidance of pious parents, who strive, through the merits of a crucified Redeemer, to turn our young hearts to wisdom, and teach us that one great truth, "that Christ died for us."

Summer comes; our pleasures are more widely extended; perhaps "home" is less valued then. Our feelings may be more matured—may have lost some of their early freshness; but are we the happier for the change? No! the heart still clings fondly to those well-remembered scenes of early "home;" scenes, too, perhaps, of our most blessed moments. Even the most vicious will sometimes be obliged to acknowledge, though such an acknowledgement brings bitterness with it, that it was not always thus with them. A time there was in memory's span, when other and better thoughts were instilled into their now hardened hearts; and those thoughts are probably connected with the remembrance of the first early instruction of their dearly loved mother, received in their father's house, and strengthened by the pious discourses of their village pastor. How many sinners have been reclaimed through God's mercy, by the timely recollection of some blessed link, connected with childhood's earliest home. What a blessed encouragement is this to all parents and teachers, who are endeavouring with God's assistance to fulfil their duty towards the precious charge committed to their care.

The reflections of autumn are more sombre in their character. The drooping flowers, the seared leaves, the scanty herbage, the shortening days, all remind us that we are drawing nearer to the grave—that we are all bending our steps towards our long home.

The feelings of autumn are to me always more melancholy than those of winter; everything around us bespeaks change,—each day we perceive some alteration—some bright tint has disappeared, the prospect looks more drear, the vegetation droops, and the last yellow leaves of autumn drop off,—sad emblem of man's fall! "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away."

Well would it be for us all, if these feelings of the happiness and comforts of our earthly home were always connected with the holier and more pious aspirations towards our heavenly home, that region of bliss, where sorrow has no dwelling-place, and where the tears are wiped from every eye. Then might we indeed feel, in winter's dreariest hour, the benefit of that light which shines from above, and rejoice in those bright rays of hope and love which are given to cheer the Christian on his way, and experience the blessing of those heaven-sent thoughts which speed the hours that intervene betwixt us and eternity. Then should we perceive and understand each coming season, so fraught with lessons to human kind; how many blessings should we know the value of, which are now, alas! despised; and how thankful should we feel for each and every link that connected our wayward hearts with home and heaven!

The early flowers, that blossom and droop so soon, are but the emblem of blighted innocence; those of maturer growth, wasting and decaying their freshness under the influence of the summer's heat, bring to our mind days and years we have wasted under the baneful influence of this world's brightest rays.

Autumn, alas! brings to view the memory of much-loved friends, departing and departed; each fading leaf is but the type of some one or other of our fancied earthly joys, soon, like ourselves, to be mouldering in the dust. "For this corruptible must put on incorruption, and this mortal must put on immortality."

There are few amongst us who have not to mourn the loss of some dearly-loved associate or relative, endeared to us in childhood's earliest years, and few, perhaps, who have not sorrowed deeply from the be-

reavement in after years of some of those beings most dear to them. Some who have been summoned away in all the pride of youth and strength; some in sorrow, and some in peace, all are alike gone to their last home. We may go there, but they cannot return to us.

How many a parent can recall the time when a joyous throng pressed round the homely board, but who are now widely dispersed, perhaps destined never to meet again in this world. The recollection of a happy home is with some all that remains on earth.

But to return to my favourite season, winter, when all looks dark and drear, as if nature herself mourned for the loss of all that is bright and fair on earth; then, in that apparently blank and hopeless time, when even sorrow for sin lay almost dormant in the human breast—when crime and vice darkened the horizon of this world's light; then, in this awful benighted state of the human race, the blessed light of the gospel first broke in upon us, and we hailed the birth of a Saviour, all things were renewed, even when all around looked dead and withered, and whilst we lay under the ban of life's great curse, death—for all have sinned. Can we be too thankful for such a season of hope and promise? Such a season of faith and trust? "For we walk by faith, not by sight." Let us ever remember that "God is not the God of the dead but of the living." Winter is not our last season, we look to a joyful resurrection, a bright spring-time of heavenly promise far beyond the grave. "In my Father's house are many mansions; if it were not so, I would have told you, I go to prepare a place for you." And again, "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

H. S.

THE WORSHIP OF HEAVEN:*

A Sermon,

By THE REV. W. T. HOPKINS, M.A.

Rector of Nuffield, Oxon.

REV. vii. 9-12.

"After this I beheld, and lo a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: blessing and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen."

THERE are many things regarding the happiness of heaven, concerning which we feel anxious to be informed, but respecting which the scriptures are silent. Yet the sacred volume has given us varying and numerous representations of the felicity of the celestial state. The happiness of the future world is conveyed to us by many figurative and emblematical representations. We are here often in a state of weariness, at times almost ready to sink under the painful exertions and peculiar trials by which we are harrassed

* See portion of scripture read instead of the epistle on Trinity Sunday.

and exhausted ; heaven, therefore, is compared to a rest from all our fatigues and labours ; "there remaineth a rest for the people of God."

We are here in a wilderness exposed to spiritual enemies, and innumerable dangers ; heaven, therefore, is compared to a city, secure and unassailable — "a city whose builder and maker is God." We have a representation of the happiness and glory of heaven in the passage before us. The redeemed are here represented as coming out of every nation, and language, and tongue ; are represented as clothed in white robes, having palms in their hands, standing before the throne of God and the Lamb, and united with angels in ascribing salvation to him that sitteth on the throne and to the Lamb.

Let us, in reliance on the divine blessing, direct your notice, in the first place, to the view which is here given of the worship and worshippers of heaven, and, in the next place, to the nature of the praise which is offered.

I. In adverting to the scene which is here presented to us of the worship and the worshippers of heaven, we may observe, that this view is illustrative of the freeness and greatness of the mercy of God. "I beheld, and lo a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb." We see amongst those who have been redeemed by the love of Jesus, the greatest transgressors ; those who were once foremost in the ranks of the enemies of the cross ; who distinguished themselves as persecutors and blasphemers, injurious and profane. We see Manasses who filled Jerusalem with the blood of the innocent ; we see Saul of Tarsus who breathed out threatenings and slaughter against the church, and who made havoc of the church, entering into every house, and committing the unoffending disciples of Jesus to prison ; and we observe, amongst this countless multitude, Corinthians who were impure and profane—in ignorance and unbelief, serving the creature man, not the Creator—changing the glory of the incorruptible God into an image made like unto corruptible man, and four-footed beasts and creeping things—in the very lowest state of moral degradation ; we see multitudes of those who were once idolaters, changed to the image of God's own son. From this representation of the exalted happiness of the worshippers of heaven, we see that the mercy of God is free, and very great ; it is free to all, whatever may be their circumstances or characters. "There is no difference between the Jew and Greek, for the same Lord over all is rich unto all that call upon him." "Ho, every one that thirsteth, come ye to the waters ; and he that hath no money, come

ye, buy and eat ; yea come, buy wine and milk without money and without price." "And the Spirit and the bride say, come ; and let him that heareth say, come ; and let him that is athirst come. And whosoever will, let him take the water of life freely."

Again, we may observe under this head, that the worshippers in heaven have nearer access to God : they "stood before the throne and before the Lamb." When our first parents revolted from God, they were left under the malediction of the law ; they were left to experience the effect of this curse—God withdrew his *presence*. But through the efficacy of the great atonement, God's favourable countenance is restored. To those that believe in his Son, the joy of God's salvation is present. But those of us, who know any thing of the grace of God, know that what we have of his presence here is but sparingly realized ; though we have access continually to his throne, that we do not avail ourselves, as we ought, of this delightful privilege, and that we are, comparatively at least, in a state of distance from our Father. Though heaven is our home, our hearts are often wandering, as persons with diseased appetites, to the very ends of the earth, in search of its unsatisfying and unsalutary enjoyments. Now the blessedness which is reserved for the people of God in heaven, is continual nearness to God. It is, indeed, impossible for us to conceive what is meant by nearness to the throne and presence of God, but we know that the saints will have complete happiness in heaven ; they will have discoveries of the nature and perfections of the designs and ways of God, of which we cannot now form any adequate conception ; they will have sources of enjoyment opened upon them at the throne of God ; there will never be even a passing cloud to intercept the view of the glory of God in Jesus Christ. And, my brethren, if one glimpse of this glory fills us with overpowering love, and desire, and joy and hope in the present life, what will be our enjoyment, when, instead of occasional views, and those dim and indistinct, of his glory, we shall see his face continually, and we shall behold, and "we shall be like him, for we shall see him as he is ?" "They stand before the throne and before the Lamb."

Under this head we may observe also, that the saints in heaven are represented as in a *triumphant state* ; they were not only clothed with white robes, emblems of their purity, but they had palms in their hands to denote a state of triumph. Whilst they were on earth they had many severe conflicts with sin in all its forms, and some of these trials of which we know nothing ; they all came out of great tribulation ; the work of grace went on, but

it went on slowly, struggling with many difficulties and impediments. How many imperfections still cleaved to them; how much were they "compassed with infirmities," how much disposed to live at a distance from God; how weak was their faith! what pride! what evil passions! what worldly dispositions! All these were the remains of corruption, and all were to be done away before they could obtain admission into God's heavenly kingdom. O! what a wonderful change will be accomplished in every believer, even the most eminent, at the hour of death. All the infirmities which cleaved to his nature will be done away: all will be perfect holiness, perfect spirituality of mind, perfect conformity to the divine image. The understanding, strengthened and enlarged, will be filled with heavenly knowledge; and the heart, purified and elevated through all its affections, will be filled with love to God and Christ; "equal unto the angels," he will be fitted for uniting with them in the worship of God for ever and ever. My brethren, we are now in the state in which the saints were placed when on earth—in a state of trial, fighting against many enemies. Doubts and fears, and sorrows, and difficulties surround, and often entangle us; we are sometimes ready to be altogether overcome—to abandon the contest in despair. But let us not give way to despondency; the persons who are here represented as having palms in their hands, and as having come out of great tribulation, were once subject to the same trials; they had the same doubts and fears—the same difficulties; they had the same evil world to contend with, and were exposed to the same fiery darts and insidious wiles of the devil; "for we wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places."

Further, we may observe, that the redeemed in heaven are represented, in the passage before us, as being united to *angels*, in the happiness and glory which they enjoyed; they are so in many other passages of the book of Revelation. The angels have indeed taken the deepest interest in the work of redemption. Some of them came down from heaven to minister to their Lord before the light of the sun had begun to dawn on the mountains of Palestine; they assisted to roll away the stone from the door of the sepulchre; and, after the apostles went forth to fulfil their commission, and to proclaim the glad tidings of great joy, the angels took a lively interest in the progress of the gospel. They were present in the church rejoicing and beholding the success, and they are, even in the present day, "ministering spirits sent forth to minister for them who shall be heirs of salvation." It is impossible for us to say

all the offices of love and kindness which they perform for us. We have reason to think that they are, if not always, at least frequently, in our worshipping assemblies, and we doubt not, that, at the hour of death, they will be present around our bed, to convey the spirits of the redeemed to the paradise of God, to introduce them to the Redeemer, by whom they may be presented "faultless before the presence of his glory," "to be for ever with the Lord." In this passage, then, the angels are represented as united with the redeemed in the worship of heaven; they must indeed have strengthened energies, for they have been long engaged in this exalted worship; they have had a very long period for discovering the perfection of God, his works and his ways; and they are now, with enlarged powers and capacities, united with the redeemed in ceaseless adoration; "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." They, it would seem, occupy a different position from the redeemed, for we are told of the redeemed, of those whom no man could number of all nations and tribes and people and tongues—we are told of them that they stood before the throne, whilst the angels it is said, that they stood around the throne and around the elders, and fell before the throne on their faces and worshipped God. It would seem that the redeemed in heaven will have nearer access to the Redeemer, as their Father and their friend, as their Lord and Saviour, than the angels. They have a peculiar interest in him; he veiled his glory on their account; he "made himself of no reputation, and humbled himself and became obedient unto death, even the death of the cross," and it was in anticipating their blessedness that "he endured the cross, despising the shame." The prophet tells us that now he beholds them as the "travail of his soul." This intense and peculiar interest, which the Saviour feels in all his redeemed people, can scarcely be conceived by men in their present imperfect state. It is only when they shall see him as he is, when they shall see his glory, when they shall behold him as the "only-begotten of the Father," "the image of the invisible God," that they shall be able to form something like adequate conceptions of him, and of the great debt they owe him, and which they can never, through eternal ages, forget. The redeemed shall continually stand before the throne, near the Redeemer: the angels indeed, stand round about the throne at a distance, but there is no enmity, no feeling of jealousy in heaven—they all behold the glory of God; they are filled with ineffable happiness, and rejoice to be instruments in advancing the kingdom of God.

II. Let us now briefly advert, in the second place, to the subject of the praise of the redeemed in heaven, "They cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." Here we see that redeeming mercy is the burden of their song, salvation from sin and its guilt—from the dominion of Satan, and from the second death; salvation procured by the mediation and sufferings of Jesus Christ. Doubtless they shall make clear discoveries of the wisdom, and the power, and the goodness of God; but they can never forget that they *were* alienated from God, and slaves to sin and Satan, and children of disobedience. This is a truth which all the happiness of heaven shall never be able to efface from their minds. And whilst they remember the misery from which they have been rescued, and the means employed by infinite power and mercy for their recovery, and whilst they at the same time breathe freely the atmosphere of glory which surrounds them, and feel every faculty of their souls expanding with the indwelling Deity, they shall never cease to sing, "salvation to our God who sitteth upon the throne and unto the Lamb." Sinners in the present life may speak of what they have done, and of what they can do, and of their own righteousness, as constituting, either in whole or in part, something like a ground of hope and even of confidence before God; but in heaven they shall all speak of the salvation of the cross, and of the blessings included in that salvation; of the perfect righteousness of the Redeemer, by whom alone they are admitted into the prepared mansions, and the purchased inheritance: "Worthy is the Lamb that was slain to receive wisdom and power and glory." In heaven there will be a much more vivid impression, a much more lively discovery, of the obligation of the redeemed to their Redeemer than the most devoted Christians feel in the present life. The impressions made on our minds here, even in our best frames, are weak and imperfect, and we can have no idea of what we shall become susceptible, in a more pure and elevated state of being. Every day, every moment in heaven, our discoveries will be greater, and through the boundless stages of immortality, our impressions deeper, of our obligations to the mercy of God: "Not unto us, O Lord, not unto us, but unto thy name give the praise."

We may learn from the subject before us, the course we ought to pursue, and the encouragement which is given us to persevere in it. We see that in heaven the redeemed are clothed in white robes—that they are perfectly pure and righteous, that they are in a

triumphant state. It is our duty and our privilege, to pursue the same path, that as followers of them we may inherit the promises. They entered in by the same means, they passed through the same trials, and now they are perfected in their Redeemer, seeing God not as on earth, through a glass, darkly, but face to face, enjoying the sinless pleasures around his throne, and receiving from him the boundless stores of his exhaustless love and favour. And, brethren, even the weakest believer is encouraged to look forward to this blessed participation, and to persevere in the narrow way which leadeth unto life; for, amongst those who stand before the throne, and are clothed with white robes and have palms in their hands, doubtless there are many who, as sojourners on earth, believed perhaps with doubt, even as to their safety; and all had to encounter inward corruptions and outward sufferings, an evil world and the evil spirit; but as they, so we may "overcome by the blood of the Lamb, by the grace which is in Christ." Let us, then, persevere; let us go on with increasing strength, animated by the love of Christ, and the hope of immortal glory. Discharging all the duties which fall upon us, bearing with cheerful resignation all the afflictions which we are called on to endure, let us abound more and more in the work of the Lord. "The time is short," but the glory and happiness, which will follow to the sanctified believer, will be eternal. "His light afflictions which are but for a moment"—light and but for a moment, "will work out for him a far more exceeding and eternal weight of glory." Lonely and rugged may be his path on earth; his once bright prospects of earthly joy may have become darkened; his withered hopes may hang as blighted blossoms around his grief-worn heart; in silence and in sadness, but still with unshaken confidence in the wisdom, the love, the all-sufficiency of his chastening Lord, he may stand a spectacle to a thoughtless world of one stricken and forsaken of him. His spiritual joys may seemingly, and to his desponding mind, be clean dried up, and his spiritual consolations indefinitely suspended; yet he knows in whom he has believed, and that he is able to keep that which he has committed to him. He knows that yet a little while and this shifting scene shall have passed away for ever, and he shall be admitted into the presence of that Saviour whom he loves. His days of mourning will be over; he will become a joyous inhabitant of that new heaven and new earth, where "the sun shall no more light him by day, neither for brightness shall the moon give light unto him: but the Lord shall be an everlasting light, and his God his glory."

Soon shall he have joined the blessed company of those made perfect through suffering; soon shall he tread with them the streets of the new Jerusalem, and share in their eternal bliss; his robes as white, his crown as splendid, and his songs as loud. Yes, soon with the celestial host shall he chant the eternal praises of the Redeemer, "Thou art worthy: for thou wast slain and hast redeemed us by thy blood. Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." May we be supported and animated by these glorious hopes, and, whilst we contemplate, by the eye of faith, these visions of blessedness to be unfolded in all their beauty and magnitude in heaven, let us now desire and strive to fix our thoughts and affections more and more intensely on our unseen Saviour. May "our conversation be in heaven, from whence we look for the Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

Biography.

THE MOST REV. THOMAS SECKER, D.C.L., ARCHBISHOP OF CANTERBURY.

In a memoir of bishop Butler, which appeared in the pages of this work*, the name of archbishop Secker is introduced as that of one who was mainly instrumental in the promotion of that distinguished prelate; and to that memoir, as containing much which need not here be again introduced, the reader is referred. Had he never himself been raised from the humblest situation in the church, the name of Secker would always have been remembered in connection with that of Butler.

Thomas Secker was born at the village of Sibthorpe†, in the vale of Belvoir, Notts, in the year 1693, where his father, a respectable protestant dissenter, lived on a small family estate, his mother being daughter of Mr. George Brough, a gentleman farmer in that county. His father gave him a liberal education, with a view to his entering the dissenting ministry. The friendship existing between bishop Butler and himself commenced while students together at Gloucester, a friendship which never, in the slightest degree, diminished. Mr. Secker, however, though he had most diligently applied to his studies, did not follow up the design of his father. To whatever cause it may be ascribed, he resolved to enter the medical profession, and with this intention went to study in London, in 1716, and subsequently to Paris, in 1719, at which latter place he became acquainted with Mr. Martin Benson, afterwards bishop of Gloucester.

His friend Butler, bidding adieu to dissent, had now taken orders, under the patronage of Dr. Talbot, bishop of Durham; and from that prelate had obtained the promise, that Secker, if he entered the church, should not be unprovided for, which being made known to Secker, he returned to England in 1720.

It is not stated precisely what were his reasons for abandoning the medical profession. It may by some be suggested that he entered the church rather for the sake of its endowments or an opportunity of indulging his taste for literature, than a sincere desire to enter on the solemn duties of the ministerial office; but there seems no just grounds to impute to him any such motive. Is it not fair to suppose that his mind might have had some misgivings as to the dissenting system, as to its polity and its workings, and that he might think it far wiser to embrace the medical profession where he might entertain his own opinions on matters of religion? It appears, in fact, from two letters written by him while in Paris, both dated previous to Mr. Butler's, that he was greatly dissatisfied with the divisions and disturbances that then prevailed amongst dissenters. What the feelings of such a man would have been, with respect to their position now, it is not difficult to divine.

As to entering the established church, the prospect of obtaining orders, much less preferment, must have appeared to Mr. Secker almost hopeless, and assuredly, if he wished to soothe the pillow of disease, or speak comfort on the bed of death, the profession he chose would have afforded him abundant opportunities of so doing. To enable him to obtain a degree with greater ease at Oxford, he took that of M.D. at Leyden; he exercised for that degree testifying that he was so mean proficient in medical acquirements. He then entered as a gentleman commoner of Exeter College, Oxford, graduated in about a year, by especial request of the chancellor, and having been ordained deacon and priest by bishop Talbot, in St. James' Church, was, on the death of Sir George Wheler* collated to the rectory of Houghton-le-Spring.

The early advancement of Dr. Secker, to such a valuable piece of preferment as that of Houghton, testifies how highly the bishop must have thought of his qualifications. In October, 1725, he married Miss Catherine Benson, sister of bishop Benson, who resided with the widow and child of Mr. Talbot, the bishop of Durham's son, who had died in Dec. 1720, of small-pox, and when on his death-bed had commended Mr. Secker to his father's notice. Mrs. Talbot and her daughter† immediately came to reside at Houghton, and continued to live with Dr. Secker, until his decease. Here he continued to exercise his talents and acquirements for the amelioration of the temporal as well as spiritual maladies of his hearers. To his residence in this extensive parish he always reverted with pleasure. Mrs. Secker's health declining however, and this being referred to the situation

* See Memoir of Sir George Wheler, No. CCXXIV.

† Miss Catherine Talbot, well known as a woman of polished mind and high education, and as the authoress of "Reflections on the seven days of the week," essays, letters, dialogues, &c. &c., for her correspondence with Mrs. Elizabeth Carter. She died June 9, 1770.

* August 10, 1690, Part xxxix, No. 178.

† In the reign of Edward II. Thomas de Sibthorpe founded a chantry in the church of this parish, and subsequently erected a college, adding four chapels.—See Lewis, Top. Dict.

of Houghton, the bishop collated him to the rectory of Ryton in 1727, and also to a prebendal stall in Durham Cathedral.

Through the influence of Dr. Sherlock he was appointed chaplain to the king in 1732; and in 1733, not being of sufficient standing to take his doctor's degree in divinity, he did so in civil law, and preached on Art Sunday a sermon "on the advantages of a right education," which is thus spoken of by Dr. Doddridge—"the wisest I ever read, considered in the view of a philosophical essay," and which is supposed to have led to his promotion to the see of Bristol, in Dec. 1734. It was printed by especial request of the heads of houses, and went through several editions.

He had just been presented to the important rectory of St. James', Westminster. It was while rector of St. James' that he delivered his well-known lectures on the church catechism. In 1737 he was translated to the see of Oxford. In 1748 Mrs. Secker died of gout in the stomach. Bishop Secker was appointed dean of St. Paul's in 1750, when he resigned his stall at Durham, together with the rectory of St. James', to the great grief of his parishioners, who lay under many very great obligations to him. The affairs of the parish were in great disorder when he became incumbent, especially with respect to the maintenance of the poor; but, to use the language of his biographer, "it was their spiritual welfare which engaged, as it ought to do, his chief attention. As far as the circumstances of the times, and the populousness of that part of the metropolis allowed, he omitted not even those private admonitions and personal applications which are often attended with the happiest effects*."

What was the fearful character of those times? The archbishop himself tells us. "In this we cannot be mistaken, that an open and professed disregard to religion is become, through a variety of unhappy causes, the distinguishing character of the present age, that this evil is grown to a great height in the metropolis of the nation, is daily spreading through every part of it, and, bad as in itself any can be, must of necessity bring in anon, others after it. Indeed it has already brought in such dissoluteness and contempt of principle in the higher part of the world, and such profligate intemperance and fearlessness of committing crimes in the lower, as must, if this torrent of impiety stop not, become absolutely fatal."

Bishop Secker was, subsequently raised to the archiepiscopal see of Canterbury in 1758, on the death of archbishop Hutton. In this situation, not by interest, but by personal merit, now raised to the highest degree of ecclesiastical dignity, metropolitan of all England, is it not reasonable to predict that he would support that elevated station with dignity and propriety? Here the most sanguine expectations were perfectly answered. He was industrious and indefatigable in the execution of his high trust; equally ready with heart and hand in the support of the cause of religion, virtue, and literature. Though the duties of his public station might be supposed to consume most of his time, yet, by a proper distribution of it, he found leisure to compose many valuable works, besides the

eleven volumes published after his death. He left behind him a variety of manuscripts on biblical literature, and similar subjects, which were deposited in the library at Lambeth; and was the anonymous author of "an answer to Dr. Mayhew's observations on the charter and conduct of the Society for Propagating the Gospel, 8vo., 1764." It is known also that he carefully revised many of the papers of his friends, before their being committed to the press.

The archbishop had been for many years a great sufferer from gout, which materially marred his usefulness. He died in August 1768, from a caries in the thigh-bone, which had been the cause of much acute agony. He was succeeded in the archdiocese by Dr. Frederick Cornwallis, bishop of Lichfield and Coventry, and dean of St. Paul's. In the character of the archbishop there were many very delightful traits; his unwearied anxiety to serve his friend, Butler, forms not one of the least of these; for it by no means always follows (alas! it is too frequently the reverse) that the friendships (may we not designate them spurious?) which are formed in early life, are remembered when one of the parties is enabled to bask in the sunshine of prosperity. The fact is, between bishop Butler and himself there was a sincere and mutual regard; each was anxiously desirous for the welfare of the other. His conduct towards Mrs. Talbot and her daughter was most kind and affectionate; he left them by will the interest of thirteen thousand pounds, which, after their decease, was to be given to certain specified religious institutions.

Patience under great bodily pain formed another important trait in the archbishop's character, and he, who has witnessed the rackings of excruciating pain in the frame of others, or experienced them in his own, must know how frequently the agony of the flesh causes the spirit to complain, and gives rise to hard thoughts respecting the goodness and forbearance of God. It would appear, however, that explicit resignation to the divine will was beautifully exemplified by the archbishop, by which he taught the great support which Christian principles afford in those dark and dreary hours to which the mortal flesh is not unfrequently exposed; when slow, painful, lingering disease is doing its work. He was unwilling to grieve those around him with any details of his sufferings, though to his physicians he frequently expressed that human nature must soon sink under them.

The period in which the archbishop filled his various offices in the church (apart from the gross profligacy of manners adverted to) were certainly not distinguished for deep spirituality of sentiment, or clearness of doctrinal views, either within or without the pale of the established church. He felt, indeed, as many others did feel, that spiritual religion had almost reached its lowest ebb, that Christianity had become but an empty sound, and that the reformation of man was attempted by the inculcation of mere moral precepts, rather than by setting forth the necessity of sanctification by the operation of the Spirit of God; and his sentiments he publicly and fearlessly declared at a time when there was a very nervous dread of anything approaching to what was usually regarded as fanatical, or, in other words, a clear and faithful setting forth of the truth "as it is in Jesus."

* See *Life by Bishop Porteus* who became his chaplain in 1762.

† See *First Charge*.

Comparing, indeed, the episcopal charges of the present day, with those delivered in the middle, or even to the close of the last century (may we not say the commencement of the present?) we cannot fail to be struck, in many instances, with the greatness of the difference of tone, sentiment, and feeling—a difference marking the progress amongst us of more scriptural views, more deep feeling as to episcopal and ministerial responsibility. The change may be hailed as a token for good, and will be so, by all who rejoice to find our church extending her influence,—not her influence over the rights and consciences of men, but because, wherever she goes forth, she carries with her the gospel message of reconciliation, and points out the only name through which the sinner can be saved.

T.

The Cabinet.

POWER AND EVILS OF SATAN UTTERLY IMPOW-
ERED AGAINST THE CHOSEN ONES OF CHRIST.—
The counsels of Christ Jesus work in, and work for,
every one of his redeemed. They lead the children of
God into all truth; and they preserve them safely
from (what is worse than any outward pestilence)
the pestilence of error. The great Ahithophel, the evil
counsellor, and arch-deceiver of the world, is con-
tinually defeated by the superior wisdom of Jesus;
and all his cunning devices, against the happiness and
safety of his people, are perpetually brought to nought.
No knowledge, but the knowledge divine, could elude
so many stratagems, could defeat so many wiles, and
disappoint so many snares, which that great enemy
of souls is indefatigably framing, and artfully placing
in the way. The fertile genius of Satan, and of Satan's
hellish bands, becomes not only absolute idiotism and
folly, opposed to the wisdom of Jesus, but even sub-
serves those very purposes which it eagerly meant to
destroy. No weapon formed against the redeemed
can prosper; the wit and the malice, the rage and the
strength of devils, only serve, like a hedge of thorns,
to keep the sheep of Christ within the fold, and have
no effect or operation but what is absolutely contrary
to their own design. Thus Satan is not only a fool,
compared with the wisdom of Jesus, but a mere tool
to accomplish, towards the faithful, the discipline of
Jesus.—*Serle's Hore Solitariae.*

TRUE WAY OF SALVATION.—Under the gospel it
is not enough that we should preach repentance and
remission of sins; and say "Let the wicked man for-
sake his way, and the unrighteous man his thoughts;
and let him return unto the Lord, and he will have
mercy upon him, and to our God, for he will abun-
dantly pardon." The Christian scriptures set forth
the whole plan of redemption. They shew for whose
merits, and through whose mediation, God grants
mercy. "It behoved Christ to suffer and to rise from
the dead the third day, and that repentance and re-
mission of sins should be preached in his name,
among all nations." We must, therefore, preach re-
pentance and remission of sins in the name of him
who was "delivered for our offences, and raised again
for our justification." "The righteousness of God,"
the appointed method by which he pardons sin and
justifies the ungodly, "is now manifested;" and it is
"by faith of Jesus Christ, unto all, and upon all them
that believe." "God hath set him forth as a propi-
tiation through faith in his blood;" and thus are we
"justified freely by his grace, through the redemp-
tion that is in Jesus Christ." So that the appointed
way of return to God, and of reconciliation with him,

is by submission to the righteousness of God; with a
thankful reliance of the heart upon the atonement of
Christ, who suffered for our sins, the just for the un-
just, that he might bring us to God. There is no
other way to the Father. There is no other way to
peace with God; "And this is life eternal, that they
might know thee the only true God, and Jesus Christ
whom thou hast sent." "Neither is there salvation
in any other; for there is none other name, under
Heaven, given among men, whereby we must be
saved." On this subject, we shall find, upon inquiry,
that most persons are ignorant, and prone to err; or
else that their knowledge is too confused and super-
ficial for profitable use. And, at the same time, this
is a subject on which ignorance and error must in-
evitably be fatal. Whatever may be the professed
creed, in most cases, the practical reliance—the real
trust of the heart—is upon some false ground of hope
towards God. On no part of our message, therefore,
is it more necessary that we should be clear and ex-
plicit. This is emphatically that "ministry of recon-
ciliation" which is committed to us, and in which "we
are ambassadors for Christ." The ground on which
we are to beseech sinners to be reconciled to God, is
this: "For he hath made him to be sin for us, who
knew no sin; that we might be made the righteous-
ness of God in him." And if the only way by which
a sinner can flee from wrath, and return to God, and
receive his saving mercy, is by exercising an intelligent
affiance in him, and placing the sure confidence of the
heart upon the atonement of his death, as the ground
of that saving mercy; of what essential importance
must it be, that in all our warnings—in all our exhort-
ations to repentance—and as often as we beseech sin-
ners to return to their offended Maker, we should
take care and pains not to be misunderstood by even
the poorest and most illiterate; but with the most
studied plainness and perspicuity, set before the
people, this only, but all sufficient ground, of pardon
and peace with God.*

THE SIGN OF THE CROSS.—In the persecutions in
the primitive church, the martyrs, who were hurried
to tumultuary executions, and could not be heard for
the noise, in excusing themselves of treason and sedi-
tion, and crimes imputed to them to make their cause
odious, did use, in the sight of the people (who might
see a gesture, though they could not hear a protesta-
tion,) to sign themselves with the sign of the cross, to
let them know for what profession they died. So
that the sign of the cross was, in that time, an abridg-
ment and a catechism of the whole Christian religion.
—*Dr Donne.*

THE RESURRECTION.—Let not man presume,
who withereth like the green herb; but then, let not
man despair, whose nature, with all its infirmities, the
Son of God hath taken upon him. The flower which
fadeth in Adam, blooms anew in Christ, never to fade
again. The mercy of Jehovah in his Messiah is ever-
lasting, and of that everlasting mercy poor frail man
is the object. It extendeth to all generations of the
faithful servants of God. Death shall not deprive
them of its benefits, nor shall the grave hide them
from the efficacious influence of its all-enlivening
beams, which shall pierce even into those regions of
desolation, and awaken the sleepers of six thousand
years. Man must pay to justice the temporal penalty
of his sins; but mercy shall raise him again, to receive
the eternal reward, purchased by his Saviour's right-
eousness.—*Bishop Horne.*

* From a Visitation Sermon, by rev. T. Best, of Sheffield,
preached before the archdeacon of York. We can recommend
this to the notice of our readers, as well as four sermons, by the
same author, on "Faith, Hope, and Charity," lately published,
and which were kindly offered to us for insertion in our pages,
but an accumulated quantity of M.S. on hand rendered it impos-
sible for us to do so.—Sheffield, Ridge and Jackson: London,
Hamilton & Co. 8vo.-p. 88.

SATAN'S SUBTILTY IN LAYING HIS TEMPTATIONS.—An enemy before he besiegeth a city, surroundeth it at a distance, to see where the wall is weakest, best to be battered; lowest, easiest to be scaled; ditch narrowest, to be bridged; shallowest, to be waded over; what place is not regularly fortified, where he may approach with least danger, and assault with most advantage. So Satan walketh about, surveying all the powers of our souls, where he may most successfully lay his temptations; as whether our understandings are easier corrupted with error, or our fancies with levity, or our wills with frowardness, or our affections with excess.—*Fuller's Meditations.*

JUSTIFICATION.—If we suppose a man to act, not by his own natural strength, but by the grace of God, and that, influenced thereby, he performs ever so many good works—what then? He does no more than it was his duty to do. How then can he deserve any thing for them; and, least of all, that God should for these account him a righteous man, notwithstanding the many evil works he has been guilty of? Besides, if he has done good works by the grace of God, God is not indebted to him, but he is indebted to God for them. But, did any man ever pay his debts, by merely owing more?—Suppose he has done innumerable good works, and suppose too, what cannot be truly supposed, that they are all perfectly good; yet so long as he has been guilty of any one sin, the man is still a sinner, and, therefore, cannot be accounted righteous, or justified, by any thing he himself does, however great or good it may seem to be; “for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all;” and if guilty, the law condemns him. How then can he who is guilty of any, much less “guilty of all,” be justified before God? Can a man be guilty and not guilty at the same time; condemned and justified; a sinner and yet no sinner, but righteous, and that too in the eyes of God himself!—*Bishop Beveridge.*

Poetry.

STANZAS.

(For the Church of England Magazine.)

“Now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him: for we shall see him as he is.”

It is not yet made manifest,

Nor shall be till we see

The Saviour in his glorious form,

What we his saints shall be.

But this we know, when we shall view

Our Jesus as he is,

We shall be like him, and shall be

Co-partners in his bliss.

And well shall we be satisfied,

When we his likeness wear,

For O! 'twill need his soul of strength

Such weight of joy to bear!

We look upon a mirror now,

And on its surface trace,

In lineaments a second self—

Air, figure, garb and face.

But when our gaze shall fix on him,

When he shall look on us,

No breathless phantom, cold and dim,

Shall he be imaged thus.

With rapture strong the breast shall swell,

The eye shall beam in love,

When we are like him and caught up

To dwell with him above.

Exeter.

ANNE ELLIOT.

RUTH'S ENTREATY.

BY THE REV. JOHN HILL, M.A.

Curate of Broughton, Flintshire.

(For the Church of England Magazine.)

—“Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried,” &c.—Ruth i. 16, 17.

DAUGHTER of Moab! thro' whose sacred line

The world's Redeemer sprung—what lofty thoughts

Are these, which, kindling hallow'd passions, thrill

Thro' ev'ry fibre of thy tender frame!

Affection's chain—that golden link of love—

Temper'd by Power inviolable, on forge

Of an unearthly mould—binds in its clasp

Thy noble spirit, and its hold retains

More firm, than ivy belts the knotted oak.

Exalted soul! from whose expiring breath,

On heavenly pinions borne, immortal words

Glanc'd down—to shine on inspiration's page.

Hear, widow'd parent, thy sad daughter's voice

Invoking fond regard—hear, while in tones

Of sweet, tho' mournful cadence, ev'ry chord

Responsive vibrates, to thy stern behest,—

“Intreat me not to leave thee, to return,

And bid adieu to thee, my chiefest care,

My staff—my hope—my greatest earthly joy!

Oh! send me not away, elsewhere to seek,

Apart from thee, a friend, I ne'er shall find—

Hence, vain belief, that I can sojourn still

Where erst I dwelt—or could again enslave

My soul to idols, and dishonour God.

To thee I fondly cleave, and wheresoe'er

Thou goest, there I will go—thy lodging mine.

In Beth'hem's land thy people I will own,

And dwell amongst; the God whom thou ador'st,

Him will I worship, honour, and adore;

What time—what place, Death calls, and to himself

Secures thee, as a tenant of the grave,

That die on me be cast—Death, wing me hence

To that same tomb—my mother's last abode!”

Thus, like a long pent torrent hursting forth,

And bearing down its flood-gates, spoke the maid

From the o'erflowing of her swollen heart.

Lord! be it mine, thro' ev'ry stage of this

Brief remnant of my days, on higher ground,

To trace, and tread Ruth's virtuous steps—emblem

This heart, with impress of true love to thee;

Mine be the firm resolve, the wish, to walk

Faithful to thee—a Father to us all.

Forsake me not*, O Lord, my heart thou know'st—

Thou know'st I love thee well, and am prepar'd

The things of time, and sense to yield, and run

The course thy footsteps trod—yea, e'en to death!

'Twas when within thy harrow'd breast, the sword

Of anguish sank—and angry billows, heav'd

From lowest depths, dash'd o'er thy aching heart;

'Twas when in venom'd gall, man's heinous guilt,

* John xxi. 16.

Man's foul transgression dipp'd her bearded shaft,
And with unerring aim, thou spotless One!
Fasten'd the iron ^{weight} ~~weight~~ thy inmost soul,—
'Twas then the Lord Jehovah heard thy prayer
From heav'n's high throne, and o'er thy darken'd
brow

Shot from his count'nance streams of light, and joy!
O! may that God be mine! whose fiat sways,
Whose mighty arm controls, the heav'ns above,
And earth beneath, and all created things!
With thee to dwell this trembling spirit pants,
Thro' ev'ry change, and chance of life—in pain,
In sickness—yea, in adverse times, not less
Than when thy choicest gifts around me shine,
Soon as thy mandate cites, this shackl'd soul
Shall spring aloft, freed from its prison'd hold—
And this frail flesh inhers'd shall rest, until
The trumpet sound, and wake the slumb'ring dust!
Then ransom'd from the tomb, Lord, let me rise
On seraphs' wings, to meet thee, and to dwell
Before thy throne—there mingle with the saints,
And in sweet melody, on golden harps
Strike heav'nly music—chanting, in full choir,
The everlasting praises of my God!

* Ps. xxxviii, 2. cv. 18. Job vi. 4.

Miscellaneous.

HARMONY OF THE MOSAIC NARRATIVE WITH THE DISCOVERIES OF MODERN SCIENCE*.—The whole phenomena of creation, as detailed in the annals of the Mosaic cosmogony, are fraught with wonder, and display a remarkable harmony, when compared with the facts which modern science has substantiated, which, therefore, may be adduced in evidence of the truth of these oracles of heaven. None but Omniscience could have described, at this remote era of antiquity, a structure and conditions that should perfectly correspond with the discoveries effected by mental sagacity, in a more mature stage of its existence, and which could be only, at best, obscurely conjectured by intervening ages, now, however, become palpable as the evidence of the senses and of science. All this may well make us wary of sporting our scepticism on some other questions, which, though we may not fully comprehend at present, a higher measure of intellect, in the progress of time, may entirely explain.

* From "The Truth of Revelation, demonstrated by an appeal to existing monuments, &c. By John Murray, F.S.A.; F.L.S.; F.G.S. London: Smith, Fleet Street, 1840." There are many interesting facts collected in this book, but they are thrown together without much notion of arrangement, and buried under such an encumbering weight of incorrect style, that few will endure the painful search necessary to dis-inter them. We cannot refrain from asking Mr. Murray what could induce him to pen such sentences as the following:—"Idolatry is the chameleon of cruelty; it may change its hues, and adapt itself to idiosyncrasies of clime, but it is not less the dagon for its silver shrines. Satan can 'transform himself into an angel of light,' and even idolatry may have its counterfeited virtues, that the vigilance of the moral 'watcher' may be lulled by the circe charm, while the poisoned chalice does its work," p. 64. Writing of this kind, of which numerous examples might be given, and an extraordinary quantity of strange and uncouth words, will render the book unintelligible to those in whose hands we would most wish to see it. It has further the disadvantage of having been printed at a provincial press. Typographical errors are therefore frequent; and occasionally Mr. Murray himself is mistaken in his assertions. We have dwelt the more on the defects, because we especially lament to see them in a work which contains so much valuable matter, and which we should have been glad, in the most unqualified manner, to recommend. The coincidences which Mr. M. notices, may many of them appear, separately, but slight; taken together, however, they furnish body of proof of the most convincing character.

We believe, therefore, that there is a philosophy in the cosmogony of the Hebrew prophet, the full merits of which time alone can unravel, but which clearly determine that the original source of all the wonders of creation must also have been the source of a communication of God to man. It is certainly curious, that such a marked distinction should be expressed between *fish*, "which the waters brought forth abundantly;" and *cetacea*, "and God created great whales;" now whales, seals, the dugong, &c., are not fish—they belong to mammalia, and suckle their young from mamma; they breathe by lungs, and not by bronchiæ, and are warm-blooded and animals. The line of demarcation is at once philosophical and just, and belongs to a refined physiology in zoology. In like manner, the distinction of what have been translated "*grass*, the *herb yielding seed*, and the *tree yielding fruit, whose seed is in itself*," is, when considered agreeable to the Hebrew idiom, not a little remarkable. It contains the elements of what modern botanists are at length adopting as the true system of an unchangeable arrangement. The reference to *seeds* as the characteristic distinction is truly wonderful, and may correspond with the *a-cotyledons*, *mono-cotyledons*, and *di-cotyledons* of the botanists of the times in which we live. The late professor Burnett's remarks are apposite, and may be cited as confirmatory of these observations. "These seedless or spore-bearing, these grain or simple seed-bearing, and these seed-versed or fruit-bearing plants, which have been shewn to be equivalent to the *a-cotyledons*, *mono-cotyledons*, and *di-cotyledons* of Linnaeus, Jussieu, and all modern botanists, are at the same time most peculiarly coincident with the three primary divisions hinted at by Moses." "It is curious that a system, which it has taken centuries to mature, and which successive botanists have laboured age after age to advance towards perfection, should be identical with that enunciated by Moses, and from which, for so many thousand years, naturalists had wandered more and more, and to which their return was wholly unpremeditated, as the identity was not recognised until after the return was made."

PICTURE WORSHIP.—This is still exhibited among the Greeks, and, on entering a church, the first object attracting notice is the multitude of pictures. No statues are seen, and the absurd notion is entertained, that, whilst orthodoxy and devotion sanction picture worship, idolatry stands connected with the worship of statues. Greeks, on entering a church, vow before and kiss them. The profession of a painter, under such circumstances, is lucrative. A friend spent a night with a picture-seller near Smyrna, when a peasant came to purchase a picture of St. Nicholas. "What kind of picture do you want?" inquired the painter; "is it a miracle-working St. Nicholas, or a plain St. Nicholas?" The peasant asked to see both, which were exhibited; and, in answer to inquiries, the painter informed his customer that the miracle-working picture had leaped, the evening preceding, from the station it occupied, marched along the floor to a considerable distance, and then assumed its original position. The price of the picture was, in consequence, nearly double that of the plain St. Nicholas. The purchaser seemed anxious to obtain what appeared so valuable a treasure, but his poverty only permitted him to buy the plain St. Nicholas.—*Researches in Greece, by the Rev. John Hartley.*

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AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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THE YOUNG CHRISTIAN'S LIBRARY.

By the Rev. E. B. RAMSAY, M.A., F.R.S.E.,
*Minister of the Episcopal Chapel of St. John the
Evangelist, Edinburgh.*

"GIVE attendance to reading," was an injunction of St. Paul to his disciple Timothy; and, though it is probable that the word "reading" applies, in the first instance, to reading the holy scriptures, still I do not consider it is taking any unwarrantable liberty with this text to make it, as a general precept, applicable to any reading which may tend to explain and illustrate the word of God, or to general attainment of Christian knowledge and edification in godliness. The question of religious reading, in these days, has become a matter of no small importance. Books on serious topics are so multiplied as to distract rather than to assist the student; a selection must be made; it is impossible to read all; and there are many which it may be more advisable to read than others—many which may be little profitable—some, perhaps, which, although they present a specious appearance, may be absolutely injurious. It is a matter of considerable moment, therefore, for the Christian inquirer, to receive some advice and direction, both in regard to his mode of reading, and to what he should read, in regard to his plan of study, and his forming a library. If in this short essay I shall succeed in furnishing useful hints to any young Christian into whose hands they may fall, so as to stimulate his reading of good books, and give him some method and order in his studies, I shall be more than repaid for the time I have devoted to it. Let not our young students be alarmed at the use of the word "library," as conjuring up ideas of vast collections of folios, or as implying large and extensive purchases of books—I refer to a small and select collec-

tion of volumes, attainable at a moderate price, and suitable for the use and study of any person possessing an ordinary measure of perseverance in reading, and a proper desire for sound knowledge and information on those subjects which it is a calamity and a disgrace to be ignorant of.

I. Let me first observe on the principles to be kept in view, upon entering on a course of religious reading or study—and here I would wish to impress two observations on the youthful mind—1st. Whatever is read should be read well, i. e., should be thoroughly understood, digested, and made the subject of thought and frequent meditation. Superficial reading is the bane of improvement; it begets a habit of mental carelessness and listlessness, the tendency of which must be to perpetuate incorrect and defective knowledge. It is a fault encouraged, I fear, by the multiplication of books. People get into a way of skimming over a great number of volumes, and thus learn nothing in a solid and distinct manner. To correct this fatal tendency, I would recommend the plan of studying well and thoroughly a few good books of a sound elementary character—making a conquest of them, and having their method and view of the subjects clearly imprinted on the memory. In this way far more sound progress will be made in knowledge, than by a superficial reading of ten times the number of volumes. After a clear system of religious knowledge has been fixed in the mind by such a study of good authors, there is the less danger of distraction of thought from reading in a more desultory or miscellaneous manner: the mind can arrange the ideas presented to it, according to its own method and previously adopted system. The other observation I wished to make on this part of the subject is, that all

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religious reading should have its defined object and specific end, viz. the spiritual improvement of the student—improvement in knowledge of holy scripture, in knowledge of his own heart, and advancement in that truth and holiness without which no man shall see the Lord, whatever be the extent of his external privileges, the vehemence of his professions, or the power of his intellectual attainments.

II. The next point to be considered is the selection of books, and the order of his study. The first and chief object with the Christian student is to know the bible. This is the point round which all his researches and all his labours turn. Of commentaries, or works, intended directly to illustrate scripture, it is extremely difficult to recommend one which is altogether unexceptionable; and, in truth, it is doubtful how far it is an advantage to give much time to them. Perhaps that is a point which may be left for the student's own selection, when a little more advanced. In the meantime, for the Old Testament, Patrick and Lowth, and for the New Testament, Doddridge's Family Expositor may be found useful. The reading of the sacred volume, with comparison of one part with another, must be a regular and constant occupation. A bible with marginal references is indispensable; and it is astonishing how much light is thrown upon scripture by this method, by studying the law in reference to the gospel, the psalms and prophecies in reference to Christ; thus making the bible its own interpreter—"comparing spiritual things with spiritual." On this subject I need not do more than appeal to the powerful authority of bishop Horsley. That eminent prelate, in his commentary on the 97th psalm, has recommended the practice in the strongest language:—"It should be a rule with every one who would read the holy scriptures with advantage and improvement, to compare every text which may seem either important for the doctrine it may contain, or remarkable for the turn of the expression with the parallel passages in other parts of holy writ. I will not scruple to assert that the most illiterate Christian, if he can but read his English bible, and will take the pains to read it in this manner, will not only attain all that practical knowledge which is necessary to his salvation, but, by God's blessing, he will become learned in everything relating to his religion—that he will not be liable to be misled either by the refined arguments or the false assertions of those who endeavour to engraft their own opinions upon the oracles of God."

One class of works illustrative of scripture are extremely valuable—I mean all those which explain the peculiarities connected with

the sacred volume, in which they differ from what we are now accustomed to—the periods at which the different parts were written—the habits of the people and countries of the East—the imagery drawn from their natural scenery—their relation to other countries, and many other circumstances of a similar nature. The most complete work of this kind is Rev. Hartwell Horne's "Introduction to a Critical Knowledge of the Holy Scriptures," a perfect mine of wealth on all biblical subjects—4 vols. 8vo. There is, however, an excellent compendium, or abridgement, in one small volume, which will be found very useful, and may at first supply the place of the larger treatise. A work of a similar character has also lately been published—an abridged edition of "Colnet's Dictionary," by Taylor—1 vol. "Harris's Natural History of the Bible," and Burder's Oriental Customs, are also excellent as illustrations, and explaining many peculiarities connected with the sacred writings; and so indeed do almost all narratives of travels in Palestine and the East, by familiarizing the mind with habits and manners often essentially different from our own, but which are, in fact, the habits and manners we meet with in the bible.

In connecting the history of mankind with the sacred history, a complete course will be found in the works of Shuckford, Prideaux, and bishop Russell. With marginal references, a concordance, and such books of illustrations, the study of the sacred volume will furnish a delightful occupation—an occupation ever growing in interest and usefulness, to the end of life.

I recommend a short course of evidences—not because necessary to remove sceptical doubts in the minds of those for whom I write, but rather because they are useful, as containing illustrations of the beauty and wisdom of holy writ, and as, under God's teaching, having a direct tendency to strengthen the faith of the young Christian, and to give him that reverence for the word of God which is essential to his peace and welfare. A course of reading, which might be advantageously taken for this purpose, would consist of Butler's Analogy, Leslie's Short Method, Paley's Evidences, and Horæ Paulinæ, Bp. Sumner's and Bp. Wilson's (of Calcutta) Internal Evidences. Bp. Sumner's work is exceedingly valuable, because, in pointing out the internal evidences, he deals with the subject matter of the gospel itself. It is a work which, I have reason to believe, has been blest to the edification of many. On the polity, order, and discipline of the church, I would only mention Hooker's immortal "Ecclesiastical Polity," and Mr. Sinclair's dissertation on episcopacy.

In studying the sacred volume, particular regard must be paid to the prophetic writings; I mean, let it be observed, to confine the observation to the study of fulfilled prophecy. No subject tends more to unfold the unity and harmony of plan which pervades the sacred volume: no subject more fully corroborates and confirms the evidences from its sacred origin. It will be sufficient to recommend, on this head, "Davison's Discourses on Prophecy," and "Bishop Newton's Dissertations on the Prophecies;" the former being treatises on the interpretation of prophecy generally, and the latter an examination of the particular prophecies of scripture in detail. Add to these Dr. Keith's work on the prophecies, which, although in the main similar in matter to bishop Newton's, contains accounts of some very remarkable fulfilments of prophecy derived from the east; researches of modern travellers, especially by captain Mangles and Irby, Sir R. K. Porter, and Burckhardt.

Another branch of study remains to be particularised; I mean the study of church history, and especially of the early church. "Milner's Church History" is a popular book, and, though it certainly contains inaccuracies, it is interesting, and may be read to advantage. "Waddington's" is, in parts, remarkably well done. "Cave's Lives of the Apostles, and Primitive Christians;" "Burton's Church History;" "The Book of the Fathers;" "Russell's History of the Church in Scotland;" "Southey's Book of the Church;" "Burnet's History of the Reformation;" "Walton's Lives," may all be read to advantage, as bearing upon the history of the early church, and of our own church in more recent times.

For an historical and authentic knowledge of the book of common prayer, "Wheatly" and "Sheppard" will be found to supply much useful, edifying, and curious information. In "Biddulph's Essays on the Liturgy," will be found discourses, which imbibe the spirit of piety and devotion, which so copiously breathe through all our church services and prayers.

For devotional and practical reading, I may mention "Beveridge's Private Thoughts;" "Taylor's Holy Living and Dying;" "Pascal's Thoughts;" "Bickersteth on Prayer;" and, as a commentary on the psalms, a treasure-house of which the piety and spiritual application can never be exhausted, let me earnestly advise the young Christian student to make the volume of the amiable bishop Horne his companion and guide. The study of the psalms, with such an expositor, cannot fail to produce a deep and lasting impression on the heart. Sermons, of deep religious feeling, of powerful

skill in scriptural illustration, of glowing eloquence, of clear reasoning, abound in our language. Barrow, South, and Horsley, are giants in that department of sacred literature. Horne is tender and winning. Of living, or recent authors, it were difficult to make selection; but I may particularly notice the spirit-stirring and splendid discourses of Henry Melvill; discourses, where evangelical truth is clothed in the rich apparel of eloquence, on which thousands hang delighted every Sunday, and from which, I trust, many go away more thinking, and more serious.

There are three authors, who are generally admitted to stand pre-eminent among divines of the church of England; Richard Hooker, Jeremy Taylor, and Isaac Barrow. A diligent and systematic study of their works, cannot fail to improve and elevate the mind. A distinguished scholar has thus marked their respective peculiarities and his own admiration: "I reverence Hooker, I admire Barrow, and I love Taylor."*

To these three, I would add the works of archbishop Leighton and of bishop Hall, both distinguished for deep piety and devotional feeling. They, perhaps, develop the peculiar motives and principles of the gospel with more fulness and effect, than the three other great divines. But we need not make comparisons where all are excellent. Let the young Christian student devote himself for some years to his bible, to Hooker, Taylor, Barrow, Leighton, and Hall; and he will, by God's blessing, find himself growing "wise unto salvation," and well instructed unto the kingdom of heaven, and able to "bring forth out of his treasure things new and old." Such a course of study, patiently followed out with meditation and prayer, will be a better training for the Christian student, than indulgence in that desultory habit of promiscuous reading, which, I fear, is often the cause of superficial knowledge and of unsettled opinions. Let the student pursue this method carefully and diligently, until the judgment be rightly formed and the mind well stored; then he will be the better able to estimate the current theological literature of the day; better qualified to profit by what is good; better able to detect what is flimsy or injurious.

* See Notes to Dr. Parr's Spital Sermon, p. 114, first edit.

MOURNING.

"Man goeth to his long home, and the mourners go about the streets."

ECCLESIASTES, xii. 5.

THE custom of mourning for the dead appears among the few which have been preserved immutable from the earliest antiquity. In order to trace its origin we have but to examine our own hearts, and in their most genuine and unalloyed sympathies, find the secret impulses which have given it birth. The shock that awakens them has a power which all humanity obeys, because it is the disjunction of that universal tie by which humanity is bound together. With an extent circumscribed only by Nature herself, it embraces every diversity of clime and condition, and under no modification of circumstances does the heart of man refuse its control. Love, which unites hearts together, and imparts to friendship all its sweetness, will as readily find an echo in the breast of the fierce tenant of the wigwam, as in the sensitive bosom which the lordly palace covers. The unsophisticated savage and the polished courtier, are here upon a level—have each feelings in common—are equally susceptible of emotions which reciprocate joy in others; and are neither, the one by barbarity, or the other by refinement, exempt from the poignancy of grief—the agony of a separation from the companions of life. Great part of our happiness, therefore, depending upon others, it is but natural that we should give a loose to sorrow, when the hand of death has snatched away those we love. The remembrance of ancient and youthful connections melts every human heart; and the dissolution of them is, perhaps, the most painful feeling to which we are exposed here below. Yet, throughout the almost countless varieties of the human race; in every clime, and under whatsoever degree of intelligence the mind modifies itself, mankind seem linked together by sympathies which have something more than a connection with present existence—which anticipate the future, and paint uncertainty in the colours of reality. In the savage as well as in the sage, fancy can create a sanctuary beyond the grave, in which the divided shall once more re-unite; where friendship shall again reciprocate, and happiness, without interruption or alloy, continue in eternal duration. The unlettered Indian, as well as the Christian philosopher, has a place of rest to which the grave is but the portal. Yet who can behold the young and gay, in the full flush of hope, sink into the narrow house, without reflecting that the vicissitude which blotted them from the page of existence, must, in its ceaseless uniformity, carry with it an awful lesson of the uncertain tenure on which mortality depends; a lesson intelligible to all whom nature has made the depository of a sentient mind?

"Like leaves on trees the race of man is found,
Now green in youth, now with'ring on the ground.
Another race the following spring supplies,
They fall successive, and successive rise;
So generations in their course decay;
So flourish these, when those are pass'd away."

Much as the literature of all nations abounds in dissertations on the mutability of human life—the sorrowful spectacle of man's transitory career—yet the sacred writings contain the most vivid picture of human existence, are most prolific in the eloquent lamentations of a bereaved heart. In them friendship appears in its most delightful character—death in its most affecting uncertainty—the clouds of despondency gather thickest, and the grave opens its gloomy jaws with terrors at which nature most shudders!

But it is not in language, however forcible, that the bosom can unburthen its griefs. The silent sorrow that pales the cheek and dims the eye, is far more potent than the inspiration which prompts the flow of words. Sorrow by lamentation is but half expressed; in the exterior emblems of woe we must read the anguish of the heart. Mourning has been typified in all ages and in all coun-

tries by various signs; and their diversity partakes of much of the characteristic peculiarities of the people by whom they are employed. Thus the symbol of grief in one nation is figurative of joy in another; that which in one clime fills the heart with sad recollections of the privation it has suffered, will, under a different sky, animate it with emotions of pleasure and delight. Of all the passions which affect the human heart, grief is the most powerful and violent. "The person who grieves," says Burke, "suffers his passion to grow upon him, he indulges it, he loves it. It is the nature of grief to keep its object perpetually in its eye, to present it in its most pleasurable views, to repeat all the circumstances that attend it, even to the last minuteness; to go back to every particular enjoyment, to dwell upon each, and to find a thousand new perfections in all, that were not sufficiently understood before."

The prince of poets has made Menelaus lament the calamitous fate of his friends in a manner peculiarly mournful and affecting:—

ΑΛΛ' ἐμπης παντας μὲν οὐδύρομενος καὶ ἀχύνων,
Πολλὰκις ἐν μεγάροισι καθήμενος ἡμετέροισιν,
Ἄλλοτε μὲν τέ γ' ὦν φρενα τερπόμεαι, ἄλλοτε δ' αὖτε
Πάνομαι· αἰψήρος δὲ κορὸς κρυερίο γόοιο.

HOM. OD. LIB. 4.

Still in short intervals of pleasing woe,
Remarful of the friendly dues I owe,
I to the glorious dead, for ever dear,
Indulge the tribute of a grateful tear.

POPE'S TRANSLATION.

In the bible we find mourning expressed in a variety of ways, such as rending the garments, wearing sackcloth, and sprinkling dust and ashes upon the head. Thus when Jacob was informed of his son's death, it is stated that "he rent his clothes, and put sackcloth upon his loins, and mourned for his son many days." When the patriarch Job heard the tidings of his bereavement "he arose, and rent his mantle, and shaved his head." The numerous instances of grief expressed after this manner by the Hebrews must be in the familiar recollection of most readers. Mourning for certain periods was also common; Joseph mourned for his father seven days, while the Egyptians on the same occasion mourned three-score and ten. Thirty days was the time during which the children of Israel wept for their great law-giver in the plains of Moab. At present the full mourning of the Jews continues for a year, and takes place on the death of parents. Children do not wear black, but are obliged to continue the clothes they had on when the event happened, and this no matter how ragged or unseemly. A month is the period assigned for mourning the death of children, uncles, and aunts. During that time the ordinary offices of cleanliness are unobserved; they neither wash nor shave, nor even cut their nails; the family do not eat in common; and husband and wife live apart. A husband mourns for his wife seven days, and during that time all occupation is suspended. On returning from the burial he washes his hands, uncovers his feet, and seats himself on the ground where he continues to pour out his lamentations in groans and tears till the expiration of the week.

Among the Hebrews the mode by which grief should be testified was strictly forbidden to include any act of personal cruelty. "Ye are the children of the Lord your God, ye shall not cut yourselves, nor make any baldness between your eyes for the dead; for thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." (Deut. xiv.)

With the Greeks the custom of cutting off the hair and scattering it on the bier was a common mode of expressing sorrow for the dead. Pope has some observations on this in his notes to the *Ilad*, where the funeral of Patroclus is mentioned. The rites and games by which they celebrated the death of distinguished

persons will be found fully described on the same occasion, in the twenty-third book of the Iliad.

Among the Romans the time of mourning for departed friends, as well as funeral rites, and offerings to appease the manes, were appointed by Numa. There was no limited time for men to mourn, because, according to Seneca, none was thought honourable. It usually did not exceed a few days. Women mourned for a husband or parent ten months or a year, according to the computation of Romulus, but not longer.* After the celebration of funeral rites the day was usually closed by a solemn repast, which nine days after was followed by a second called novendiale. During the interval between the two, no stranger was admitted—the family were left to an uninterrupted indulgence of grief. It was not lawful to summon any of its members before a court of justice, either on a public or private account; though, for certain sacred rites, as those of Ceres, &c., and the public games, mourning was laid aside. On the tenth day the house was purified, by being swept with a particular kind of broom. Its inhabitants also purified themselves by stepping over a fire, after which they resumed their usual habits. The ceremonies of purification for the family were called *Feriæ Denicales*; and at their conclusion it was customary to make presents to the people. In a public mourning the senators laid aside their *latus clavus* and rings, the magistrates the badges of their office, and the consuls did not sit on their usual seats in the senate, which were elevated above the rest, but on a common bench (*sede vulgari*). Although immoderate grief was supposed to be offensive to the manes, yet it sometimes happened in a public mourning for any signal calamity, that the temples of the gods were struck with stones, and their altars overturned.

Among the Hindûs the funeral obsequies are performed ninety-six times in the course of a year; but the formal mourning, which includes the abstinence from betel, is very brief. After the funeral, the nearest relation goes to the house of the deceased with a staff to drive off the evil spirits.

In China a widow mourns three years for the death of her husband, and the man one year for his wife, and one for a brother. It is customary to keep dead bodies above ground for a very long time; rich people, indeed, sometimes delay the funeral for a year or more, and are thereby thought to testify their respect and reverence for the departed.†

The Turks, on the other hand, and for nearly the same reason, hurry their dead to the grave within a few hours after dissolution. They neither weep nor bewail the departed; in prayers and in alms the Mohammedan shews his grief. To repine at the death of friends is held an act of impiety, for the same reason that they inter so speedily, namely, "that if the deceased was a good mussulman, he is entitled to happiness;—which ought not to be grieved at,—nor ought he, by any delay of interment, to be prevented immediately attaining the full enjoyment of it. If, on the contrary, he was not a good mussulman, he does not deserve to be grieved for, and ought at once to be sent from the world." The men accordingly follow their friends to the tomb, exhibiting no symptom of regret of bewailing at what they consider the dispensation or Providence; but the women rend the air with lamentations and cries. This custom of mourning for the dead in shrieks and howlings prevails almost universally among the followers of Mohammed, though in all cases it is strictly confined to the women.

At Aleppo, the funeral procession is attended by the acquaintance and kindred of the deceased, and one

person (a female of course) is the chief mourner, who manifests her grief by the most frantic cries and gestures: other mourners are hired, who, at intervals join the general wulwaly*. The sepulchre is visited by the near relations of the deceased on the third, seventh, and fortieth day after the interment. Solemn prayers are offered at the tomb for his repose, and money and victuals distributed to the poor. The women, in their visits to the tomb, strew it with herbs and flowers, constantly repeating the wulwaly. For a husband the common period of mourning is twelve months; for a father, six.

After the burial of an Abyssinian, the *toscar*, or feast of the dead, is celebrated. An image of the deceased, in rich garments, is set upon his favourite mule, and carried through the city, accompanied by other mules, &c., in gay apparel, together with a number of hired female mourners, crying out, as in Ireland, "Why did you leave us? Had you not houses and land? &c." On the return of the procession, an immense number of the people are feasted, and a repetition of this feast, at intervals, is given by the different relations, who vie with each other in profusion and liberality.

A nearly similar custom prevails in Guinea. The friends and neighbours of the deceased assemble round the corpse, with loud cries, asking it the cause of its death, whether from lack of food, or the effects of necromancy. The term of mourning is six weeks, during which time lamentations are made at the grave every morning and evening.

The Mingrelians testify their grief in loud and doleful lamentations, beating their breasts, tearing their hair, and even wounding their flesh; the men shave their heads and beards, and rend their garments. For the space of forty days this mourning continues, during all which time the body continues unburied.

In Lycia the men were accustomed to clothe themselves in female habiliments during the whole time of their mourning; in order, it is related, that the ridicule attached to their vestments might make them ashamed of their grief. At Delos they cut off their hair. Among the ancient Cretonians, according to Herodotus, it was usual for widows to desire the honour of being killed on the grave of the deceased husband. The excessive melancholy into which Cleopatra was plunged by the death of Antony, and the many blows she had given her breasts, brought on a fever, which it was thought would terminate her life. She had besides resolved to abstain from eating, if her physician had not discovered the secret to Octavius, who immediately threatened to put her children to death if she persisted in her obstinacy. Her subsequent tragic end is well known. After Cæsar's murder, all the strangers then in Rome mourned according to their peculiar customs; and it is more particularly related of the Jews, that they watched several nights at Cæsar's pile.

Among the Indians† and Thracians, wives were

* Schultens in his valuable and learned commentary on Job x. 15 (tom. i. p. 978), considers the Arabic wulwal, as corresponding to the Hebrew ללל and to the Greek ολολυζω and αλαλαζω. The former Greek word was, however, applied in a joyful sense, but the Arabic wulwaly is used only in distress and affliction, and, as such, bears a closer affinity to the latter term.

† It has been well observed by a recent writer on India, "that the anxiety which the sacred writers of the Hindûs show to have all widows perform that most barbarous rite (the suttee as it is termed), to enforce it as a duty, and to encourage the performance by the highest temptations of future felicity, which the most extravagant phantasies of their mythology can hold out, is a proof of how much study they devoted to every means of degrading the human mind." "The wife," it is said, "who commits herself to the flames with her husband's corpse, shall equal Ahurndhati, and reside in the Swerga; accompanying her husband, she shall reside as long in Swerga as there are thirty-five millions of hairs on the human body. As the snake-catcher forcibly draws the serpent from his earth, so she, bearing her husband from hell, shall with him enjoy the sweets of heaven, while fourteen Indras reign. If her husband had broken the

* After the battle of Cannæ, by a decree of the senate, the mourning of the matrons was limited to thirty days. See Adam's *Roman Antiquities*, srt. Funerals.

† When death visits the throne, all public business is suspended for fifty days; a universal mourning being observed throughout the empire.

burnt on the piles of their husbands: and, as it sometimes happened that one man had several, it was usually determined by lot which of them should have the preference. According to Cæsar, the Gauls used to burn slaves and clients on the piles of their masters. Thus also among the Romans, instances are recorded of friends having testified their affection after the same manner; as Plotinus to his patron, Plantius to his wife Orestilla, soldiers to Otho, and Mnester, a freedman, to Agrippina.

The Greeks used frequently, when overwhelmed with grief, and unable to bear up under it, to throw themselves upon the earth and roll in the dust; and the more dusty the ground was, the better it served to defile them, and to express their sorrow and dejection. They beat their breasts and thighs, and tore their flesh, making furrows in their faces with their nails; but these actions, though practised sometimes by the men, were more frequent among the women, whose passions are more violent and ungovernable. Solon thought fit to forbid this amongst other extravagancies at funerals. The Lacedæmonians bore the death of their private relations with great constancy and moderation; but, when their king died, they had a barbarous custom of meeting in vast numbers, where men, women, and slaves, all mixed together, tore the flesh from their foreheads with pins and needles. The design of this was not only to testify their sorrow, but also to gratify the ghosts of the dead, who were thought to feed upon and delight in nothing so much as blood.

It is difficult to what origin the practice of mourners distinguishing themselves by a peculiarity of dress, should be assigned. The most natural would seem to be, that negligence and indifference to attire in which persons overcome by affliction are prone to indulge. The custom has been observed by almost all nations, and is not more remarkable from the peculiarities of the dress itself, than in the characteristic variety of colour, by which each has alluded to the extinction of life. For this indeed a kind of philosophical interpretation has been found out. Black is the emphatic emblem of that darkness which conceals the world beyond the grave; and, as it is also the privation of light, is supposed to denote the privation of life. White is the symbol of purity, and as such typifies the spiritual world. Yellow is to represent that death is the end of all human hopes, because it is the colour of leaves when they fall, and flowers when they fade. Brown signifies the earth, to which the dead return. Blue is an emblem of the happiness which it is supposed the deceased enjoys; and purple is understood to express a mixture of sorrow and hope.

In Europe, the ordinary colour for mourning is black. In China and Japan white. Among the Turks it is blue or violet. In Egypt yellow; in Ethiopia brown. The Peruvians at the time of the Spanish conquest wore it of a mouse colour. The Romans dressed in black—sometimes in skins, laying aside every kind of ornament. During the republic the women dressed in black like the men, but, under the emperors, when party-coloured clothes came in fashion, they wore white in mourning. Dio says, that senators, in great mourning, appeared in the dress of the equites. The mourning garments of the Greeks were always black. To this custom Pericles had respect when he boasted that "he had never given cause to any citizen to put on black." Artemidorus, who, in the reign of Antoninus, wrote a learned work on the interpretation of dreams, still extant, holds it to be a presage of recovery for a sick person to dream of black clothes, since not those that die, but those who survive to mourn, are apparelled in black. The Egyptians are said to have introduced this custom, when they mourned for the death of Liber, otherwise called

ties of gratitude, or murdered his friend, or killed a Brahmin, she expiates his crime." It says much for the humanizing influence of British government, that the custom prohibited in our own territories is now elsewhere considerably on the decline.

Oisirs, who was treacherously murdered by his brother Typho. Mourning garments also differed from ordinary apparel not only in colour, but likewise in value as being of cheap and coarse stuff. In England the king never wears black—he is clothed in purple as mourning*. The chancellor of France is the only person in the kingdom who never wears mourning. The brothers, nephews, and cousins of popes never wear it; cardinals have purple. Till the reign of Charles the eighth, white was the funeral garb of France. In Spain, a widow passed the first year of her mourning in a chamber hung with black, into which daylight was never suffered to enter. At the expiration of this lugubrious year she changed it for a chamber hung with grey, into which sometimes a sunbeam was permitted to intrude. In Poland, when a woman of rank mourns, she wears a coarse black stuff. Her linen is not much finer than canvas, and, the greater the quality of the deceased, the coarser are the mourning weeds. In Castile, mourning garments were formerly of white serge. On the death of the late duke of York, the French court went into mourning for eleven days—the first six in black, and the last five in white. The emperor Leopold, whose death occurred in 1705, used to suffer his beard to grow in disorder during the whole period of mourning. In this he imitated the custom of the Hebrews. The dowager empresses never left off weeds, and their apartments were hung with black till their death. One of the most touching instances of loyalty and affection ever bestowed on a monarch is recorded in English history. We are told, that, after the martyrdom of the first Charles, many royalists suffered their beards to grow, without being cut, for the remainder of their lives. How different this from the barbarous devotion observed by some nations towards their sovereigns! For example, when the Japanese monarch dies, there are generally some fifteen or twenty of his subjects, who, in order to evince their loyalty, rip up their bellies, and follow him into the other world; and he, who gives himself the deepest wound, acquires the highest glory. Like scenes of horror and inhumanity attend the funeral of some African sovereigns, who, that they may not appear without dignity in the next world, are provided with a suitable retinue from this; and wives, concubines, slaves, and sometimes horses, must be strangled, in order to render the monarch the same services in a future life, which they did while his sceptre was extended over an earthly dominion.

Such, as I have briefly described them, are a few of those ceremonials by which the living honour the dead; and, though diversified by the varieties into which the great family of man is subdivided, they all partake more or less of the same nature—are prompted by the same feelings—and are each the imperfect emblem of that universal love and benevolence which death never fails to awaken. To human lips it is not given to taste the cup of pure joy; our lives are diversified by sorrows and inquietude; "our days are a handbreadth, and our age is as nothing." The dissolution of those ties which had bound men together in intimate and familiar union, gives the most painful shock to every human heart. When we behold the companions of our happiest hours suddenly torn away by the hand of death, and hurried into the dark and dreary grave, there to "moulder into silent dust"—when they are swept from our sight and shrouded in the impenetrable gloom of the eternal world—then is the time when the heart is made to drink all the bitterness of human woe! "The silver cord being loosened, and the golden bowl broken, the pitcher being broken at the fountain, and the wheel at the cistern, man goeth to his long home, and the mourners go about the streets." To

* We believe that this old custom prevailed from the claim the English monarchs so long asserted to the crown of France, whose kings mourned in purple, and that it is now disused. At least we have seen both our kings and queens mourning in black.—Ed.

the Christian, however, though the loss of friends may bring sorrow, it can never inspire despair. He mourns not as those who have no hope. In the full confidence of an exalted faith, he looks on the dissolution of mortal ties, the final extinction of earthly affections, as but the prelude to a glorious existence; where the disembodied spirit, resolved into its elemental freedom, shall bask in the beatific rays of uncreated day, and hold high converse with its God.

Life is but a dream, a transitory illusion which death soon dispels; but the eternity of the soul is a duration which knows no mutability!

The stars shall fade away, the sun himself
Grow dim with age, and nature sink in years,
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds!

D.

THE DISTINCTIVE CHARACTERISTIC OF GOD'S WORKS.*

THE line of demarcation which separates the works of man from the works of God, and constitutes the peculiar feature of each, is this—In the works of man, and in all human machinery, the effect never can be made either to reproduce or repair its own cause. The cause acts for a time; its energy dies away, and the effect ceases. Men can never make a watch which, having gone down, will wind up itself again. Here is the limit over which man can never pass. Thousands of other instances might be adduced, but this one is characteristic of them all. But, in the works of God, the effect comes round again, and acts upon its own cause, repairs it, sustains its energy, often aggravates and increases it, and, if necessary, reproduces it altogether. Thus, in the works of God, the cause and the effect act and re-act, generate and re-generate each other, till it often becomes difficult for man to say which is the cause and which is the effect. Thus the Almighty acts in everlasting circles, and his works contain within themselves a self-restoring energy, or a self-reproducing power, capable of enduring for ever and for ever. This is true in every variety of his works, and in all his appointments, without one solitary exception. It is true in the whole kingdom of matter; it is true in the whole region of mind; it is true in all those wonderful works of the Almighty where both mind and matter are concerned, where mind acts upon matter, and matter upon mind. It is true in morals, it is true in physics; it is true in all that relates to time, as well as all that concerns eternity. It is true in religion, and all the Christian graces of the soul. It is true in politics, political economy, and the causes of the wealth of nations, and of the rise and fall of empires. It is true in health, it is true in disease; it is an everlasting energy for ever-increasing good, or (horrible reflection!) it is an everlasting energy for ever-accumulating evil.

The distinctive characteristic of God's works illustrated in the human hand.

The human hand is both the servant and school-master of the soul. It is the servant to obey its commands, and to execute all its vast designs; but it is also the tutor to expand and enlarge the ideas of the soul a thousand-fold, and is itself the cause and origin of millions of those very commands which itself obeys.

* From "The Almighty's Everlasting Circles." By the Ven. H. Jeffreys, Archdeacon of Bombay.

The first part of this proposition—that the hand is exquisitely constructed to be the servant of the intellectual mind—is very obvious, and can be overlooked by none who reflect for one moment upon the subject. If man had no organ of the body better adapted to execute the designs of the intellect than the hoof of an animal, it is evident that he would long in vain for such instruments as the chronometer, the printing press, and the steam engine—even supposing him capable of conceiving such ideas. But it is easy to show that if man had been created without that beautiful instrument, the hand, he would have been utterly incapable of ever conceiving such ideas. The intellectual soul of man is continually expanded and enlarged in contemplating the works of her own hands; or in using these again as instruments to examine the works of nature, she imbibes countless millions of ideas. History informs us in what a rude and barbarous state the most enlightened nations once have been, and what once was the barrenness and paucity of their ideas. Suppose, then, our savage forefathers, the naked Druids in the woods, had been created with the hoof of an animal instead of the human hand, will any man say that such beings would ever have formed a nation of mighty and gigantic intellect such as Britain now is? On the contrary, such a supposition must carry us far below the most barbarous nation upon earth; for even our rude forefathers derived the few ideas they had from contemplating the works of their own hands. They could make huts of the boughs of trees, and clothing of the skins of beasts; and, in killing these, or making those, they would acquire a variety of ideas, besides the moral ideas of property. But we may go backwards yet again to a still earlier stage of this beautiful process. Every observing man may see it with his own eyes, without going among savage nations for an example. There probably is not a creature upon earth so utterly destitute of ideas as the new-born offspring of man. But let any observer mark it well, and notice it as soon as it begins to make use of its little hands—say, from ten months old and upwards—let him mark the eagerness with which it seizes, examines, and handles things; let him mark how soon it begins to be busy and troublesome with its hands in a thousand ways, pulling everything out of its place and order, examining, tearing, destroying, and here he will behold Adam acquiring ideas. Its little hands never rest, no, not one moment of its waking hours. Young Adam, in his eagerness to acquire ideas, often pulls down mischief on his own head. Thus in the new-born infant and the savage, and in man in every stage of culture, the hands mightily increase the rapidity and power with which ideas are acquired; and the intellectual soul expands more and more continually, and multiplies her ideas in proportion as the works of her own hands increase in number, variety, and beauty. But if mankind never had members capable of making these things, they never would have conceived these ideas—and this not from any defect in the capacity for acquiring knowledge; for (to come to our conclusion at once) I assert, that, if such creatures as these had the brain so constructed as to have the largest capacity for acquiring knowledge that nation ever had, their actual knowledge and the scope of their reasoning powers would have scarcely extended beyond those of a cun-

ning animal. Thus the hand is the schoolmaster of the soul; expands and enlarges her ideas, and is the cause and origin of millions of commands from the soul, which the hand itself is the servant to obey. There are now in this world millions of ideas and things which, if it had not been for the human hand, "eye would have never seen, nor ear heard, neither would they have entered into the heart of man to conceive." Here is a beautiful instance of the Almighty's everlasting circles. The cause commands the effect; the effect expands the cause and unfolds its energy; and how far this may go, what wonders the hand may further execute at the command of the soul, and what amazing powers the soul may yet develop, what new ideas she may yet acquire in contemplating the works of her own hands, none but the Creator himself can tell.

PASTORAL LETTER FROM ARCHBISHOP
LEIGHTON TO THE SYNOD OF DUNBLANE.

"GLASGOW, April 6, 1871.—Reverend Brethren—The superadded burden that I have here, sits so heavy upon me, that I cannot escape from under it to be with you at this time; but my heart and desires shall be with you for a blessing from above upon your meeting. I have nothing to recommend to you, but (if you please) to take a review of things formerly agreed upon; and such as you judge most useful, to renew the appointment of putting them in practice; and to add whatsoever farther shall occur to your thoughts that may promote the happy discharge of your ministry, and the good of your people's souls. I know I need not remind you, for I am confident you daily think of it, that the great principle of fidelity and diligence, and good success, in that great work, is love, and the great spring of love to souls is love to him that bought them. He knew it well himself, and gave us to know it, when he said, "Simon, lovest thou me? Feed my sheep, feed my lambs." Deep impressions of his blessed name upon our hearts will not fail to produce lively expressions of it, not only in our words and discourses, in private and public, but will make the whole track of our lives to be a true copy and transcript of his holy life. And if there be within us any sparks of that divine love, you know the best way, not only to preserve them, but to excite them, to blow them up into a flame, is by the breath of prayer. O prayer—the converse of the soul with God, the breath of God in man returning to its original; frequent and fervent prayer, the better half of our whole work, and that which makes the other half lively and effectual; as that holy company tells us, when, appointing deacons to serve the tables, they add, "But we will give ourselves continually to prayer and the ministry of the word." And is it not, brethren, an unspeakable advantage, beyond all the gainful and honourable employments of this world, that the whole work of our particular calling is a kind of living in heaven, and, besides its tendency to the saving of the souls of others, is all along so proper and adapted to the purifying and saving of our own? But you will possibly say, what does he himself that speaks these things to us? Alas! I am ashamed to tell you. All I dare say is this—I think I see the beauty of holiness, and

am enamoured with it, though I attain it not; and how little soever I attain, would rather live and die in the pursuit of it, than in the pursuit, yea, or in the possession or enjoyment, though unpursued, of all the advantages that this world affords. And I trust, dear brethren, you are of the same opinion, and have the same desire and design, and follow it both more diligently and with better success. But I will stop here, lest I should forget myself, and possibly run on till I have wearied you, if I have not done that already; and yet, if it be so, I shall hope for easy pardon at your hands, as of a fault I have not been accustomed to heretofore, nor am likely hereafter to commit. To the all-powerful grace of our great Lord and Master I recommend you and your flocks, and your whole work among them, and do earnestly entreat your prayers for your unworthiest, but most affectionate brother and servant,
R. LEIGHTON."

THE NAME OF THE LORD A STRONG
TOWER:

A Sermon,

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PROV. xviii. 10.

"The name of the Lord is a strong tower; the righteous runneth into it and is safe."

It is essential that a man's hopes should rest on a firm basis, on a basis as firm as the throne of the Almighty, that when he comes to depart out of time into eternity he may not have his views clouded, or his mind perplexed with uncertainty. Nor is this a consummation which cannot be realised. The bible, which is given us to be a "light to our feet," directs us where to place our hopes of safety, and points out the means of arriving at complete security. It supplies us with the "means of grace" here, and imparts to us "the hope of glory" hereafter.

Our text is one of those beautiful sayings, scattered about the writings of Solomon, which deserves as a rich jewel to be deposited in the cabinet of all our memories. Adopting the division which the text naturally suggests, we shall notice

I. That the name of the Lord is a strong tower.

II. The righteous runneth into it.

III. His safety.

I. This expression, the "name of the Lord," is not unusual in the scriptures. "They that know thy name," says David, "will put their trust in thee (Ps. ix. 10); and in Ps. xci. 14, it again occurs, "I will set him on high, because he hath known my name." What is a name? Names have a two-fold use, to distinguish and describe. We have all two names at least—a Christian and a surname. Our names in general serve only

the former purpose, viz., to distinguish the individual. Sometimes, however, they carry more force with them, and describe as well as distinguish; and when this is the case, their significance is greatly increased. Thus Alexander the Great, John the Baptist, William the Conqueror, are names familiar to us; names which describe the person mentioned in terms which cannot be mistaken. Now the name of God is descriptive; it describes the attributes of his character as revealed to us. And this his character we may consider in various views; as he is in himself, as he is to the holy angels, to the fallen angels, and to ourselves.

1. What God is in himself is implied in his very name, a name of peculiar import, and incommunicable to the most exalted creature, the Lord, or Jehovah—as indeed, wherever in our bibles the word Lord is printed in large letters, it always is in the original. Now St. Paul tells us there are “gods many, and lords many;” but this name Jehovah is appropriated to the Supreme Being, and never applied to any other. He claims it to himself as his peculiar glory, “I am Jehovah, that is my name, and my glory will I not give to another.” The word Jehovah means the existent, or he that is; so we have it explained to Moses (Exod. iii. 14), “I am that I am,” i. e., I exist, and have my being in and of myself, without dependence on any other cause; and my existence is always the same, unchangeable and eternal. And by St. John (Rev. i. 8), “Who is, who was, and who is to come”—i. e., the perpetual, the eternal, and unchangeable Being.

2. What God is the holy angels, we may collect from their ascriptions of praise which are recorded in various parts of holy writ. In the vision presented to the prophet Isaiah (vi.), the seraphims are described as crying one to another, “Holy, holy, holy, Lord God of hosts, the whole earth is full of his glory.” St. John, too, tells us, “they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when they give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, they cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive honour and glory and power; for thou hast created all things, and for thy pleasure they are, and were created.” From these and similar passages we may gather that God is to them an object of reverend awe, holy love, and ceaseless adoration.

3. As for the angels that kept not their first estate, them he “hath reserved in everlasting chains under darkness unto the judg-

ment of the great day.” He is therefore to them an implacable enemy, his fierce wrath burns unceasingly against them.

4. What this Almighty God is to his sinful and rebellious creatures, becomes, my brethren, an important consideration to you and me, and ought to be a matter of anxious inquiry. And it has pleased God in his infinite condescension to give us all the information which we can require. On this point I would direct your attention to a portion of the book of Exodus. In chapter xxxiii. we find that the people of Israel had been guilty of the most gross idolatry, and had incurred the just displeasure of God; but Moses had, by his earnest intercessions, prevailed to turn away God’s anger. Encouraged by God’s kindness, he uses it as a plea to ask a further favour; “Shew me now thy way, that I may know thee, and that I may find grace in thy sight.” The Lord complies with his request; “I will,” says he, “do this thing that thou hast spoken, for thou hast found grace in my sight.” Remark, then, the advantage Moses takes to gain a further favour; “I beseech thee, shew me thy glory.” Now, this being the request of a pious mind, God graciously condescends to accede to it, so far as it was proper; “I will make” (said he, v. 19), all my goodness pass before thee, and I will proclaim the name of the Lord before thee.” In xxxiv. 5, we read that at the appointed place, “the Lord descended in the cloud, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, unto the third and fourth generation.” The effect this had on Moses we are informed in verse 8; “And Moses made haste and bowed his head, and worshipped.” In this sublime passage we have described, in the brightest colours, God’s unbounded love and mercy, and his inflexible justice and holiness; in it God declares his mercy and grace in which all, as sinners, are concerned, that they may know there is hope for them, and learn from whence that hope arises. He represents himself as condescending, full of compassion, ready to forgive, slow to anger, bearing the provocations of his rebellious creatures with patience, affording space for repentance. Yet will he by no means clear the guilty. All this mercy and grace are united with the most entire hatred of all moral evil and absolute determination to punish it.

Such is the character of God as it is

revealed to us; such are his gracious attributes; such is the *name of the Lord* which my text reminds us is a "strong tower." Now a tower is a place built for shelter and security, to serve as a bulwark against the attacks of an enemy; and its strength consists in the durability of the materials of which it is composed. This, then, is the figure under which infinite wisdom has in grace and mercy disclosed himself to sinful mortals, in order to encourage them to put their trust in him, to flee for refuge from the consequences brought on them by their original and actual guilt. This name is called a strong tower, on account of the strength of the foundation on which they build who are sheltered within it; for they trust on no less a foundation than the promise and oath of the Eternal. History furnishes us with instances in which the merciful disposition of one king, has been a source of defence to a whole nation. We have one recorded (1 Kings xx.). Ahab, king of Israel, had discomfited the host of the Syrians, with their king Benhadad at their head. In v. 30 we read, "Benhadad fled and came into the city; and his servants said unto him, Behold now we have heard that the kings of the house of Israel are merciful kings; let us, I pray thee, put sackcloth on our loins and ropes upon our heads, and go out to the king of Israel; peradventure he will save thy life." In the sequel of the history we find that this expedient had the desired effect; for Ahab consented to enter into a covenant with the king of Syria. Thus the merciful disposition of Ahab was a tower, or means of preservation, to the Syrians.

II. We have pointed out to us the conduct of the righteous—he "runneth into it."

The real Christian, my brethren, is one who is in earnest in the pursuit of everlasting life. He is one who, by divine grace, has felt the vital importance of that question, "What shall I do to be saved?" He is influenced by those two motives which most powerfully act the mind of man—fear and hope. He is urged forward by a sense of danger: he is animated by the hope of safety. I say, he is impelled by a sense of danger. He feels himself in the situation of the inadvertent manslayer, who knows that the nearest kinsman of the person slain is in hot pursuit of him, that to delay is dangerous, that to stop still must subject him to death, and that he cannot be safe till he is arrived within the walls of the city of refuge, appointed for that purpose by a merciful God. The sense of his danger prompts him to use all his speed, and he is animated by the hope of reaching it, knowing that then he shall be secure from

the sword of the avenger of blood. So the Christian is urged forward by a sense of his danger. He feels that his sins have provoked the vengeance of an offended God, and he is anxious to flee for refuge, somewhere for shelter, from the storm which he is sensible must sooner or later overwhelm him if he remain in his present condition. Observe the language of the text, "The righteous *runneth* into it;" very different this from the *loitering careless* way in which too many professing Christians are seeking for that "rest which remaineth for the people of God." He sees in all its fiery vengeance the terrors of God's broken law, and that dreadful sentence pronounced by a God of truth, "Cursed is every one that continueth not in all things that are written in the book of the law to do them." But the Christian is also animated by the hope of safety. The law of God proclaims his danger, and warns him to flee from the wrath to come. The gospel points out Christ as the end of the law for righteousness to every one that believeth. Aware of his danger, and perceiving by faith the refuge before him, he makes no delay, leaves all behind him that would impede his progress. With the apostle he learns to "count all things but loss for the excellency of the knowledge of Christ Jesus his Lord." He sees the "glory of God in the face of Jesus Christ;" he discovers in him a suitableness and sufficiency: and that the salvation which he has brought nigh is exactly the salvation adapted to his wants. And

III. "He is safe." "There is no condemnation to them that are in Christ Jesus." The righteous—he who has made the name of the Lord his refuge, is safe from the assaults of every enemy. He is safe from

1. *The assaults of the devil.* The Christian has to wrestle, not against flesh and blood only, but against the powers of darkness; his adversary the devil, as a roaring lion, seeks to ensnare and devour him; but though Satan "desire to have him," his great Advocate will pray for him that his faith fail not; and when this accuser of the brethren brings his charge against the righteous man, Jesus will say, "The Lord rebuke thee, Satan; is not this a brand plucked out of the fire?" He is safe from

2. *The world,* an enemy greatly to be dreaded, whether it smile on him or frown; whether it seek to draw him from the path of duty by the prospect of pleasure, wealth, and power; or whether it strive to shake his firmness by the dread of poverty, shame, or persecution. But he shall be delivered from "this present evil world." "Be of good cheer," says our Lord to his disciples, "I have overcome the world."

3. He is safe from his *own natural depravity*. Though the Christian has received a new principle of spiritual life, yet he carries about with him still, and will to his dying day, "a law in his members warring against the law of his mind," so that the flesh, his old carnal nature, does not cease to strive to regain the mastery. He finds occasion to use daily the prayer, "Lead me not into temptation." But against this the Christian is safe; his God will suit his strength to his need; sin shall not "have dominion" over him; he shall not "be tempted above that he is able."

4. He is safe from the *accusations of the law*. Christ takes him under his protection; he is his Surety, and justice has been fully satisfied by the obedience unto death of the Saviour. When therefore the law accuses him he sends it to his Surety, who has fully complied with all its demands. God looks on the sinner who confides in Christ, as arrayed in the spotless robe of the Redeemer's righteousness, and accepts him.

5. He is safe from the *accusations of conscience*. When conscience calls up to our recollection the sins of youth, our manifold transgressions against a good and gracious God; when these are presented to the mind in all their heinous and aggravated colours, the stoutest heart must tremble. "The spirit of a man may sustain his infirmities, but a wounded spirit, who can bear?" But it is the office of him in whom the Christian trusts to heal the wounded spirit, and bind up the broken heart." He "speaks peace unto his people;" he gives "the oil of joy for mourning, the garment of praise for the spirit of heaviness." He enables the Christian to look up to God, no longer as an offended judge, but as a reconciled and loving Father. Thus is the burden removed from his conscience and all his guilty fears removed.

6. He is safe, finally, from his last enemy the *fear of death*. Death has a sting, but it is removed. "The sting of death is sin, but (the believer can add) thanks be to God which giveth us the victory through Jesus Christ our Lord." He can say with St. Paul, "I know in whom I have believed," and having seen the salvation of God, he is enabled to say at the hour of death with Simeon of old, "Lord, now lettest thou thy servant depart in peace."

Let me, in conclusion, my brethren, affectionately, but earnestly, remind you that either you have, or you have not made the name of the Lord your source of confidence. If you have not, on what then are you relying? Men forsake God and construct edifices of their own devising. Some are trusting to the blamelessness of their lives, or they institute a

comparison between their evil deeds and what they call their good ones, and flatter themselves that the latter preponderate in their favour. Some take a partial view of God's character, and finding him to be (as indeed he is) loving and of tender compassion, they make this part of his character their tower of refuge, and think that God is too merciful to condemn them. Others, seeing the broad and accommodating road to destruction so thronged with travellers, ask, "If I am to be condemned, what will become of all these?" thus they make the bulk of mankind a bulwark, behind which they entrench themselves. But, however secure they may appear, these are not places of security, and, when the great day of trial comes, these towers will fall, and involve those who have fled to them in irretrievable ruin. But, on the other hand, they who have made the name of the Lord their strong tower, shall find, in that day that shall sweep away every "refuge of lies," that this name will be "a refuge from the storm, a shadow from the heat, when the blast of the terrible ones is as a storm against the wall." The rain may descend, the floods come, the winds blow and beat upon that house, but it will not fall, for it is built on a rock—they are safe.

THE SERVICES OF THE CHURCH.

NO. VIII.

"Understandest thou what thou redest?"—ACTS viii. 30.

TE DEUM LAUDAMUS.

THE "Te Deum" is so called because in the Latin form it begins with the words "Thee God," or "Thee as God," we praise. It was composed in Latin about the middle of the fourth century, as some say, by St. Ambrose, whence it is sometimes called "The hymn of St. Ambrose;" while others refer its composition to Nicetius, a bishop who lived at that time. It has been used by the whole western church at least 1,200 years; in that of Rome, only on Sundays and holy-days, and not on all of those; but in ours, every day, as the singular excellence of it well deserves. It is of so excellent a construction, that the church could not enjoin any better of man's framing; indeed, it is only the structure that is human; the materials being divine, and derived from the fount of sacred truth. Its sentiments being so purely scriptural, and expressing, with strict doctrinal accuracy, the language of the bible with reference to the several matters on which it touches, the settlement of the true authorship of it is of small importance; but, as a point of general interest, it may be well to mention that the most ancient opinion, and that which has been the most generally received, is, that it was the joint production of Ambrose and Austin. The circumstances of its extraordinary origin are thus related:—At the baptism of the celebrated convert, Augustin, which office was performed by Ambrose, in the presence of all the faithful in the city, after the ceremony, and before their ascent out of the water, Ambrose uttered the first verse of the "Te Deum," saying, "We praise thee, O God!" Augustin immediately replied, "We acknowledge thee to be the

Lord!" Ambrose proceeded, "All the earth doth worship thee, the Father everlasting!" Austin rejoined, "To Thee all angels cry aloud," &c., &c. And in this manner, whilst they remained standing in the waters of baptism, Ambrose and Austin composed, and alternately sung, the whole hymn, as the Spirit gave them utterance. This account is certainly to be classed among narratives of rather an incredible character; it is, however, gravely repeated by Durandus (one of the latest of the more celebrated scholastic divines), and was for many ages implicitly received. The notice of it in this place is intended merely to show that the ancient and present division of the sentences of the "Te Deum" do not exactly correspond, and to point out where the difference lies. The style of this hymn, as well as its measure, is such as to give strong evidence that Ambrose was not its author. His sentences were regular, and his measure uniform; but the "Te Deum" is not composed in verse, neither is the original prose remarkable for its melody, however well adapted for chanting; and, while the style of the hymn attributed to Ambrose is neat, and adorned with some degree of fancy, the language of the "Te Deum" is simple and majestic. In it we recognise the sublimest passages of the prophet Isaiah, the grandest truths of the gospel history, and the most pathetic supplications that are to be found in the book of Psalms. In two ancient manuscripts, an old collection of hymns, and an old psalter, archbishop Usher found "Te Deum" ascribed to Nicetus or (Nicetius, above-named), bishop of Treves; who, as Stillingfleet, Cave, and the learned in general think, composed this hymn for the use of the Gallican church. He flourished about A.D. 540, nearly a hundred years after the death of Ambrose. This Nicetius was made bishop of Treves in 527, and died in 508, having been present at four Gallican councils. A strong presumptive evidence that the "Te Deum" was not extant in the time of Ambrose is furnished by the fact, that, after the time of Nicetius, this hymn is often mentioned, and its use repeatedly prescribed, while before that period (it is confidently affirmed that) the "Te Deum" was not noticed by any writer of credit. It was the complaint of Dr. Bennet, says Mr. Shepherd, in his "Elucidation of the Common Prayer," "and it is still to be lamented, that in the use of this hymn many are exceedingly careless. Some repeat it with so little attention and zeal, that they seem neither to regard what they say, nor to consider to whom the hymn is addressed. The language (he observes) is wonderfully sublime and affectionate, and we cannot utter anything more pious and heavenly. Let our souls be warmed with correspondent affections. Let us mentally speak the verses which we do not pronounce with our lips, and make the whole hymn one continued act of ardent and intense devotion. And let me entreat my brethren of the clergy not to begin this hymn too hastily. After they have said 'Here endeth the first lesson,' let them make a small pause, till the people have time to rise from their seats, and compose themselves for the recitation of this solemn hymn; that they may not be hurried and disordered, but may leisurely attend the minister's beginning it, and be ready themselves to begin it with him. After each of the lessons, both in morning and evening service, the same method should be observed, before the beginning of any other hymn or psalm." The "Te Deum" is a solemn form of praise addressed to the one only God, as he is made known to us in scripture, the Father, Son, and Holy Ghost. Of its various excellencies, its methodical composition is not the least considerable. It is divided into three parts, each, in its original form, consisting of ten verses; though, in its present state, it is observable that the first part consists only of nine; for the verses which were formerly the first and second, have since been united into one.

The first part is an act of praise, or an amplified doxology. The second, a confession of the leading articles of the Christian faith. The third contains intercessions for the whole church, and supplications for ourselves.

I. The nine introductory verses (which we have said were anciently ten) consist entirely of praise. 1. We first express our gratitude to God, and acknowledge his supreme authority over all creatures. The commencement is as majestic as it is simple: "We praise thee," &c. (Ps. cxxxv. 1, 2, 5). 2. To heighten our devotion, we turn our eyes toward the rational part of his creation upon earth, who, in general, we presume, as well as ourselves, daily perform this solemn duty. "Not we alone, but all the earth doth worship thee, the Father everlasting;" every corner of it having retained some apprehensions of a supreme Ruler, on which is founded that of St. Paul to the Athenians, "Whom, therefore, ye ignorantly worship, him declare I unto you" (Acts xvii. 23; Gen. xxi. 33). 3. We then direct our attention to the inhabitants of heaven, one principal part of whose employment, and one chief source of whose happiness, we are taught to believe, is to glorify God's name. Though the heavens are not rational creatures, nor have any proper voice, yet they are figuratively said to "cry to God," and utter his praises, because, by the contemplation of their wonderful beauty, the glory of their Creator is seen. In this sense the psalmist says, "The heavens declare the glory of God" (Ps. xix. 1). It is not possible to imagine any consideration more calculated to fill us with deep reverence than this, that angels and all the "principalities and powers in heavenly places" are engaged in worshipping God. Solomon felt this awe, when, in his dedication prayer on the completion of the temple, he said (1 Kings viii. 27), "But will God indeed dwell on the earth; behold, the heaven, and heaven of heavens cannot contain thee!" When we have offered to God the purest worship of which our nature, even our regenerate nature, is capable, we must acknowledge the infinite distance and disproportion between us and him, between our services and his perfections (Rev. v. 11—13; Rev. vii. 11, 12; Nehemiah ix. 6, 7). 4, 5. This hymn not only opens to us a view of heaven, but with the evangelical prophet and beloved disciple, it carries us thither, to behold the various orders of angels, who incessantly pay to God in heaven unspeakably worthier honours than those of poor mortals. The prophet Isaiah (vi. 1—3) gives a lofty description of a vision which he saw: "I saw the Lord sitting upon the throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: and one cried unto another, and said 'Holy, holy, holy, is the Lord God of hosts; the whole earth is full of his glory.'" Where it must be observed, that for "God of hosts" in the prophet, we have in the hymn "God of sabaoth." Sabaoth is the plural number of a Hebrew word, and signifies armies, or hosts, as it is commonly rendered in the translation of the bible. It is to be feared that the greater number of persons in our congregations affix either no idea to this word, or an erroneous one, supposing it to have some connexion with the word Sabbath; and thus they make it to mean that God is the Lord of the Sabbath day" (Mark ii. 28). True; he is; but it is not said so here. The words are entirely different in the original, though somewhat alike in our manner of writing them. "Cherubim and Seraphim" are likewise Hebrew plurals, "im" (pronounced eim) being a Hebrew plural termination; so that the words mean "the cherubs and the seraphs." The cherubim are emblems of unwearied diligence; the seraphim, of ardent love in the service of God. The reading of the sixth chapter of Isaiah throughout, will throw light upon these two verses. It need only be added that the threefold repetition of "holy" may direct our thoughts to each

person of the Godhead; and, indeed, St. John's reference, in his gospel (xii. 41), to Isaiah's vision confirms this, for John says there that Isaiah then saw the glory of Christ. In the remaining verses (6-9) of this first portion of the hymn, we are invited to join with the angelic host, with the prophets, apostles, and martyrs, in praises to God now, as we trust we shall be united with them in glory hereafter. "Heaven and earth are full of the majesty of God's glory;" this is a Hebrew form to mean "majestic glory," or "glorious majesty," that ancient language having very few adjectives, and usually expressing what we do in that part of speech by several substantives. The apostle Paul has uttered the sentiment of this versicle (Romans i. 20). "The glorious company of the apostles," those disciples who were appointed and sent by Christ himself to preach the gospel; the "goodly fellowship" or society "of the prophets," those holy men who were directed to foretell things to come, and to proclaim his will (for prophet means proclaimer, or preacher, as well as predictor), and the "noble army of martyrs," the great multitude of those who, from the earliest days of the church down to the present time, have been put to death for declaring the truth of God, and have witnessed ("martyr" is a Greek word meaning "witness") it with their blood—this host, deservedly called "noble" for their divine heroism, do with apostles and prophets "praise God."

The second division of the verses of the "Te Deum," from the tenth to the nineteenth inclusive, contains a confession of faith, each article of which furnishes an additional motive to praise God. The angels and glorified spirits see God face to face. As we behold his glory only by the eye of faith, we cannot better set forth his praise than by giving our assent to his revelation, and by professing our faith in him whom the host of heaven worship and adore. 10-13. The form of words to be used at the baptizing of all Christians is prescribed by our blessed Saviour himself, in the name of the Father, and of the Son, and of the Holy Ghost (Matt. xxviii. 10). This form is used throughout God's holy church, and consequently the three persons in the ever-blessed and adorable Trinity are acknowledged. Such as deny either of them oppose our blessed Saviour's own doctrine, and thereby set themselves against Christ. And as it is said (1 John ii. 22) that he is antichrist that denieth the Father and the Son," so it follows from the text above-mentioned, that whosoever denieth the Holy Ghost is antichrist also. It is to be observed that there is no full stop after the words "acknowledge thee," though it is sometimes read as if there were. The sense is, "The holy church throughout all the world doth acknowledge thee, the Father whose majesty is infinite: the same holy church doth acknowledge thy Son and the Holy Ghost." Two points are observable here: first, the large and comprehensive spirit of this sentiment. For when the 'church throughout all the world' is spoken of, it is a distinct avowal on the part of the English church, who has adopted this hymn into her ritual, that all those, wherever they are found, who "call upon the name of the Lord Jesus Christ both theirs and ours," are members of the church. The English church does not, indeed, go out of her way to embrace those whose circumstances of exterior discipline differ from her own; but, equally careful is she not to go out of her way to exclude them. This catholic, large, and in the just sense of that often misapplied term, liberal spirit is the glory of our English church. She announces her discipline; she boldly asserts that* "It is evident unto all men diligently reading the holy scripture and ancient authors, that from the apostles' time there have been those 'orders of ministers in Christ's church, of which her own ministry is com-

posed:" but here she stops. She rejoices to know that there is a holy seed of believers scattered "throughout all the world." It should also be observed that these words do by implication deny the claim of a membership with the church to those who do not confess the "glory of the eternal Trinity;" as in another place (the collect for Trinity Sunday) the church prays to God that he would "keep us steadfast in this faith." 12. Christ is called God's "honourable" Son in this sense, that he is worthy of all possible respect and adoration. It is a scriptural title, evidently belonging to the Son, because "he that honoureth not the Son, honoureth not the Father" (John v. 23). The title "true" is given to Christ, because he is not merely an adopted child, as believers are God's adopted children, but "very God of very God" by eternal generation. Christians are "children of God by faith in Christ Jesus;" but Christ is his Son in a peculiar sense, "being the brightness of his glory, and the express image of his person." For this reason, and in this sense, he is God's "only" Son; his "only-begotten" Son, in a unique sense, in which none other ever was, or can be. St. John thus styles him, when (i. John, 14) he says, "we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." 13. The Holy Ghost is spoken of as the Comforter by our Lord, when he was about to leave the world (xv. John, 26). It is a title which imports that he conveys divine joy into the soul of every sincere believer. The recognition of the holy Ghost, also, as distinct from either the Father or the Son, is here made a test of membership with the Catholic body of Christ's church. Let it be remembered that "acknowledging" implies not merely the allowing of each of these three persons to have a place in our creed, as we, in ordinary phrase, talk of "acknowledging" what we admit to be true; but the word means to recognise, to confess before men, to make the object of religious faith and worship. To acknowledge God in these three Persons, is to give to each the honour due unto his name; to receive and apply the work of each to our own personal salvation. 14. Returning to the "Captain of our salvation," we address Christ as the "King of glory," a title which, we may remember, is, in the xxiv. psalm, appropriated to the Lord of hosts alone. This psalm is a plain prophecy of Christ's ascension into heaven. "Lift up your heads, O ye gates, and the King of glory shall come in." And then follows, "Who is this King of glory? The Lord of hosts, he is the King of glory." It is remarkable that this title of the Lord of hosts, which is never bestowed upon any but the supreme God, is hereby expressly applied to Christ, as it is in several other places; even to him, "who is over all, God blessed for ever—Amen," (Rom. ix. 5); and whom St. Paul elsewhere calls "the Lord of glory," 1 Cor. ii. 8. It is a great point in our liturgy that we have, in various parts of it, sentences which explicitly declare the doctrinal truths of the bible. The deity of Christ can never be overlaid, can never be obscured in the church, so long as this one sentence remains in her service, "Thou art the King of glory, O Christ." It is a sentence that recognises the perfect equality of Christ with the Father, and his exaltation in the heavenly courts: when we utter the words, let our thoughts ascend upwards to that place where he dwells, and let our souls be prostrate before him. 15. We declare that Christ is the "everlasting Son of the Father," not created as angels, nor adopted as men, but by eternal generation begotten of the Father, with whom he is co-eternal and co-equal. The doctrine here asserted is directly proved from what our Lord says (John xvii. 5), "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Here, again, we must regard the church as recording her testimony to the fact, that Christ existed from eternity. "Christ,

* See Preface to the "Form and Manner of Ordering Bishops, Priests, and Deacons."

as God (says Burkitt) had an essential glory with God the Father before the world was. He had this glory not in the purpose and decree of God only, for he doth not say "Glorify me with the glory which thou didst purpose and prepare for me before the world was;" but, "which I had and enjoyed with thee before the world was;" by which words our Lord plainly asserts his own existence and being from eternity, and prays for a re-exaltation to that glory which he enjoyed with his Father before his incarnation." 16. The hymn proceeds to celebrate his mercies, and with joy and thankfulness declares that when he undertook to deliver us from death eternal, and to accomplish our redemption, he disdained not to be conceived in the womb of the Virgin Mary, to partake of the same nature, and to become subject to the same infirmities with ourselves. The expression "abhor" is purely classical. It is not used here in the sense of "violently hating," but it is the English form of the Latin term "abhorrebas," from "abhorreo," to shrink from, to be averse from. The meaning is, "Thou didst not disdain to enter into this our world by that method which is the appointed way for all the sons and daughters of mankind; thou didst condescend, in all particulars, to the conditions of humanity." Here is no exaltation of the virgin Mary; she is wholly lost sight of, that her Son may be magnified; nay, this language is rather a depreciation of her, since it speaks of Christ's condescending and stooping, when he consented to be brought into the world through her instrumentality (Gal. iv. 4—Phil. ii. 6, 8). O astonishing self-abasement of the Son of God! O inexpressible humiliation! "Let this mind be in us which was also in Christ Jesus." 17. Being thus God and man, he submitted to the cruel death of the cross, and, by dying for us, overcame death, and disarmed it of the sharpness of its sting. The "sharpness of death" is caused by sin, for "the sting of death is sin" (1 Cor. xv. 56); and the sharpness of Christ's death consisted in the sufferings he endured for our sins. His bodily sufferings upon the cross were great, but the acuteness of what he endured was not chiefly in these bodily pangs, for he went through an "agony," a bitter conflict in the garden of Gethsemane, before the hand of man had touched him (Luke xxii. 44); and his greatest suffering on the cross was when he felt as if he was forsaken by his Father (Mat. xxvii. 46). When Christ had thus "overcome the sharpness of death" for us, by suffering it in our stead: when he had extracted the sting of death by delivering us from its dreadful punishment, he "opened the kingdom of heaven to all believers." But was not that kingdom open till then?—had not good men any knowledge of the way of entrance thereto before our Lord's appearing?—had not Job, who said, "I know that my Redeemer liveth?" (Job. xix. 25)—had not Abraham, who "rejoiced to see Christ's day, saw it, and was glad?" (John. viii. 56)—had not the prophets? (1 Peter, i. 10). It was only through his merits that those who lived before his appearance entered heaven (Rev. xiii. 8); yet, by his appearance, he made that way clearer (2 Tim. i. 10). He "abolished death, and brought life and immortality to light by the gospel," those points being but darkly understood before. Christ cast full light upon them, lighted up the way to them; whereas before, those who had walked in the hope of glory, had moved towards it by a comparatively faint glimmer. The light which men had before our Saviour's coming, was inexpressibly increased by it; so the kingdom of heaven was set open vastly wider, in consequence of his sufferings, to receive believers, not from one people only, but from the whole globe. Thus has a new and living way been consecrated by the blood of Jesus Christ (Heb. x. 19, 20). 18. As the reward of his obedience, our blessed Redeemer sits on the right hand of God, having already, in that glorified human nature with which he ascended, taken possession of the kingdom of glory, in the name of all his

faithful followers, and dispenses its blessings to all that believe in him. "All power in heaven and earth is given" to Christ by the Father on our behalf (Mat. xxviii. 18). 19. From that height of glory where he is now sitting ("sitting" being descriptive of his royal dignity in the place where he is, even as our sovereigns sit on the throne, and our judges on the bench), we believe, that he, the man Jesus Christ, shall come to be our judge (Acts xvii. 31); for he is "that man whom God hath ordained to judge the world in righteousness, whereof God hath given assurance unto all men in that he raised him from the dead."

The third division of the verses contains intercessions for the whole church, and supplications for ourselves. Having (14, 10) celebrated the glory of Christ's kingdom, the eternity of his divine nature, the wonderful condescension of his taking on him our nature, the merit of his death, his triumphal entrance into the highest heavens, and the certainty of his return to judgment, we now address Christ in prayer,* beseeching him (20), to "help" all the people of God with his grace, to succour and defend them with his heavenly grace, since he has "redeemed them with his precious blood" (1 Peter, i. 18); and we pray (21), that finally we may be "numbered with his saints in glory everlasting," admitted among those departed blessed ones, who having been "called to be saints" here, have "through grace, obeyed the calling" (xvii. articles of religion), have walked religiously in good works, and at length, by God's mercy, have attained to everlasting felicity." We must be saints here, if we would be of their number hereafter (Hab. xii. 23—Rev. xvi. 27). 22. The "heritage" of Christ are all who believe and obey him, and they are so called because they are given to Christ of the Father (psalm ii. 8—John xvii. 24). We pray him, the Shepherd of Souls, to "govern," or guide, us his heritage, when we err and stray; and to "lift us up" when we stumble, and are liable to fall (psalm xxviii. 9, 10). The expression "magnify" in verse 23, does not intimate that we add anything to God's glory, but that we so praise him that others may think greatly of him (Dan. vi. 26). Let us see to it that we make good that profession, and "show forth his praise not only with our lips, but in our lives;" worshipping his name, (25), unceasingly, "in the beauty of holiness." (26). "Vouchsafe," is an old word, meaning condescend to grant—be graciously pleased to grant, that we may be kept by thy mighty power this day from all sin. The remaining verses are earnest supplications for mercy. 27, 28, 29. "Lighten" means (not enlighten us, but) light down upon, descend upon us, so as to be with us; "as our trust is in thee" (collect for Sexagesima Sunday). We renounce here all dependence upon an arm of flesh, and declare that our only hope is in him who is "mighty to save." Let me not be "confounded;" let me not eventually be ashamed, disappointed, of my hope of salvation (1 Peter, ii. 6). All these latter petitions have been addressed to Christ. Prayer to Christ is a distinguishing mark of being a Christian (1 Cor. i. 2—Acts vii. 5, 9).

The Cabinet.

HYPOCRISY.†—There is not a city, there is not a village, not a house, on which the eye of God is not fixed. He notices the actions, words, and thoughts, of

* See "Sunday Exercises on the Morning and Evening Services of the Church," by the Rev. B. E. Nicholls—a simple but excellent little book, published by the Christian Knowledge Society. Every churchman, high and low, may and ought to have it.

† From "Parochial Lectures on the Book of Jonah, delivered in the parish church of Cheshunt, as a course of Lent Lectures, by Matthew Morris Preston, M.A., Vicar of Cheshunt, late Fellow of Trinity Coll., Cambridge." London, Crofts, 1840; pp. 148. Written in Mr. Preston's usual spirited style, and spiritual tone. There is much in these Lectures to lead the reader to solemn self-examination.

every member of every family, in this and in every place. He observes every family in which no prayer is offered, and marks that, as a house on which his blessing cannot rest. If they acknowledge not God, neither can God acknowledge them as his: for "them that honour me," saith God, "I will honour; and they that despise me shall be lightly esteemed." He sees the knavery and dishonesty which are practised in some houses, and which the inhabitants of the houses think to shut in with the walls which enclose them. He sees those who profane his sabbaths by buying and selling, and other occupations of a worldly nature; by unnecessary journeys and visits; by paying labourers and settling accounts, and arranging the business of the week; by curtailing the day themselves; or by compelling or tempting their servants and dependants to neglect the duties of the day for the sake of supplying their tables with luxuries, which might well be spared, or provided on other days. He notices the vain and unprofitable conversation of many who forget that for "every idle word that men shall speak, they shall give account thereof in the day of judgment;" and the wicked thoughts and desires which are indulged in privacy, by some who would blush to think that their imaginations were exposed to any human eye. He knows all the hypocrisy which sometimes lurks under fair words and specious performances. He knows and observes all and forgets nothing. He records all in his book of remembrance. Let the consideration that all things are naked and opened unto the eyes of him with whom we have to do, have its proper influence upon us.

SPIRITUAL THINGS SPIRITUALLY DISCERNED.

—A faithful man—a believer—hath three eyes; the first of sense, common to him with brute creatures; the second of reason, common to all men; the third, of faith, proper to his profession; whereof each looketh beyond the other, and none of them meddleth with others' objects. For neither doth the eye of sense look to intelligible things and matters of discourse; nor the eye of reason to those things which are supernatural and spiritual; neither doth faith look down to things that may be sensibly seen. If thou talk to a brute beast of the depths of philosophy ever so plainly, he understands not, because they are beyond the view of his eye, which is only of sense: if thou talk to a mere carnal man of divine things, he perceiveth not the things of God, neither indeed can do so, because they are spiritually discerned. And, therefore, no wonder if those things seem unlikely, incredible, impossible to him, which the believing Christian doth as plainly see, as his eye doth any sensible thing. What a thick mist, yea, what a palpable and more than Egyptian darkness, doth the natural man live in! What a world is there that he doth not see at all; and how little doth he see in this, which is his proper element! There is no bodily thing, but the brute creatures see it as well as he; and some of them better. As for his eye of reason, how dim is it in those things which are best fitted to it! What one thing is there in nature which he doth perfectly know? What herb, or flower, or worm that he treads upon, is there whose real nature he knoweth? No, not so much as what is in his own bosom; what it is, where it is, or whence it is, that gives being to himself. But for those things that concern the best world, he doth not so much as confusedly see them, neither knoweth whether they be. He sees no whit into the great and awful majesty of God. He discerns him not in his creatures, filling the world with his infinite and glorious presence. He sees not his wise providence, overruling all things, disposing all casual events, ordering all sinful actions of men to his own glory. He comprehends nothing of the beauty, majesty, power, and mercy of the Saviour of the world, sitting in his human nature at his Father's right hand. He sees not the unspeakable happiness of the glorified souls of the

saints. He sees not the whole heavenly commonwealth of angels (ascending and descending to the behoof of God's children) waiting upon him at all times invisibly; and the multitude of evil spirits passing and standing by him, to tempt him unto evil: but, like unto the foolish bird, when he hath hid his head so that he sees nobody, he thinks himself altogether unseen; and then counts himself alone, when his eye can meet with no companion. It is not without cause that we call a mere fool a natural; for, however worldlings have still thought Christians fools, we know them the fools of the world. The deepest philosopher that ever was, is but an ignorant man to the simplest Christian. For the weakest Christian may by plain information see somewhat into the greatest mysteries of nature, because he hath the eye of reason common with the best: but the greatest philosopher, by all the demonstration in the world, can conceive nothing of the mysteries of godliness, so long as he wants the eye of faith. Though my insight into matters of the world be so shallow, that my simplicity moveth my pity, or maketh sport unto others; it shall be contentment and happiness, that I see further into better matters. That which I see not is worthless, and deserveth little better than contempt: that which I see, is unspeakable, inestimable, for comfort, for glory.—*Bishop Hall.*

Poetry.

THE COURSE OF THE RIGHTEOUS.

(For the Church of England Magazine.)

How does the righteous live?

He lives as one in a foreign land
Who waits for a call to his native strand:
For his soul within like a patriot's sword
Would sever its scabbard at Honour's word.

How does the righteous die?

He dies as one who has left behind
Each thought that would lower his heaven-taught
mind;
For his soul is changed as the moth's fair form
From the creature it sprang from, the crawling worm.

How is the righteous buried?

In the grateful hearts his grave is laid
Of those who in life have bless'd his aid;
Like the chrysalis, thus, when the good man dies
Entombed in his own fair work he lies.

Oxford.

F. H.

THE HOUSE OF PRAYER.

(For the Church of England Magazine.)

"My house shall be called the house of prayer."—Matt. xxi. 16.

O ENGLAND! blessed among the isles,
Favour'd of all beyond compare;
God, in his mercy, on thee smiles,
In giving thee a "house of prayer;"

Within whose hallow'd walls, we prove
His power to save, his power to bless:
And 'neath the banner of his love,
Find rest from turmoil and distress.

There, for awhile, we lay aside
Each anxious hope, each anxious fear;
Think not of ills, that may betide
The morrow's dawn, or future year.

We quit the world's unceasing round,
And cast each low-born care away;
Press cheerfully the sacred ground,
And join the throng to praise and pray.

The heav'nly dove on noiseless wings
Descends, and enters every heart,
With whisperings of holy things,
And joy—the world cannot impart.

But ah! the foe is at the door,
Trying with art to mar our joy:
The Romish priest essays once more
To shake our faith, our peace destroy:

With superstition's brooding wing,
To cover Britain's happy land,
Again the rack, the torture bring,
And persecution's fiery brand!

O, then, more closely let us cling
To England's church, our "house of pray'r";
On bended knee, implore heaven's King
To make her his peculiar care.

C. WOOLLEY.

Miscellaneous.

SLAVERY IN CUBA.—While in quest of the mouth of one of those extraordinary caves produced by the action of the water on the schistose formation, washing it away from beneath the superincumbent mass of calcareous rock, we overtook, on the bridle-path, a long file of negroes, each labouring under a heavy load: and at the same instant there came up one of those brutal drivers, armed with his instrument of torture, who, without notice or apparent provocation, applied himself most vigorously to the work of flagellation, not sparing a single individual of the gang. With this proceeding we did not interfere, because in a foreign country we felt ourselves reluctantly compelled to pay some respect to any emblem of authority, although it should appear in the questionable shape of a cart-whip. Soon after the driver had performed his round of duty, and had allowed the gang to proceed on their journey, we were met by two persons in the guise of gentlemen, whose behaviour attracted our attention. No sooner had they caught sight of the file of negroes, than, rushing on with the most furious exclamations, they began to beat and pummel the poor fellows with all their might. Seeing nothing in the appearance of these persons to entitle them to consideration, we began to expostulate with them on their conduct, when it turned out that they had no sort of interest in the gang, or the work they were employed in, but defended the outrage, by declaring that the master was their friend, and that the people richly deserved what they had got as the whole of them had just been detected in the fact of lying down by the road-side and falling fast asleep, instead of proceeding with their loads to the end of their journey. Under any other circumstances it would have been laughable, to observe the vehemence with which, so hateful to the ears of a slave-master, they repeated the word *dormiendo!*—*From Travels in the West Cuba; with Notices of Porto Rico and the Slave Trade. By David Turnbull, Esq.*

PRIESTHOOD OF NEW ZEALAND.*—The native necromancers generally perform their unhallowed rites in the vicinity of the cemetery. We often witnessed those farces. One of the first we chanced to

behold was by accident. On arriving at the place, we discovered a venerable magician surrounded by a half-dozen of his tribe, entirely in nudity. It was eagerly demanded, if we had partaken of food (as fasting is a necessary accompaniment) and, much to their gratification, our reply was given in the negative. They insisted on our returning to the village, as the rites they were about to perform would not admit of any person present but those of the priesthood. We expressed willingness to do so, but bade them remember, we could not curb the irritability of our appetite, which was not to be trifled with, when the temptation of eatables was placed in its way. This induced a permission for our stay, as it was sagely argued, that a European could not disconcert the ceremony by his presence. On the ground, they had fixed about twenty small sticks in two opposite rows, representing their people, and those of the enemy; each stick stood for a tribe, on the top of each a small pebble was placed, and the event of the war was to be determined by whichever pebble fell first to the ground. At another time, while on our travels in the interior, a similar mummery was attempted to be palmed upon us, which, had we not interfered, would probably have retarded our proceedings early, which was at the period of the utmost importance. A similar exhibition of sticks and stones took place; our representation having a wisp of bulrush (*raupo*), attached as a distinction without a difference. The pebbles placed on the top of each, were to have remained an hour; and, if none of them fell to the ground, our journey was to be propitious, but, whichever stone fell, death in some shape or other, was to be the lot of the hapless person represented. Perceiving that arguing the point was out of the question, as such a method with the natives would only be encouraging obstinacy, we cautioned them on the results, that no European would visit their district, if thus subjected to the most silly of annoyances; but, if they would reject such follies, we would present them (for their pains), with a modicum of tobacco each. This offer was of too tempting a nature to resist; this narcotic being the ne plus ultra of vegetable gratifications, in the shape of smoking; accordingly, the stones were carefully taken down, and the sticks uplifted and thrown into the adjacent bush. Soon after, our companions rushed to the spot, with anxiety and eager expectation depicted in their faces, each desirous to know the effects that the incantation would produce. These simple souls were fully persuaded that the result predicted would certainly ensue. With the warmth that distinguishes this hasty people, each (with a volubility that wholly put the arriolists beside themselves), demanded to know what their ultimate fate would be. At last the principal of the augurs, with a gravity worthy of a druid, celebrating a sacrifice, gave each so satisfactory an answer, that the utmost hilarity prevailed. The words of the old magician and his conclave, were implicitly believed, and we congratulated ourselves on the effects which the tobacco had produced in this instance. Fire is often made use of for the purposes of incantation; any stick taken for this purpose from the hearth, the wood or embers, can never be made use of for any other purpose: it becomes tapued or sacred, to the purposes of necromancy. To make use of any such firewood, would bring down on the head of the transgressor, condign punishment for his impiety.

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THE Church of England Magazine.

UNDER THE
SUPERINTENDENCE
OF CLERGYMEN



OF THE UNITED
CHURCH OF ENGLAND
AND IRELAND.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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CANTERBURY CATHEDRAL*.

WE have pleasure in submitting this day three views of Canterbury cathedral to our readers. The first represents the great central tower with the south transept; the second and third shew the interior of the chapter house, and of the northern aisle of the nave, looking south-east. We trust they will find such illustrations, which, from time to time, we may furnish, a valuable addition to our work. We shall of course be expected to supply a brief description of the ecclesiastical structures delineated; and we doubt not that the notices we shall thus give will be considered in full harmony with the general objects of the magazine, and will be prized by those who venerate—as who does not?—the splendid edifices of other days, those monuments of the skill and perseverance of our fathers, which call up a thousand recollections most interesting to every Englishman, especially to every churchman. The cathedral of Canterbury, to which, as the chief metropolitical see, we have assigned the precedence, is closely connected in its history with the re-introduction of Christianity into the greater part of the island, and with the subjection of the English church to a foreign bishop; its annals a rethefore of peculiar importance.

The gospel, which had very soon after our Lord's ascension—and possibly by the apostle Paul—been preached in Britain, was, by the Saxon invasion, almost obliterated, especially in the eastern parts of the country. There remained, to be sure, the ancient British church, but chiefly in the fastnesses impenetrable to the Saxon conquerors. And thus, where the praises of God had been uttered, there were now performed the rites of Thor and Woden. Pope Gregory the great, pitying the condition of a nation given up to idol worship, resolved to send missionaries hither. He selected for this object, Augustine, or Austin, prior of the convent of St. Andrew in Rome, whom he despatched at the head of about forty monks to Britain. They landed in the year 596, in the isle of Thanet, and on informing Ethelbert, king of Kent, of their arrival and object, that prince received them favourably, and invited them

to take up their residence at Canterbury, the metropolis of his dominions. Bertha, daughter of Cherebert king of France, and queen of Ethelbert, was a Christian; and to her influence much of king Ethelbert's favourable inclination towards the missionaries may be ascribed. She had stipulated on her marriage for the free exercise of her religion; and she had been accompanied from the continent by some ecclesiastics; one of whom, Luidhard, had a congregation at Canterbury under his pastoral care. There were also two churches, built in the time of the Romans, still standing, and one of these was assigned to the use of the new preachers.

It is not my purpose to describe minutely the proceedings of Augustine; let it suffice to say, that Ethelbert soon professed himself a convert to the Christian faith, and that his example was followed by very many of his subjects. Augustine was consecrated archbishop of the see of Canterbury, which was made metropolitical by the pope, and decreed to be paramount to all churches in the kingdom. This prelate died about the year 604; and from him a long line of bishops have filled his chair to the present day.

Over the foundation of the cathedral a good deal of obscurity seems to hang. When, however, according to the more general belief, the church of St. Martin first assigned to the missionaries was found too small, the king gave up his palace for their public assemblies. Whether this palace was converted into a cathedral, or whether a church was built on its site, or repaired in its immediate neighbourhood, is uncertain; but some consecrated place, or repaired church, was solemnly dedicated by Augustine, after his consecration, to Christ; and the name of Christ Church is still retained. The first structure was doubtless of humble pretensions, neither was it finished by Augustine. But of subsequent additions we hear nothing for a hundred and thirty or forty years, till Cuthbert, the eleventh archbishop, in 743, erected a chapel at the east end of Christ Church, and dedicated it to St. John the Baptist, appropriating it as the place of sepulture for

* Britton's "History and Antiquities of the Metropolitical Churches," with other authorities, have been consulted.

himself and his successors. The church was afterwards repaired by Odo, who became primate in 941; and, according to the monkish chronicles, so potent were his prayers, that during three years, the time occupied in the reparation, they preserved Canterbury from tempest or rain. The edifice, when completed, was the most capacious then known. But it did not long continue in its perfect state; for in 1011 a body of Danes destroyed the city and burned the cathedral. Its outer walls were alone left, dilapidated and blackened, till Canute, having ascended the throne of England in 1017, restored Canterbury cathedral.

The cathedral so restored, consisted of a body in the form of a parallelogram, with aisles and a tower on each side near the western end, under which were the north and south porches. Near the east end of the church was an altar, and westward of this another, dedicated to Christ, where divine service was daily celebrated. Farther westward were steps leading down to the choir and nave upon the same level, and at the bottom of these steps was a passage into the undercroft. The choir was between the steps in the undercroft and the nave, and was separated from these parts by a partition. About the middle of the nave on each side, without the walls, were two towers, beneath which were entrances. At the south door was an altar dedicated to St. Gregory; and here a law court was held for hearing secular pleas. Beneath the north tower was the altar of St. Martin, and a passage communicating with the monastery. On the west a flight of steps led to the chapel of the Virgin; and against the west wall was the pontifical chair of the archbishop, which is still preserved.

In 1067 this structure was consumed by fire, so that when Lanfranc, abbot of Caen, was appointed archbishop in 1073, he almost despaired of seeing it and the monastery re-edified. He however set to work with great spirit, and in seven years completed a church more magnificent than had any where in the kingdom been previously seen. A detailed account of it has been preserved. In the middle rose a tower upon massy pillars, and having a gilt cherub on a pinnacle, whence it had the name of the angel steeple. Westward from this tower was the nave, supported on each side by eight pillars, and terminated at the west end by two lofty towers, with gilt pinnacles. There were also transepts, north and south of the centre tower, and a choir with side aisles raised many steps above the rest of the church. There were richly ornamented porticoes and altars; and the furniture and vestments were of corresponding splendour. Finally, Lanfranc dedicated the cathedral to the holy Trinity, instead of as before, to the blessed Saviour.

Archbishop Lanfranc was succeeded by Anselm, who rebuilt and adorned the choir in a still more sumptuous manner than before. It was under the superintendence of the prior Conrad that these works were completed in 1114; and such was their magnificence, that the choir was termed "the glorious choir of Conrad." At this time it appears to have been again dedicated to Christ. In 1130 the cathedral was again damaged, though but partially, by fire, and in the same year repaired. A curious drawing still exists of its appearance at that time. It displays the north side of the cathedral, with two towers at the west end, one in the centre, viz., the angel steeple, two near the east end, two cloisters, and various monastic buildings and appendages.

Archbishop Becket was murdered Dec. 28, 1170,

at an altar in the northern transept, hence called the martyrdom; and for one year, in consequence, the church was desecrated, and no service performed in it. Scarcely had it been re-consecrated when, in 1174, the choir, from the angel steeple to the east end, was once more destroyed by fire. But its successive destructions added to the eventual glory of the pile; for, phoenix-like, it rose each time more beautiful from its ashes. The new building, of which the architects were, first, William of Sens, and, afterwards, William the Englishman, exceeded in height and length, and was more sumptuous in every respect than even "the glorious choir of Conrad;" the roof was loftier, and, instead of being constructed of timber, was arched over with stone. At the eastern end of the choir, the chapel of the holy Trinity, of great splendour, was erected, and to the east of this a circular tower called Becket's crown, where some of that saint's relics were to be deposited. On July 7, 1220, his remains were translated to their new shrine with great solemnity, in the presence of the king and many prelates, and, the chapel having been dedicated to St. Thomas the Martyr, that name passed in common language, to the whole cathedral.

About the year 1304, the whole choir was repaired by prior Henry de Estria. The transept north and south of the great tower was almost entirely rebuilt by archbishop Sudbury, who came to the see in 1379. He also took down the old nave, but before he was able to lay a single stone in this part he was murdered by the mob, in Wat Tyler's rebellion. The nave, cloisters, and part of the chapter-house were therefore built by prior Chillenden, under archbishops Courtney and Arundel. The latter prelate erected a leaden spire one hundred feet high on the northern tower of the west front, whence that tower has borne the name of the Arundel steeple. It was Arundel who presided at the trial of Lord Cobham.* The southern tower was afterwards pulled down by archbishop Chicheley who began to rebuild it. He died, however, before it was completed; and it was finished by prior Goldstone. It has hence had the names of the Oxford and Chicheley steeple. The rebuilding of the angel tower, in the centre, was undertaken at the latter end of king Edward IV's reign, by prior Selling, and was completed by prior Goldstone, the second of the name, under the patronage of cardinal archbishop Morton. This was afterwards, from a bell placed there by king Henry VIII., called Bell Harry steeple.

At the time of the reformation Becket's shrine was desecrated; and March 30, 1539, the priory of Christ Church was dissolved, and a new foundation made of a dean and twelve canons, to whom the cathedral church was granted. In the reign of queen Elizabeth the crypt, or undercroft, was allowed to the Flemish protestants, who had fled to England from persecution at home, as a church for the performance of divine service in their own language—a privilege which they have ever since continued to possess.

In 1643 this cathedral was rifled and defaced. A puritan minister named Culmer, but commonly called Blue Dick, headed a band of enthusiasts in the work of demolition. They destroyed much of the splendid painted glass, and rejoiced in, as they called it, "rattling down proud Becket's glassy bones." They broke in pieces the font, tore the brasses and other ornaments from the tombs, and converted the nave into a barrack for the soldiery. So extensive was the damage done by these rioters,

* See No. XII. of this magazine, p. 180.

that, on the restoration in 1660, many thousand pounds had to be expended before the church was in a decent state for the celebration of divine service. Various alterations and improvements have been made since that time; the chief of which are, that, in the last century, the spire on Arundel steeple, having been injured by a storm, was taken down, and that a few years back the steeple itself was demolished, and the erection of a new one commenced to correspond with Chicheley's on the southern side. When the writer of this notice last passed through Canterbury, a few months ago, this new tower was advancing rapidly towards completion.* The dean and chapter were empowered, by act of parliament, to borrow 25,000*l.* in order to defray the cost of erecting it.

Having thus given a brief history of this cathedral, I proceed to describe the present structure. Its general external form is that of a double cross, with a tower of singular beauty at the intersection of the nave and west transept, and two other towers at the west end. The east end is rounded. Some other buildings adjoin. The dimensions are as follow:—

	FT. IN.
Extreme length withinside, from east to west.....	514
Length of the nave to the foot of the steps.....	178
Length of the choir.....	180
Breadth of the choir.....	40
Breadth of the nave and side aisles.....	71
Eastern transept from north to south.....	154
Western transept, ditto.....	124
Height of the Trinity chapel.....	58
Height of the choir.....	71
Height of the nave.....	80
Height of the great middle tower to the vaulting.....	130
Extreme height of the great tower.....	235
Height of the Oxford or Chicheley tower.....	130
Ditto to the summit of the pinnacles.....	152
Area of the great tower.....	35
Area of the cloisters.....	144

The interior consists of a nave and aisles, a short transept with two chapels, a choir and aisles elevated above the level of the nave; another transept, more easterly, of larger dimensions than the former, with two semicircular recesses on the east side and two square towers to the west; a presbytery east of these, with steps to the altar and aisles continued; two chapels on the north and south sides of the altar, flights of steps behind the altar to the Trinity chapel which has aisles, and a circular building at the east end, called Becket's crown. On the north of these buildings is a cloister and a chapter house, also a small octangular structure called the baptistry. Between the latter and the cloister is a long passage connecting the cathedral with certain very ancient buildings to the north.

The principal entrance into the cathedral is by the south porch, at the base of the Chicheley steeple. After advancing into the nave the perspective of the whole interior, from the west to almost the eastern extremity, is very fine. The choir, indeed, raised above the level of the nave, is separated from it by a magnificent flight of steps, and a stone screen; still, as the organ does not surmount this screen, but has been, in the course of repairs recently made, judiciously removed and placed on the south side out of sight, the view of the vaulted roof is not interrupted. Canterbury is thus comparatively free from that gross fault which divides English cathedrals so generally into different compartments, weakening the im-

pression which the whole would produce upon the mind. He who has been accustomed to the continental churches feels this fault more sensibly. Abroad the organ is usually placed above the western entrance, and the screen of the choir is of open work; and thus the whole range of the building, pillar and arch succeeding each other in almost endless row, breaks upon the eye, and a sensation of grandeur is produced which the system of partitioning, if I may so call it, destroys. However beautiful a massive screen may be in itself, it ought never to be interposed betwixt the nave and choir of a church; especially it ought not to be surmounted by an organ.

On each side of the nave are nine clustered columns separating it from the aisles; and at the western end is a large painted window containing full length figures of saints, apostles, and sovereigns. In the lanthorn of the great tower are eight lofty windows, and the vaulting of it is adorned with elaborate tracery. The screen, which was erected by prior Henry de Estria at a cost of 839*l.*, consists of an arched door-way, with three niches on each side, having a pedestal, canopy, and statue to every niche. These statues are those of monarchs; but there is some uncertainty as to whom precisely they represent. In the north and south ends of the transept are painted windows. It was before the altar of St. Benediot, in the northern part, hence, as already observed, called the martyrdom, that Becket fell. In the pavement is yet shown the place from which a piece of stone, sprinkled with his brains, was taken out and carried as a relic to Rome; and some larger stones stained with blood were conveyed to Peterborough, and made into an altar by the abbot of that monastery. Here king Edward I. was married to Margaret of France, in 1299. The choir, with its aisles, is dissimilar in style and character to the rest of the cathedral. It is bounded on the north and south by a series of six columns, alternately circular and octagonal, with screens between. The capitals of these columns somewhat resemble those of the Corinthian order; but an exact counterpart of them does not seem to be found elsewhere. East of the choir is the presbytery, corresponding nearly in style of columns and arches with the choir. The wings of the eastern transept display some interesting features, and may be referred—the lower parts at least—to Lanfranc's time. Behind the altar and the choir aisles are three flights of steps leading to the Trinity, or St. Thomas's chapel. This is a most remarkable specimen of architecture. Double columns separate the centre from the aisles, with the foliage of the capitals beautifully sculptured. The windows retain some of the finest specimens of early painted glass in the kingdom. They were probably executed in the reign of Henry III., and are chiefly composed of what is called pot-metal, glass stained in the manufactory, the outlines and shadows being formed by the lead divisions, and the faces only painted. A tessellated pavement remains in this chapel, the only indication of the shrine of St. Thomas à Becket; but history can tell us of the gorgeous splendour which once here surrounded his tomb. Erasmus describes “a coffin of gold, together with inestimable riches, gold being the meanest thing to be seen there; it shone all over, and sparkled and glittered with jewels of the most rare and precious kinds, and of an extraordinary size, some of them being larger than a goose's egg.” And Stow, speaking of the shrine at the time of its destruction, says, “it was builded a man's height all of

* We are informed that the tower is now just finished.—Ed.

stone, then upwards, of timber plain; within the which was a chest of yron, containing the bones of Thomas Becket, scull and all, with the wounde of his death, and the peece cut out of his scull layde in the same wounde. These bones (by the commandment of the Lord Cromwell) were then and there brent. The timber work of this shrine, on the outside, was covered with plates of gold, damaskd with gold weir, which grounde of gold was again covered with jewels of golde, as rings ten or twelve crampd with golde wyre into the sayde grounde of gold, many of those ringes having stones in them, broaches, images, angels, pretious stones, and great orient pearles. The spoile of which shrine in golde and pretious stones filled two greet chests, such as six or seven strong men could doe no more than convey one of them at once out of the church." Such was the superstition of the times. Monarchs and other personages of the highest rank paid their devotion, and made offerings in honour of St. Thomas. Of these I shall only mention Louis VII. of France, in 1179, and our own Henry II., whose penance is fresh in the memory of every English reader. Of inferior degrees, such multitudes perpetually flocked hither, that even now the paving-stones round the shrine appear hollowed out, worn by the knees of the indefatigable pilgrims. Beyond this chapel to the east is the curious building called Becket's crown, of which the style corresponds, especially in the lower part, to the architecture of Trinity chapel. The supporting columns, however, are here converted into slender clusters. The walls were formerly painted in fresco, part of which may still be seen. The chief other parts of the cathedral are the crypt, the cloisters, and the chapter-house. The crypt is the largest and finest in England. In one part was a chapel of the Virgin, which Erasmus describes as laden, when he saw it, with riches. The cloisters are on the northern side of the cathedral, having an enriched door-way leading from the martyrdom. In the vaulting are sculptured the shields of the benefactors to the church, to the number of 811. The chapter-house is a lofty apartment 92 feet by 37.

I shall only further notice some of the monuments of distinguished personages in this cathedral. In the Trinity chapel is the richly sculptured tomb of King Henry IV. and his second queen Joan of Navarre. Here also is the monument of Edward the Black Prince, over which are suspended the helmet he wore in battle, his sur-coat, gauntlets, and the scabbard of his dagger, the weapon itself having been removed, it is said, by Cromwell. In St. Anselm's chapel, to the south of the presbytery, is the tomb of archbishop Bradwardine, for an account of whom, see No. cxv., p. 53, of this magazine. Eastward of the monument of the Black Prince is a cenotaph for archbishop Courtney. Before him, when bishop of London, Wickliffe was brought to answer for his doctrines. In the aisle of the north-eastern transept, is the sumptuous monument of archbishop Chicheley. It exhibits an emaciated human figure clad in a winding-sheet, just, as it might be imagined, before death. Chicheley was a fierce persecutor of those who began, in his day, to censure the corruptions of the popish church. On the north side of Becket's crown is a plain tomb to commemorate cardinal Pole, the successor of the martyred Cranmer. But among these monuments to so many distinguished prelates, we look in vain for any memorial of the man who gave his body to be burned in the cause of Christ. Surely this defi-

ency ought to be supplied. For in learning, in piety, in his eventful history, in his noble death, no one of the long line of primates is more distinguished. or claims a more lasting and affectionate reverence than the first protestant archbishop, Thomas Cranmer. S.

MORGAN MORGAN.*

THE following biographical sketch may serve to show the remarkable manner in which lay-agency has sometimes been blessed in the Christian church:—

Morgan Morgan was a native of Wales, whence he emigrated in early life to the province of Pennsylvania. In the year 1726 he removed to what is now the county of Berkeley, in Virginia, and built the first cabin which was reared on the south side of the Potomac, between the Blue Ridge and the North Mountain. He was a man of exemplary piety, devoted to the church; and in the year 1740, associated with Dr. John Briscoe and Mr. Hite, he erected the first episcopal church in the valley of Virginia. This memorial of his zeal, it is believed, is still standing, and now forms that part of the parish of Winchester which is known as Mill Creek church. But he has left behind him other and more valuable records of his quiet and useful life. "He went about doing good," and was most frequently to be found by the bedsides of the sick and the dying. With no mad zeal, assuming to itself infallibility and superior holiness, but with the soberness of a sound mind and the earnestness of a pious heart, he sought to impress upon others the value of the gospel of Christ. In this good work he forgot not his household, but laboured to train up his children in the nurture and admonition of the Lord. The fruit of his labour was abundantly visible in the piety of a son who bore his own name; and who, in the destitution of episcopal clergymen in Western Virginia, officiated at the early age of sixteen as a lay-reader in the church which his father had erected. The father lived on, a pattern of piety, enjoying at times, under the ministrations of an episcopal clergyman, the solemn services and comfortable sacraments of that church which had his heart's best affections, until, at the advanced age of seventy-eight, he died under the roof of that son, whose piety and filial tenderness smoothed his passage to the grave.

But clergymen were not always to be had; and Morgan Morgan had been taught by his father that the public worship of God was not to be neglected on that account. He officiated himself, but never was known to assume the dignity nor exercise the duties which belong peculiarly to the ministry. He confined himself strictly to that which a layman might lawfully do. In the latter years of his life, the wants of the church were greatly increased from the distracted state of the country, and he was consequently often called from home to perform in vacant churches those religious duties which were proper for a layman; and, as his circumstances were easy, he determined, in the urgency of the case, to devote himself exclusively to the work of keeping alive and quickening piety in the church of his fathers; and thus did he exhibit the singular spectacle of a layman, in his appropriate station, and with due regard to all the peculiarities and regulations of the church, seeking to keep up her institutions under circumstances of peculiar discouragement. The history of his success is thus related by the writer, to whom we are indebted for our sketch: and it certainly affords abundant encouragement to the zeal and efforts of the pious laymen who may be engaged in building up the church. "While the church to which he belonged shall have existence in the valley

* From "Dr. Hawks's Contributions to the Ecclesiastical History of the United States."

of Virginia, his pious labours must and will be remembered with gratitude. In a dark day, when desolation and death seemed brooding over her interests, he commenced a career of active exertion, which was hoping almost against hope; and, by efforts of the most disinterested nature, revived the attachment of her friends, and kept her from descending to the dust. Though encumbered with the weight of years, and though but a layman, thus precluded from some of the most interesting exercises, yet his labours were abundantly blessed by God, and the spirit of piety was kept alive. Through the counties of Jefferson, Berkeley, and part of Frederick, Hampshire, and a small portion of Maryland, he exercised the duties of a lay-reader. He was a welcome visitant everywhere, and was beloved by rich and poor; and, what does not always happen when the services of the church are kept up by a layman, he had large and attentive audiences. The character of the man was his passport to respect and attention, and his love for the church of his fathers stimulated the love of others. It is firmly believed that the fruits of his labours will be long traced in the valley of Virginia.

"His bones are now resting in the churchyard of Mill Creek church; and, though his name on earth was but little known out of the immediate sphere of his usefulness, yet, doubtless, 'he shall be better known at the resurrection of the just.'"

RECOGNITION OF FRIENDS IN ANOTHER WORLD.*

If the old testament affords us plain intimations of the truth of this doctrine, the new is still more express and clear. St. Paul, contrasting our present limited knowledge of the heavenly world, with that which we shall hereafter possess, says, "Now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. xiii. 12); which would seem to imply that the blessed in heaven would at least know each other; for how, otherwise, could it be said that we shall know even as we are known? Not to know our most familiar friends in heaven, is a supposition altogether irreconcilable with this declaration of the apostle.

At the time of our Saviour's transfiguration on the mount, when he appeared in his matchless glory, Moses and Elias also appeared, as is generally supposed, in their glorified bodies; with such bodies as all the saints in light will hereafter be clothed. If so, then, their being known by those apostles who were with our Lord at the time, is a clear intimation that the saints will know each other in a future state. Moses had been dead fifteen hundred years at the time this event transpired, and Elijah had been translated to heaven nearly a thousand years before: and yet they are made known to Peter, James, and John, and we see no reason why they should not be recognized in heaven, by these same apostles—and if by them, by others also—as well as upon earth.

Christ tells his apostles that, as a reward for their fidelity and zeal, they shall receive a superior degree of glory in his heavenly kingdom; which he represents by their sitting "upon twelve thrones, judging the twelve tribes of Israel" (Matt. viii. 11); and to the penitent thief he says—"This day shall thou be with me in paradise" (Luke xxiii. 43). As if he had said—"Thy body is perishing, but thy soul shall retain its life, its activity, its consciousness; and, being received in the paradise of God, shall see and know its Redeemer, even as it is seen and known of him." These several expressions intimate, if they do not prove, that the saints will recognize not

only the Saviour in his glorified human nature, but his twelve apostles also in their exaltation, whatever it may be, and that they will be able to distinguish "Abraham, Isaac, and Jacob, and all the prophets;" and if these, then why not all the others of "the general assembly of the church of the first-born whose names are written in heaven," and our immediate friends among the number?"

There are two passages in St. Paul's epistles, which seem to place this subject beyond all question. They prove, at least, "that St. Paul anticipated, on the last day, a personal knowledge of those, on his part, and a personal re-union with them, with whom he had been connected in this life by the ties of pastoral offices and kind affection." To the Colossians he expresses the anxious desire of being able, in the day of Christ, to "present every man perfect in Christ Jesus," (Col. i. 28, 29): and to the Thessalonians he thus writes: "For what is our hope, or our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ, at his coming? For ye are our glory and joy" (1 Thess. ii. 19, 20). Here, this great apostle evidently anticipates with delight, the time, when he should meet these persons before the throne, and "present" them to the Lord Jesus, "as the seals," to borrow the language of the pious Doddridge, "which God has been pleased to set to his labours, and as amiable friends, in whose converse and love he hoped to be for ever happy." On this latter text, the learned Dr. Macknight thus beautifully remarks:—"The manner in which the apostle speaks of the Thessalonians, shows that he expected to know his converts at the day of judgment. If so, we may hope to know our friends and relations then. And, as there is no reason to think that, in the future life, we shall lose natural and social affections which constitute so great a part of our present enjoyment, may we not expect that the affections purified from every thing animal and terrestrial, will be a source of our happiness in that life likewise? It must be remembered, however, that in the other world we shall love one another, not so much on account of the relation and friendship which formerly subsisted between us, as on account of the knowledge and virtue which we possess. For among rational beings, whose affections will all be suited to the high state of moral and intellectual perfection to which they shall be raised, the most endearing relations and warmest friendships will be those which are founded on excellence of character. What a powerful consideration this, to excite us to cultivate in our relations and friends, the noble and lasting qualities of knowledge and virtue, which will prove such a source of happiness to them, and to us, through the endless ages of eternity!" If St. Paul expected to know his converts at the day of judgment, may not every Christian minister indulge this hope? Can there be a higher—holier anticipation—always excepting the hope of enjoying the beatific presence of God and our Saviour, and the holy angels—than that of meeting those whom we may have been instrumental in reclaiming from sin to holiness, and rescuing from the bitter pains of eternal death, to exalt them to glory, honour, and immortality? Nor can we doubt that such knowledge will be vouchsafed to those who have "turned many to righteousness," in that "triumph day," when they stand "assured."

And will not the happiness of the saints be greatly increased by such a recognition and re-union? If it be such a pleasure to "take sweet counsel together" here, and to "walk to the house of God in company" (Ps. lv. 14); what must it be to join the same society of pious friends in that temple above, of which Jehovah is the light and glory? If we are to associate at all with redeemed spirits—as we know we shall—if there is to be in heaven the most perfect communion of saints—as we are equally well

* By Rev. Benjamin Dorr, D.D.

assured—then is it not reasonable to suppose that this association—this communion—will be first with those whom we knew and loved on earth; to whom our hearts were most closely linked; who, with the same opportunities and means of grace as ourselves, have been disciplined in the same school, and—if I may so express it—had the spiritual affections and virtues cast in the same mould? This community of thought and feeling, caused by a community of joys and sorrows in their previous state of probation, would naturally attract them together, as kindred spirits. And we can easily conceive how much such an union would tend to enhance their bliss.

May we not suppose that Peter now holds sweet converse with his first Gentile convert Cornelius, and his household, as well as with the angel who bore the message of mercy to this pious centurion? That Paul and Silas are now associated with the jailor of Philippi and his family, whom they were the honoured instruments of converting? and “that the martyr Stephen, and Saul, that barbarous persecutor (afterwards his brother both in faith and martyrdom) are now joined in bonds of everlasting friendship, and dwell together in the happy company of those who washed their robes, and made them white in the blood of the Lamb?” Is there any thing fanciful in the supposition that Philip the evangelist, and the treasurer of Candace again recognize each other?—May we not believe, as the pious bishop Horne has said, that “in heaven the Ethiopian nobleman will again behold the face of his old pastor and father in Christ? Numbered with the saints of the Most High in glory everlasting, with what pleasure will they then look back upon the time which they spent together in the chariot, over the fifty-third chapter of Isaiah; that small portion of time productive of so much never-ending joy and comfort to them both.”

Why may not Moses and Elijah, and Peter and James, and John—all of whom were witnesses of the transfiguration—now, in social intercourse, speak of the time when they met together on the mount, and were permitted to see their Redeemer’s “excellent glory,” a faint shadow of the glory now revealed to them? As memory retraces that heavenly scene, will not their hearts kindle with more fervent love towards him who “bath made them kings and priests unto God.” Will they not sing a louder and sweeter strain unto him who has procured for them an open and an abundant entrance into the holy of holies?—And will not Peter now exclaim, with more ardent affection, and with more devout thankfulness to his glorified Master, “*Lord it is good for us to be here!*” (Matt. xvii. 4). Can we conceive of any possible obstacle to such a union of pious hearts, and holy social intercourse?—to such a renewal of early recollections? Is there any reason why Paul and Barnabas and Luke and Timothy—fellow-labourers on earth, and companions in glory—should not now review, with gratitude and praise, their common dangers and trials, and sufferings, in their efforts for the conversion of the heathen world? If not, and assuredly there is not, then why may not all pious friends and relatives, who have journeyed together through life’s pilgrimage, be permitted to meet at its close, and review the dangers and count up the blessings of the way, and with united hearts and voices bless him who conducted them safely to the haven where they would be?

Why may not the parents and their children, brothers and sisters, unite once more in the social circle, and send up their anthems of praise, for being brought together to this state of glory? “*Love never faileth;*” not even when faith is lost in sight, and hope in fruition. In heaven the love of God and love of our neighbour will be our highest duty, our highest privilege, our highest joy. And so, we trust, it will be, in reference to those endearments which

now constitute the chief charm of life—they will be purified, strengthened, and perpetuated.

“All is not over with earth’s broken tie—
Where, where, should sisters love, if not on high?”

It is unnecessary to pursue this subject farther. From the view we have taken of it, we think it abundantly evident that scripture allows us to hope that we shall know our friends in another life; that all those “who shall be accounted worthy to obtain that world and the resurrection from the dead,” will be re-united to, and associate with, those whom they knew and loved in this life, “and contribute to each other’s delight in that condition of perpetual blessedness.”

Miscellaneous.

DAMASCUS.*—The first house towards which we directed our course, is situated near the east gate, “in the street which is called Straight.” According to tradition, it is that mentioned in the ninth chapter of the Acts of the Apostles, which belonged to a Jew, named Judas. St. Paul, struck with blindness, on his way to Damascus, was conducted thither by his companions after his conversion. There he was at prayer, when Ananias a disciple of Jesus Christ, directed by a divine inspiration, went to inquire for him and laid his hands upon him, and baptized him. In this house there is a kind of a cell, or very small closet, where, it is said, the apostle passed three days, without sight, and without food. Here, too, it was, we are told, that he had the admirable vision in which he was rapt into the third heaven. The Straight street (via recta) as St. Luke calls it, on occasion of the house of Judas, is still standing entire: it is the principal street of the city, running from one end of it to the other, from east to west. The buildings on either side are almost all shops or warehouses, stocked with the richest commodities, both of Europe and of the different parts of Asia, which are brought thither, by the caravans of pilgrims. Dressed, almost all of them, in white, and with studied elegance, the head wrapped in a voluminous turban, which the Damasquin arranges more tastefully than any other Asiatic, the Turkish tradesmen, squatted on their heels before their shops, calmly wait till a customer comes to rouse them from their indolence. Nothing is more curious to the eye of the European, unused to the sight, than the contrast of that long file of black beards, with the white colour of the garments over which they descend. From the house of Judas, we went to another in the same street, about forty paces farther, where Ananias the disciple dwelt; and in which, if we may believe tradition, he was buried. Close at hand is a fountain from which the water used for baptizing the apostle was brought. This house has been converted into a mosque: we could see only the outside of it. We went out through the east gate, and when we were beyond the walls, M. Tustet showed me the window, or kind of loophole, from which the Christians, being apprized, that the Jews designed to kill St. Paul, and were besetting the gates day and night to prevent his escape, let him down the side of the wall in a basket.

* From a Pilgrimage to Palestine, Egypt, and Syria. By Maria-Joseph de Gerambe, Monk of la Trappe.

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REGISTER

OF

Ecclesiastical Intelligence.

JANUARY 1840.

Ordinations.

ORDINATION APPOINTED.
BP. OF HEREFORD.—*at Hereford, Jan. 12.*
ORDAINED BY BP. OF ROCHESTER,
at Bromley, Nov. 10.

PRIESTS.
Of Oxford.—T. P. Phelps, B.A. Worcester.
Literate.—E. Collins, *Lett. dim. Ep. of London.*

DEACONS.
Of Cambridge.—C. Acland, M.A. Caius, *Lett. dim. Abp. Canterbury*; G. D. Farnell, B.A. Down.

By BP. OF DURHAM, Dec. 1.
PRIESTS.
Of Cambridge.—J. Thurlow, St. John's.

Of Durham.—G. Brown, J. Cundell, T. Garnett, J. W. Hick, W. Mackey, F. Thompson.

DEACONS.
Of Oxford.—W. Darnell.
Of Durham.—W. Skene, F. B. Thompson.
St. Bees.—C. Abbott.

By BP. OF ELY, at Ely Cath., Dec. 1.

PRIESTS.
Of Oxford.—R. H. D. Barham, B.A., R. G. Young, B.A. Oriel.
Of Cambridge.—H. R. Bramwell, B.A. Christ's; F. W. P. Collison, M.A. St. John's; J. Horner, B.A. Clare H.; J. R. Hutchinson,

M.A. St. John's; T. W. Leventhorpe, M.A. Jesus; V. Raven, B.A. Magd.; J. Smith, M.A. Christ's; H. R. Smythies, B.A. Emman.; W. W. Willock, B.A. Magd.

DEACONS.
Of Oxford.—S. P. Robertson, B.A. Worcester, *Lett. dim. Ep. Lichfield.*
Of Cambridge.—B. P. Baker, B.A. St. John's, *Lett. dim. Ep. Lichfield*; W. H. Bateson, M.A., T. F. Cooke, M.A. St. John's; R. Goodwin, B.A. Clare; C. Grain, B.A. Pemb.; W. A. Smith, B.A. St. John's; J. Sparke, B.A., C. Thornton, Clare.
Of Dublin.—J. S. Watson, B.A. Trin., *Lett. dim. Ep. Bath and Wells.*

Preferments.

Bereford, M. G. archdn. of Ardgagh.

Wilberforce, S. archn. of Surrey. Pat., Bp. of Winchester.

Name.	Parish and County.	Pop.	Pat.	Value.
Abney, —	Christ Church, † Derby	Trustees.		
Ackland, C.	Queensborough (V.), Leic.	452	W. Blake	£85
Bagot, L. F.	Castlerising, c. Roydon (R.), Norf.	248	{ Hon. F. G. and Mrs. Howard }	£419
Barham, R. H. D.	Lolworth (R.), Camb.	125	Sir J. Hawley, Bart.	182
Beauchamp, H. W. J.	Monks Risborough (R.), c. Oriswick Ch., Bucks	1018	Abp. Canterbury	£353
Bennett, E.	St. John, Chittlehampton, Dev.	1848	Lord Rolle	£413
Braham, W. S. H.	St. George and St. Mary Magd. (R.), Canterbury, Kent	1617	D. & C. Canterb.	£150
Broadley, A.	Walditch (P.C.), Dors.	184	{ Lord Rolle and J. Bragge, Esq. }	54
Brown, J. M.	Isham Inferior (R.), Northamp.	200	Bishop of Linc.	172
Davies, J. J.	Gateshead (R.), Dur.	11838	Bp. of Durham	£686
Davies, J.	Chelworth (P.C.), Hants	150	J. Fleming, Esq.	53
Davis, T.	Roundhay (P.C.), W. York	314	S. Nicholson, Esq.	103
Delmar, J.	Swalcliffe (R.), Kent	133	Karl Cowper	£292
Dundas, W. S. D.	Ramsbury (V.), Wilts	2395	Lord Chanc.	£219
Coxwell, C. B.	East Chinnock (R.), Somerset	673	Iditto	£140
Garbett, J.	Upton Bishop (V.), Hereford	626	D. & C. Hereford	£708
Gibson, C. W.	St. Clement's (V.), Cornwall	3885	Lord Chanc.	£243
Harding, J. H.	Child's Wickham (V.), Glouc.	312	P. Bedwell, Esq.	105
Hardinge, H.	Woodbridge (P.C.), Suffolk	4991	Rev. T. Salmon	£439
Harris, Hon. C. A.	Shaftesbury, St. Trinity (R.), &c.	2298	Earl of Shaftesbury	168
Hill, J.	Barlby, near Selby, W. York	391	Vic. of Hemingbrough	65

Name.	Parish and County.	Pop.	Pat.	Value.
Hoare, W. W.	St. Paul's, Stalybridge (P.C.), Lanc.			
Howe, E.	Boham (V.), Suss.	1181	D. & C. Chichester	106
Hughes, J.	Tregaron (V.), Suss.			
Hughes, H.	St. John's (R.), Clarksnewell, Mids.		Lord Chanc.	260
Hughes, R. R.	Kemerton (V.), Glouc.	399		£503
Hurst, W.	Boylstone (R.), Derby	331	Own petition	£260
Ingram, R.	Giggleswick, York, W. R.	3583	J. N. Colthourst, Esq.	82
Irving, J.	Leigh (V.), Hawkhurst (V.), Kent	2428	D. & C. of Ch. Ch.	£127
Jeffreys, A.	Hellidon (V.), Northam.	426	C. Holthouse, Esq.	115
Knott, R. R.	Fivehead and Swell (V.), Somerset	300	D. & C. Bristol	234
Lambert, R. W.	Portskewit (R.), and St. Pierre, Mon.	190	Charles Lewis, Esq.	£402
Lewis, E. F.	Harrington (R.), Linc.	70	R. Cracroft, Esq.	£240
Maine, J. T.	St. Peter's (P.C.), Blackburn, Lanc.		Vic. of Blackburn.	
Maitland, P.	Preb-Kingulor, and Athnowen (R.), Ireland.			
Moore, T. D.	Ch. Ch., Shipdon, York.			
Parsons, D.	St. Aubyn's Ch., Devonport.			
Rundle, S.	Bracepath (R.), Dur.	1440	R. E. D. Shafto, Esq.	£811
Shafto, J.	White Ladies Aston (V.), Mon.		R. Berkeley, Esq.	
Sherwood, H. M.	Penhow (R.), Mon.	235	J. Cave, Esq.	£194
Smith, R.	Wilton Gilbert (P.C.), Durham	417	D. & C. Durham	£303
Sneyd, E.	East Allington (R.), Devon	677	Mrs. E. Fortescue	£245
Twysden, T.	Steventon (V.), Berks	691	D. & C. Westm.	192
Vincent, W.	St. Andrew c. St. Mary Breadman (R.), Canterbury, K.	1044	{ Abp. Canterbury this turn }	£224
Whittaker, R. N.	Whalley (V.), Lanc.	3660	Abp. Canterbury.	£137
Williams, R.	Rogiet cum Ifton (R.), Mon.	40	Sir C. Morgan, Bart.	186
Williams, L.	Mounton (P.C.), Mon.	65	W. Hollis, Esq.	87

Ainger, Dr. rur. dean St. Bees', Cumb.
 Baker, W. chap. Lincoln Union.
 Brewer, J. S. tut. and lib. King's Coll., Lond.
 Butson, Archd. vic. gen. Clonsfert Dioc.
 Campbell, J. miss. chap. Bristol and Exeter Railway.
 Cockerell, W. mast. Knutsford Gram. Sch.
 Eade, I. D. Bp. of Durham's official for archdeaconry.

Elder, E. head mast. Durham Sch.
 Haughton, — asst. mdn. Bedford Chapel, Bloomsbury.
 Hayes, C. lec. of Wath-upon-Dearn, Yorksh.
 Hobart, Canon — mast. St. Cath. Hosp., Leebury. Pat., D. & C. Hereford.
 Joly, H. E. vic. gen. and judge of the Consistorial Court, of Tuam. Pat., Bp. of Tuam.
 Jones, I. T. prof. Welsh, St. David's Coll.

Morgan, Canon — mast. St. Ethelbert's Hosp., Hereford. Pat., D. & C. Hereford.
 Page, J. R. chap. Coll. Civil Engineers.
 Robinson, — chap. Boston Union.
 Rose, H. T. rur. dean Bedford.
 Russell, I. L. F. chap. Wareham Union.
 Sinclair, J. chap. Bp. of London.
 Thomas, R. mast. Monmouth Training Sch.
 Willis, W. A. subdn. vic. Choral, Limerick.

† Erected in memory of Bishop Ryder.

‡ Hon. F. Grey declined accepting the living—see last Register.

Clergymen Deceased.

At Eccleshall Castle, Staffordshire, the Right Rev. Samuel Butler, D.D., Lord Bishop of Lichfield, formerly Fellow of St. John's, Cambridge, and Master of the Gram. School at Shrewsbury. He took the degree of B.A. in 1796, proceeded M.A. in 1799, and B.D.

and D.D. 1811. He succeeded Dr. Ryder as Bishop of Lichfield in June 1836. Dr. Butler was born in 1774, and was the first medalist at Cambridge in 1796.
 Boake, J. rec. Swalecliffe, Kent.
 Brunwin, M. J. rec. Bradwell, Essex.

Bresy, J. G. preb. Lichfield, and minis. Christ Church, Birmingham.
 Cookeley, J. at North Cheam, Surrey, 69.
 Gilpin, M. p. c. St. Thomas, Stockport.
 Greenwood, E. H. at Bracondale, 73.
 Harridge, D. F. cur. Lamarsh, Essex.

Haslewood, G. H. p.e. Morton c. Aston Eyre, and inc. Quatford, Salop (Pat. C. H. Tracey, Esq.)
 Hele, R. H. S. rec. Brede, Sussex.
 Hudson, J. J. fell. Magd., Oxon., at Hornsea, 55.
 Hudson, J. vic. Stanwix, Cumb. (Pat. Bp. of Carlisle.)
 King, J. chap. Kenninghall Union, 33.

Kipling, J. vic. Oakley, Bucks (Pat. Sir T. D. Aubrey, Bart.); p.c. Chearsley, Bucks (Pat. C. C. Dormer, Esq.)
 Moffat, C. cur. St. Mary's, Newry, 37.
 Noble, R. vic. Whalley, Lanc. (Pat. Abp. Canterbury); p.c. Church Kirk, Lanc. (Pat. Hulme's Trustees.)
 Roberts, E. rec. Halkin, Flint (Pat. Bp. St. Asaph).

Sandes, F. cur. of Lisleton, at Sallowglen, c. Kerry.
 Sandford R. p.c. Crook, Westmoreland.
 Taylor, J. p.c. Coppull, Lanc. (Pat. Rec. Standish); head mast. Heakin Sch.
 Turner, G. rec. Kettleburgh, Suff. (Pat. Earl of Gosford); rec. Monewdon, Suff. (Pat. A. Arcodeckne, Esq.)

University Intelligence.

OXFORD.

Nov. 21.—W. Linwood, Ch. Ch., elected Boden scholar.
 Nov. 29.—*Balliol*. Rev. H. Wall, M.A., vice-princ., St. Alban Hall, elected fell.

Select preachers, enter on office Mich. Term, 1840:—
 Very Rev. G. Chandler, D.C.L., dean of Chichester, late fell. of New; Rev. E. Hawkins, B.D., fell. of Exet.; Rev. G. Gleig, M.A., Ball.; Rev. J. R. Wood, M.A., Ch. Ch.; Rev. R. W. Browne, M.A., late fell. St. John's.

Craven scholar, C. A. Johnson, Brasenose, elected, vice Ryle, Ch. Ch.

Proctors.—It has been agreed in convocation, that an annual stipend of 350*l.*, to be paid by the vice chancellor, be in future assigned to each successor of the present proctors, in lieu of all fees and payments of every description at present appertaining to the office; the said fees, &c., to be paid into the university chest, and annually accounted for by the vice-chancellor.

CLASSICAL EXAMINATIONS: MICHAELMAS.

CLASS I.—Fraser, J., Linc.; Giraud, H. A., Worc.; Jones, E. R., Brasen.; Jowett, B. P., Ball.; Kay, W., Linc.; Northcote, S. H., Ball. CLASS II. Anderdon, W. H., Univ.; Andrew, S., Linc.; Clarke, T. G., Queen's; Cooke, S. H., Ch. Ch.; Dalgairns, J. D., Exet.; Eastcourt,

E. D. B., Ball.; Graham, W. B., Magd. H.; Marshall, G., Ch. Ch.; Price, T. C., Mert.; Sheppard, J. G., Wad.; Swayne, G. C., C. C. C. CLASS III. Anstis, M., Exet.; Beckett, W. T., Trin.; Bradley, E., Magd. H.; Conway, J. J., Brasen.; Dawson, R., Wad.; Fox, H. W., Wad.; Gray, R. H., Ch. Ch.; Laue, E., Magd. H.; Maule, T. C., St. John's; Pearse, T., Magd.; Rawlinson, W. C., Magd. Hall; Sayres, J., Wad.; Smythies, W. Y., Trin.; Weidemann, C. F. S., Ch. Ch. CLASS IV. Bathurst, R. A., New; Burney, R. K., Magd.; Corbett, U., Ch. Ch.; Hathaway, E. P., Queen's; Hobhouse, R., Ball.; Mapleton, R. J., St. John's; Preston, T., Exet.; Somers-Cocks, Hon. C., Ch. Ch.; Tomlins, R., St. Mary Hall; Tuttielt, E., Ch. Ch.; Wigan, W. L., Ch. Ch.

Examiners.—R. Greswell, R. Michell, R. Hussey, and H. Wall.

MATHEMATICAL EXAMINATION.

CLASS I.—Gordon, J., Brasen. CLASS II. Branker, H., Wad.; Hobhouse, R., Ball.; Kay, W., Linc.; White, W., Ch. Ch. CLASS III. Cooke, S. H., Ch. Ch.; Dawson, R., Wad.; Gray, R., Ch. Ch.; Marshall, G., Ch. Ch.; Northcote, S. H., Ball. CLASS IV. Lockett, H., Exet.; Somers Cocks, Hon. C., Ch. Ch.

Examiners.—T. Twiss, J. Walker, and N. Pococke.

CAMBRIDGE.

Nov. 27. The following grace passed the senate:—To purchase of Count Munster, from the Woodwardian fund, a collection of geological specimens, about 20,000 in number, at the price of 500*l.*

Craven Scholarship.—The vice-chancellor has given notice, that there will be on Monday, the 27th of January 1840, at nine o'clock, an examination of candidates for the scholarship upon this foundation, lately holden by Mr. W. A. Osborne, of Trinity college.

The Norrisian professor of divinity has given notice that his lectures in Lent term 1840, will commence on the 5th of February.

Dec. 9. The very Rev. Dr. Peacock, dean of Ely, was on Monday elected a sen. fell. Trin., in the room of the Rev. R. H. Greenwood, deceased.

Dec. 7. The Norrisian prize was adjudged to D. Moore, of Cath. Hall, for his essay on the following subject:—"The divine origin of the holy Scriptures may be inferred from their perfect adaptation to the circumstances of human nature."

King's.—R. Williams, A. B. Simonds, and E. Balston, elected fellows.

Cath.—W. R. Sharpe, elected Skirne fellow.

Christ's.—J. Clark, B.A.; H. B. Mason, B.A., elected fellows.

Clare.—C. Thornton, B.A., elected Bye fellow.

Dec. 1.—*Crosse Scholarship*. H. Bailly, St. John's, elected.

There will be congregations on the following days of the ensuing Lent term:—

Saturday . . .	January 18 (B.A. commencement) at ten.
Wednesday . . .	— 29, at eleven.
Wednesday . . .	February 12, at eleven.
Wednesday . . .	— 26, at eleven.
Wednesday . . .	March 4, at eleven.
Wednesday . . .	— 18, at eleven.
Friday . . .	April 3 (M.A. Inceptors), at ten.
Friday . . .	— 10 (End of term), at ten.

Dec. 5.—The syndicate appointed "to consider the best means of raising the funds requisite for completing the building of that portion of the New Library which is contracted for under the grace of July 6, 1837, and hereon," beg leave to report to the senate:—
 appears from an inspection of the accounts of

the new library that a balance will be due to Messrs. Rigby, on the completion of their contract, amounting to 3745*l.* That, in addition to the above, there will be required for paying the architect, the clerk of the works, and for incidental expenses, a sum probably not less than 2000*l.* That it further appears that the University possesses no adequate funds applicable to the liquidation of these demands. That the balance of the subscriptions to the new library now in the hands of the bankers amounts to no more than 721*l.*, thus leaving a debt of somewhat more than 5000*l.*, for the payment of which the University stands engaged, and no provision has been made. That, although it is expected that some portion of this sum of 5000*l.* will be obtained from such subscribers to the new library as have not yet paid their subscriptions, from members of the University who may be disposed to add to their former contributions, and from those who have not at present contributed towards that important object, the syndicate are of opinion that measures should immediately be taken for enabling the vice-chancellor to meet the deficiency above stated. That the syndicate see no better means of effecting this purpose than by appropriating thereto, for a limited period, a part of the 'Library-fund.' That they therefore recommend that the 'Library-fund' be charged with the annual payment of 500*l.* for a term of years not exceeding twelve; upon which annuity they are of opinion that the requisite sum may be raised. In making this proposition, the syndicate deem it right to observe, that the whole of the Library-fund accruing to the present time has not been expended; but that they do not think it advisable that the accumulations amounting to 3777-9*l.*, new 3½ per cent stock, should be applied towards the payment of the existing debt. They would further observe, that the principle of this proposition is recognised in the report of a syndicate, which was printed and circulated throughout the University in the month of February 1831; and the syndicate now recommend this course with the greater confidence, inasmuch as the present annual amount of the Library-fund (1600*l.*) exceeds that contemplated by the framers of the original grace of the 7th of Dec., 1825, by the sum of 400*l.*"

Confirmed by grace, Dec. 11.

DURHAM.

The warden has appointed Rev. T. W. Peile vicar-mat. for current year. The dean and chapter have annexed two fellowships to the two chaplainships, held by Rev. J. Cundill, B.A., and Rev. T. Garnett, B.A.

They have also established three fellowships, to be held for six years, if not vacated by marriage or preferment, and to be filled up in 1839, 41, 43.

Proceedings of Societies.

ADDITIONAL CURATES' SOCIETY.

We have been requested to invite the attention of our readers to an advertisement respecting the Additional Curates' Society, the object of which is to supply to incumbents of poor and populous parishes the means of providing additional clergymen. A very general wish has been expressed, during the last two years, that a district-society should be organised in this university (as is the case at Oxford, Bristol, Manchester, Bury St. Edmund's, and many other places throughout the country); and it is hoped that those who approve of its object and management will signify their intentions, before the members of the university separate, in sufficient numbers to ensure the formation of a district committee against the beginning of the ensuing term. The following short statement will exhibit the present condition and pressing demands of this most important institution:

Grants made in the year ending at Easter 1839	£9,700
Amount so appropriated	6,915
Amount of grants to which the Society is pledged for the year ending at Easter 1840	6,600
Present income	6,700
<i>i. e.</i> Balance remaining to meet new applications	100
New* applications, received up to July, 1839	51

Cambridge Paper.

INCORPORATED SOCIETY FOR BUILDING CHURCHES, &c.

At the Nov. meeting, the Bishop of London chairman, after other business, the following grants were made:—

1. A church at Ardsley, par. Darfield, York; at Marshwood, Dorset; Tipton, St. Mary's Ottery, Devon; Puckforton, Chester; Leekhampton, Gloucester.
2. Building a chapel at Porthleven, par. Lithnuy, Cornwall; Dolfer, Kerry, Montgomery; Holbeach Fen, Lincoln, par. Trinity Coventry; Cornish Hall End, par. Finchfield, Essex; Camborne, Cornwall.
3. Rebuilding chapel, Wynford Eagle, Dorset; Yeaveley, p. Shirley, Derby; Landysilio, Pembroke.
4. Increasing accommodation, at Cuthberts Barton, p. Stanwick, York; at Barton, Beds.; at Kimbolton, Hants; Wem Salop; Messing, Essex; Bray, Berks.; Backford, Chester.
5. Purchasing a dissenting meeting-house for chapel, par. Ravelstoke, Devon.—Applications since 31st March, 1839, 118; grants made, 93; additional sittings, 29,964; free, 21,741; money granted, 14,730*l.*

CHURCH MISSIONARY SOCIETY.

Various mis-statements having gone forth, relative to the society's mission at New Zealand,—such, for instance, "as that the mission was originally established, and for a long time systematically conducted, on the principle of first civilising and then Christianising the natives;" and others calculated to cause prejudice in the minds of many against its operations,—a circular, bearing date, Nov. 29, 1839, has just been published by the committee, which must convince every candid reader, how utterly erroneous such statements are. It concludes with the following remarks:—

"The committee having long pressed on government the obligation to take measures on behalf of the natives of New Zealand, feel strong satisfaction that this has at length been done. While it will be the duty of the missionaries to limit themselves more cautiously than ever to their appropriate work, the committee will rejoice to find their legitimate influence rendered subservient to the social and religious welfare of the natives in the new circumstances in which they are about to be placed. The

* In some of these cases new churches are actually built, and only wait for want of funds to maintain a curate; in others temporary aid only is asked till local funds can be raised. Under these circumstances the committee have promised assistance, in reliance upon increased public support, in default of which the grants so promised must be withdrawn.

steps taken to locate large bodies of settlers in New Zealand must likewise needs have an important bearing on the mission. Toward these parties it will be the duty of the missionaries to conduct themselves in a kind and friendly manner, at the same time that they rigidly abstain from mixing themselves up with their plans and proceedings. The progressive enlargement of the mission to its present extent,—especially in the new circumstances in which it must hereafter be carried on, and the arrangements of an ecclesiastical nature, to which the committee look forward as the result of the bishop's visit,—call for modification in the administration of the mission, answerable to its advanced state and altered circumstances. The amount, too, to which the expenditure of the mission has of late risen, demands investigation, especially in the actual state of the society's finances, without any imputation on the missionaries by whom its affairs have been locally administered. The committee have, therefore, come to the determination to send a deputation to New Zealand, composed of one clergyman and one layman, in order to a thorough investigation of its whole state and circumstances, and with the view to such arrangements, both secular and ecclesiastical, as its situation and that of the island may demand. The missionaries themselves feel the need of such a measure, and call for its adoption. In these circumstances, the committee are most solicitous to engage the services of two suitable persons for the objects above specified, with as little delay as possible. The committee, in conclusion, earnestly solicit the prayers of their friends, that the great Head of the Church may be pleased so to provide for the wants of the mission, in its present critical situation, as that its future operations may prove eminently conducive to his glory, in promoting both the temporal and eternal welfare of this interesting people in the momentous change which they are about to pass through.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

The report for 1839 has just been published, appended to which is the sermon preached at St. Paul's, June 6, 1839, by the Bishop of Durham, from Eph. vi. 4. The receipts for the year, including the money paid by members on account of books delivered on the terms of the society, 52,765*l.* 5*s.* 7*d.*, dividends on stock, &c., and sale of exchequer bills, is 98,685*l.* 7*s.* 10*d.* The total number of books supplied is as follows:—Bibles, 108,132; New Testaments, 102,121; Prayer-books, 227,362; Psalters, 14,198; bound books, 161,167; tracts, 2,276,166. There is very much valuable information contained in the report, especially in the correspondence; and it is most gratifying to find, that the report closes in the following tone of thankfulness for the past, and hope for the future. "Thus has the society again rendered an annual account of its efforts in contributing to spread the knowledge of God, and of Jesus Christ, whom he hath sent. For the full success of these proceedings, it can only look to the Most High, and to the influence of the Holy Spirit, who has often vouchsafed to make human instruments effectual to the accomplishment of great designs. While, therefore, with feelings of gratitude for the past, the society gives God the praise for what has been done in his name, it will still, in the spirit of humble supplication, continue to rely on his help and blessing, in its future endeavours to promote the present and eternal well-being of men. In conformity with the principles on which it was first established, the institution has, during the past year, expressed its views and wishes on two important questions, namely, those of general education, and religious colonial provision; on the issue of which, in this Christian nation, mighty interests undoubtedly depend. The reasons for these views appear to the society to be gaining additional strength every day; and it is hoped that they will have

their weight in quarters in which their importance may be practically acknowledged. If, however, in the business of instruction, any other foundation than that which is laid be recognised and adopted by some; or the spiritual sustenance for the hungry souls of our brethren in the Church in the colonies be dealt out with a sparing hand; still this society will not suffer itself to be deterred or discouraged in the prosecution of the good work in which it has been so long engaged. It will persevere, with becoming zeal, in the use of such means as the good providence of God may see fit to place in its hands towards attaining its great and glorious objects of bringing up children in the nurture and admonition of the Lord; maintaining and promoting the knowledge of pure and uncorrupted Christianity at home; and communicating the blessings of the Gospel to distant parts of the world; that the way of God may be known upon earth, his saving health among all nations."

INDIGENT BLIND VISITING SOCIETY.

The *fifth report* has just been forwarded to the editors from which the following interesting statements are selected. The society, the house of which is at 20 Red Lion Square, is deserving of cordial patronage.

"The committee of the Indigent Blind Visiting Society, in presenting to the subscribers and friends of the institution an account of their proceedings during the past year, desire to express their unfeigned thankfulness to almighty God, for the support he has afforded them, and for the blessings which through their instrumentality he has been pleased to pour upon many of the blind persons, who, during the five years of their existence as a society, have been under their care. It has been found advisable to discontinue the plan of employing children as readers to the blind, and to appoint adult persons of piety and experience, who are members of the Church of England, and who are not only capable of reading the Scriptures, but also of conversing with the blind, and impressing upon them the importance and necessity of attending the public worship of almighty God. Thus, in many instances, those objections have been over-ruled, that are advanced for their neglect of frequenting God's house, where prayer and supplications are wont to be made. This brings before the public a most interesting feature of this society, and displays its character and usefulness, not only as a visiting society of the blind, but also as a friend to aged Christians, whose temporal circumstances it is enabled to improve by employing them at a small weekly salary as readers; thus endeavouring to carry out the apostolic precept, to do good unto all men, and especially unto them who are of the household of faith. It will be seen, from a few extracts from the visitors' and readers' reports, that God has been graciously pleased to continue his blessing on the labours of your committee. Several of the blind persons who, before they were visited by the society, were careless as to the salvation of their souls, are now regular attendants at the house of God, and are extremely desirous to hear his holy word read to them: thus, many have been built up in their most holy faith; others, who had strayed into the paths of error, have been brought back to the Gospel of Christ; and, during the last year, two have been removed from this world of sin and sorrow to that of purity and peace, who, by means of this society, had been led to walk in the way which leadeth to eternal life. In accordance with a resolution agreed upon at the last annual meeting, such blind persons as could not conveniently meet our readers daily, have been visited every alternate day. By this arrangement your committee are happy to state, that they have been enabled to admit many fresh cases, and thus to extend the usefulness of the society, so that there are at the present time seventy blind persons provided with Scripture-readers, twenty-five with Bibles, and twenty regularly conducted to Church. There is however still much to be done in this sphere of usefulness; and it is the painful task of the committee to add, that a large proportion of their fellow-creatures who are afflicted with the loss of sight, are not only in the most destitute circumstances, but are living in the total neglect of all the means of grace. At the present time there are several persons recommended to the committee, who cannot be provided with readers or conductors until the funds

are increased. Your committee therefore most earnestly solicit additional support, that the labours of the society may be still much more extended. It is for the blind they plead—that they may have the tidings of salvation proclaimed to them, and may, by the preaching of the Gospel, be induced to accept the invitation to the marriage-supper of the Lamb."

IRISH ISLANDS.*

Last Yearly Statement.—It is now nearly five years since the directors of the Achill Mission, contemplating the melancholy condition of the islands generally round the coast of Ireland, were induced to adopt a plan suggested to them for the amelioration of this interesting and isolated part of the country, by taking the direction and management of an auxiliary association, the funds and various resources of which were to be devoted entirely to the benefit of these hitherto neglected places. They were neither ignorant of the evil, nor indifferent to the objection, which, even at that period, naturally suggested itself in the formation of new plans, having the public bounty for their sole support: they believe that the unnecessary multiplication of societies is a great evil; but, on the other hand, they discovered, after close investigation, that none of the existing societies, however excellent their object, had fully reached the forgotten and distant habitations of the thousands who people the isles around the coast, and that the existence of these institutions was consequently of little or no avail as regarded them. The directors also found that, from the remoteness of these localities, and the difficulty attending all communications with them, both by sea and land, years were likely to elapse before the most distant hope could be entertained of their receiving a full share of the benefit to be derived from existing societies; and that to meet the pressing claim of a people so situated, a society should be formed, that might unite in itself all the benevolent objects of the various institutions now in operation. The directors have consequently left themselves the liberty of employing every means and instrument which the exigencies of the islands may require, for the temporal and eternal advantage of their inhabitants; and satisfied that the best interests of the people will be best attained by extending among them the principles and doctrines of the Established Church, to which they are themselves devoted, they have held that object steadily in view in all their plans and operations. The preaching of the everlasting Gospel by duly ordained ministers, they doubtless esteem as the highest of these means; nevertheless, the experience of many centuries having convinced them of the inefficiency of preaching to any people in a tongue which they consider foreign, if not unknown; they have been delayed in the use of this means by the impossibility of obtaining clergymen who can preach in Irish. In awaiting this desirable object, however, they have been engaged in a most important preparatory work, sowing the seed of divine truth by well-instructed and pious agents, and affording a sound religious education to the rising generation; thus preparing the way for proclaiming hereafter the glad tidings of eternal life. Nor have they contented themselves with an useless inoperative desire, that the Gospel should be proclaimed in the native tongue to this part of the population, but believing that in the fourth century of the Reformation, the day is far, too far, spent already, they have done what in them lay to remedy this deficiency; and in November of 1837, they connected with their society a promising young man who speaks the Irish fluently, and has now entered college as a candidate for the ministry. In the intervals of college duties, his services have already been found very useful; and the acceptance secured to him, by his knowledge of a language so entwined with the affections of the people, already proves the wisdom of this effort. The directors, earnestly desiring to strengthen the hands of their dear fellow-labourers in the ministry, have thankfully availed themselves of the gratuitous services of clergymen residing in the neighbourhood of the islands, enabling them, by the use of the society's boats, to visit and instruct their own people, and supplying instruments through whom they may communicate with a

* The office of the society is at 16 Upper Sackville Street, Dublin.

ortion of the flock whom they could not in any other way approach; and they take this opportunity of acknowledging the zeal and affectionate interest with which their clerical superintendents have fulfilled their part in these labours of love. The directors, steadily keeping in view that their island efforts should unite the machinery used by other distinct societies, have, as far as possible, employed such teachers as were competent to perform the work of able schoolmasters in English and Irish, and readers of both; thus providing for the education of the young generation, while seeking to preserve the adult from going down to the grave in profound ignorance of the Gospel. They have in the last year built three and fitted up several other schoolhouses; they have collected the children at every station, as far as circumstances could permit, under a sound scriptural system of education; they have opened Irish schools under native teachers, wherever it was possible; the word of God has been read in the houses of the people, many of whom had never previously known whether there was such a revelation of the will of Jehovah to his creatures, and few indeed had ever seen it. They have encouraged their very efficient auxiliary to act as a Dorcas society, in providing clothes for the children of the schools, and occasionally relieving with fuel and medicine the indigent inhabitants of those rocky and barren regions; by these means much comfort has been afforded, and human misery alleviated. Their efforts have been equally efficacious in the distribution of tracts and books of useful and religious knowledge. For

enabling them to accomplish this latter object, they are greatly indebted to the liberal grant of the London Religious Tract Society, and the contributions in clothing of many pious friends. On the result of these various efforts they make no comment; but desiring the gracious Author of all good to receive the glory of whatever has been done, they leave it for the details now presented to speak for themselves. If it be considered as forming a subject of devout thankfulness, that the progress of instruction in some stations during the last year has been decidedly encouraging, it will be viewed as occasion for prayer, and as calling for the exercise of faith in God's unfailing promises, that in a few instances the efforts of the society have been seriously retarded by the determined opposition of those who desire to retain the people in their present thralldom; aided by the ignorance of the people themselves, who from generation to generation have been destitute of the word of life, are consequently full of superstitious dread of their religious teachers. It will be borne in mind, that it is the great object of the society to embrace the spiritual and intellectual wants of the entire island population, amounting, as it is supposed, to more than 50,000; and that, notwithstanding the laborious efforts of the last five years, both in preparing teachers and extending education by their means, the society may yet be considered only in its infancy; and will not have accomplished the blessed object at which it aims till every Irish island shall send forth songs of praise to the Lord, and every island dwelling possess the record of eternal truth.

Diocesan Intelligence: England and Ireland.

EXETER.

At the Dec. meeting of the Society for Promoting Christian Knowledge, a letter was read from the Rev. R. Egge, curate of Brixham, Devon, stating the following interesting particulars:—

"A lending library has been established, in connexion with the sailors' Sunday-school, from which 200 or 300 men or boys are more or less supplied with suitable reading. The attendance of men upon the Sunday-school has consequently been very much increased, and the moral improvement in their character become decidedly apparent. A desire for religious knowledge has shewn itself among men to a great and gratifying extent. Their attendance at church is more regular, and in greater numbers, while their attention to the service is shewn by their extensive purchase of Prayer-books, and their constant use of them. The intercourse between the fishermen and their clergy has been increased, and rendered more intimate by means of the library attached to the school, and the supply of the vessels which each vessel has received. A practice has been established (and thus far with the happiest effects) of having a public thanksgiving service in the church, on the safe return of the fishermen from their winter's cruise of six months, off Ramsgate, and a similar farewell service their departure for that coast. At the latter (which took place about a month since) the seamen conducted the congregational part of the morning-prayer in a most solemn and orderly manner, superseding the necessity of a parish-clerk or choir, and singing in a simple and very affecting manner. As the fishing-sloops leave Ramsgate by two and three at a time, the vessels were afterwards invited to meet their clergy in private, for the purpose of reading a chapter of the Bible, commending them in prayer to God, on the eve of their departure: and this invitation has been, in most instances, readily responded to. Another encouraging circumstance among these rough but warm-hearted men has been their increased attention upon the sacrament of the Lord's supper. This is taking place among the younger especially. On the whole, there is great cause for joy and heartfelt gratitude to almighty God for the blessing which he has been pleased thus far to bestow upon our labours; and while we desire to thank your society for the kind and liberal help they have given, we would ask for the prayers of its members in behalf of the resting and important class of men to whom their valuable aid has been extended."

LONDON.

St. Paul's Green.—Amongst the donations for providing churches, schools, &c., we have much pleasure in mention-

ing a munificent gift of 6000*l.* from "the Rev. J. W. and his sister S. H." We understand this sum will be applied to one of the proposed divisions of the parish, and we cannot but hope that the whole plan, in itself so beneficial and so well supported, will be fully carried out, and the blessings of the parochial system made manifest in a district hitherto one of the most destitute in the means of religious instruction. Thirty-four thousand pounds is, we hear, still required. Sites for two churches have been presented by Capt. Sotheby and P. Borgnis, Esq.—*Morning Herald*.

SARUM.

It is with great pleasure that we learn a society has been formed, termed "The Salisbury Association for the Suppression of Libellous Publications." The evils resulting from the wide dissemination of papers issuing from the licentious press are incalculable; and yet such publications weekly inundate our large towns with their pestiferous contents. Such associations as that referred to cannot fail to be beneficial.—*Ed. C. E. M.*

SODOR AND MAN.

Isle of Man.—The new chapel of ease at Sulby, in the parish of Lezayre, was opened for divine service on the 24th ult. The chapel is built in the form of a cross; and a boys' school and girls' school are contained under its roof, which, being thrown open by means of sliding-doors, form a portion of the space allotted to the congregation on the Lord's day. It is built after the design approved by the lamented Bishop Ward. The bishop of Sodor and Man preached an excellent sermon on the occasion; but, unfortunately, the rain fell in torrents on that day. His lordship's text was taken from 1 Chron. xxix. 9. The Rev. J. Trealtrough, curate of Lezayre, is the appointed minister.

ST. DAVID'S.

The following communication has been made from the bishop to the Rev. D. T. Jones, Prof. of Welsh at St. David's college:—

Aberwilly, Nov. 5, 1859.

"Rev. Sir,—I hereby appoint you commissioner to act with Dr. Lewellyn and the Rev. Joshua Davies in the examination in the Welsh language of clergymen presented to Welsh benefices within my diocese; and I strictly enjoin you and your colleagues on no account to grant a certificate to any person who is not able to speak and converse in the Welsh language with as much fluency and facility as a native of the principality who has been accustomed to speak it from his infancy.—"I am, &c.

"J. B. ST. DAVID"

The above extract from the "Cambrian" will be read with much pleasure, by all interested in the spiritual welfare and usefulness of the established Church in Wales.—
Ed. C. E. M.

WINCHESTER.

Selborne.—The subscription towards the erection of schools as a tribute to the memory of Gilbert White increases (see advertisement). It is to be hoped that such a sum will be collected as will secure permanent means of sound religious instruction to the young of a district which has long been remarkable for spiritual destitution. It would tend materially to ameliorate the condition of the neighbourhood, were a new church, or chapel of ease, to be erected. The distance of some parts of the parish proving, to the aged and infirm, an almost insurmountable barrier to their attendance at the parish church.

Southampton.—The Church Pastoral-aid Society have granted 100l. a-year for an additional curate, whose time is to be devoted entirely to the dock and railway labourers in this town and neighbourhood.—*Hampshire Chronicle.*

: CHURCHES CONSECRATED.

London.—All Saints, Mile End, Nov. 25. Trinity, Mile End, Nov. 27.

Winchester.—Harbridge, near Ringwood, Nov. 12. Erected by Earl of Normanton. Beaulieu, New Forest.

Tributes of respect have recently been presented to the following Clergymen:—

Adamson, S. J. C. incumb. Padiham, Lanc. Silver inkstand, pocket communion service, and Polyglot Bible.
Browne, P. curate of Oswaldtwistle. Bible, with appropriate address.

Campbell, C., St Paul's, Birmingham. Silver inkstand.
Crotch, W. R., St. Mary's, Taunton. Robes.
Delafosse, D. C., scholars Richmond school. Service of plate.

Denham, J. F., rector St. Mary le Strand. Robes.
Dodson, C. Chairman Andover Union.
Garvey, R., pupils West Riding prop. School. Silver snuff-box.

Harvey, R., rector Hornsey, Middlesex. Robes.
Maddison, G., fell. common. Cath. Hall, Camb. Silver teapot.

Howell, H. cur. Washfield. Silver salver.
Kennion, T., High Harrowgate. Silver Salver.
Knollis, F. W. curate Diggeswell, Herts.
Maddison, G., late fell. Cath. Hall, Cambridge.
Poole, H., incumb. St. Paul's church, Forest of Dean.
Tatam, W. K. incumbent of Oswaldtwistle. Bible and Prayer-book, with address.

Shipley, S., vic. Ashbourn. Silver tea and coffee service.
Stillingfleet, E. W., par. Hotham, York. An elegant chased cup.

COLONIAL CHURCH.

BARBADOES—BRITISH GUIANA.

The bishop held a visitation, at the metropolitan church, George-town, July 18. In his charge he gives the following interesting account of the religious state of the colony:

During the last two months I have had the advantage of passing through the length of this extensive colony, and visiting the clergy of the English Church in the respective scenes of their labours. With only one exception—no longer the object of earthly admonition—my progress has been every where cheered with one continued scene of unmixed gratification. Every where I have witnessed exertions unvaried and judicious; and everywhere I have observed a marked improvement in the temporal and spiritual condition of the people severally committed to your charge. During my visitation, and amid those kind and respectful courtesies which I have so generally received from the laity, I have met with many an old and early resident, and have heard from his mouth the painful state of spiritual destitution under which this colony, when it first passed into British hands, was every where labouring. In the year 1796, when it was first taken by our troops, and in the year 1803, when it again surrendered, there was only one church, on Fort Island, with two ministers of religion, the chaplain of the British forces, and the minister of the Dutch reformed Church, throughout the colony. In 1802 a family, having occasion to visit England, were under the necessity of taking their children with them unbaptised, from the want of a pastor to administer the very initiatory sacrament of our religion. St. George's church was not opened for the performance of divine service until 1810, nor the colony churches in George-town and New Amsterdam until 1819 and 1820, nor the church of the Holy Trinity till 1828; the united colony of Demerary and Essequibo was not divided into parishes until 1824; nor at the commencement even of that year were there more than three clergymen for the religious necessities of a country which, including Berbice, extended in length alone over a space of more than 250 miles. Public schools, with the exception of the Saffron Institution, there were none; and it is not too much to say of the mass of the population, that it was in a heathen and uncivilised state. There are few instances in colonial history, if we except the more modern colonies of Van Diemen's Land and portions of Australia, in which, in so short a time, and under such peculiar difficulties, a country has made so rapid an ecclesiastical advancement. At the present moment, within the space only of fifteen years, the number of churches, including those appropriated to the use of the Kirk of Scotland, and erected principally at the expense of the colony, has increased to fourteen; the number of chapels is three—a temporary building

used as such at Bartica Point, a private chapel on Enmore estate, and a proprietary chapel erected on the Paradise-ground in Georgetown, in which a duly licensed minister of our Church officiates. The number of chapel-schools situated in populous neighbourhoods, remote from the parish churches, and built by private subscription, aided by grants from the mother-country out of the mixed fund, and in connexion with the Church of England, is sixteen; the far greater portion of which have been erected within the last three years. I have taken occasion, during my visitation, to ascend the rivers of the Pomeroon, Essequibo, and Courantyne, and to visit the Indians in the places of their temporary abodes. I have seen the Arwaks, the Carribbees, and Worow Indians working together in the laborious occupation of a large and important wood-cutting establishment. At Touroo Creek, on the Pomeroon, I passed the night in an open shed among a body of the Arwaks tribe, and beheld both the men and women in their domestic habits and ordinary occupations. At Bartica Point I had the opportunity of witnessing the zealous and judicious system adopted by one of our brethren for their civilisation and religious advancement. On the Courantyne my corial was manned by them both during my ascent and descent; and I spent some hours among the settlements of the Warrow tribe, who have now for many years, ever since the first establishment of the Moravians on the opposite bank, been congregated about the post. I have been deeply interested with what I have witnessed among a people hitherto, I fear it must be added, too little regarded and less benefited. There is something, if I may presume to speak of them after so transient an acquaintance, peculiarly mild and pleasing in their countenances. With the simplicity of children, they are attracted by every novelty. They are indolent, but they have little to call forth exertion. The produce of the chase, of their cassava-grounds, and of the river, supplies all the necessities of life. The fibres of the palm or the silk-grass are woven for their beds; and the woods of their native forests provide the ready materials for their simple dwellings, for their weapons of defence, or for their instruments of hunting. Their children are singularly engaging and forward for their years; their women contentedly perform the most menial and laborious offices; and in the men I have witnessed a quiet steadiness of eye and hand in a moment of danger, which gave proof that there was that within them which is capable of great things. That they are of oriental origin, there can be no question. Their figure and several of their customs would seem to bespeak it; and when at the chapel on the Good Hope estate, I beheld four Indians, two men with their wives, devout in their behaviour, and respectable in

appearance, clothed and in their right mind, "kneel before the same table, for the same Christian right of irimation, with the descendants of Ham and Japhet." as much struck whilst at the Touroo Creek, with a version which was carried on between an Arrowak and the rector of the parish of the Holy Trinity, his whose extensive and laborious charge the river region is included), at the pointedness of his answers, at the seriousness of look and demeanour with which subsequently watched the party at their evening devotion; and not less so when, on the Courantyne, I heard, oft and plaintive cadence, from the mouth of a blind chieftain, the oft-recurring Hallelujah! as he finished stanza of some hymn of holy praise, which he had taught by the Moravians in his youth; and, whilst in Essequibo and Massarony, I had the yet further indication of hearing some adult Indians read—of joining a school of thirty-six Indian children, and of seeing their parents and acquaintances no longer, as at former visit, under an open shed in their naked and savage state, but assembled, dressed, and in orderly manner, within a rude yet enclosed house of prayer, and speaking in our tongue the wonderful works of God."

MADRAS.

appointments.—July 26, 1839, A. Fennell, B.A., chap. of district. July 30, E. P. Lewis, M.A., chap. of diocese. Aug. 23, R. W. Whitford, assist. chap. on this establishment.

CALCUTTA.

Proposed Cathedral.—In a letter to the Society for Promoting Christian Knowledge, dated June 4, 1839, among other important matters, the bishop thus writes:—

"I am now arranging the plans for a cathedral, small compared with our vast structures at home, but superior and majestic when contrasted with the mean and inconvenient church which is now the cathedral of Calcutta. Captain Forbes, of the engineers, is my able architect."

"I propose a church about 200 feet in length, 60 feet wide, and 60 high; with north and south transept, and a noble choir; and a spire resembling that of Norwich Cathedral, so far as 220 feet can resemble 313. At the west end, I hope to construct this in such a beautiful and simple Gothic style as to give a dignity to our religious edifice in the sight of the heathens and Mohammedans, to attract the indifferent and lukewarm—too large a church for the Christian community around us. Five years I hope to attach to this cathedral—the archdeacon kind of dean, and four native priests as prebendaries; each called by these names, if I should ever obtain the authority for it from home. The whole expense I estimate at four lakhs (40,000*l.*)—two, or two and a half, for the buildings themselves; half a lakh for organ, chime bells, clock, painted windows, and fittings-up; and one lakh for endowment to the clergy—for 100,000 rup. at 8

per cent, will allow six parts of about 180*l.* a-year each: of which I would assign two to the dean, and one to each of my native canons, to whom I should propose to assign also missionary duties as well as cathedral; so that schools may be taught, native service performed, lectures to the heathens and Mohammedans delivered, as well as aid rendered to the dean and chaplain in the daily English prayers and services. So far as I can judge, no one thing, in a country of magnificence like this, is so likely to give local habitation to our church as this plan, and to present it in its appropriate attitude. When I say four lakhs, I hope I say the utmost of the actual expense; but I would not spoil the design for a few rupees: and therefore five or even six lakhs may possibly be required. I give myself, altogether, two lakhs: one immediately, the other probably not till after my death. I shall have to raise by subscription here and at home the remainder. If the venerable society should find itself in circumstances to allow of its devoting an annual sum for four years to this vast undertaking, I think I can assure them it would be well bestowed. The sum they have entrusted to me already, I propose to dedicate to this good work in the first instance. It is with great submission I prefer this request; and if the society should find itself unable to comply with it, I shall still remain, as ever, theirs most faithfully."

The following report from the standing committee was laid before the December meeting of the society:—

"The standing committee, having taken into consideration the letter of the bishop of Calcutta, and being fully impressed with the great importance of the undertaking, in its bearing upon the progress of Christianity in India, are of opinion, that the society should second the munificent intentions and the energetic efforts of the metropolitan. They therefore beg to recommend to the board, that a grant of 1000*l.* per annum, for five years, making the sum of 5000*l.*, be made towards the building and endowment of a cathedral church in Calcutta."

MONTREAL.

Upper Canada contains an area of 100,000 square miles, or, in other words, is twice as large as England. The whole of its episcopal Protestant clergy (including the 43 missionaries on the society's list) are 76, who minister at 150 stations. Now let this be contrasted with the state of things in England. The county of Hertford contains 134 parishes, with several chapelries; and thus, without taking into account the services of assistant curates, employs double as many clergy as the whole of Upper Canada. In a recent authorised return of the population, it is stated that there are in this province no fewer than 34,000, who belong to no denomination of Christians; and it is plain that if this number, who are without even the profession of Christianity, be not diminished, it will rapidly increase.—*Ecclesiastical Gazette.*

Miscellaneous.

To the Editor of the Church of England Magazine.

SIR,—The cause of the poor chimney-sweepers has been warmly and so frequently taken up by you, in your valuable Magazine, that I am induced to draw the attention of our readers to the new position in which the question stands. The subject is awakening the sympathy of country to a degree that would astonish those who for years grieved over the apathy which has existed, not that Heaven has promised to hear the prayers are offered up, if faith is but exercised. The bill passed in 1834 to regulate this trade, and by which to abolish a practice alike opposed to the laws of God, and the better feelings of every refined person, expire on the 1st of January next, and another bill is to be then introduced.

To meet the heavy expenses of an act of parliament, a bill has recently been begun, to which the attention of the religious public is now earnestly directed. As there always some persons to be enlightened, even in a country that has been so long before the public, I beg leave

to state that this trade varies from every honest calling in the following particulars:—

1st. The children are apprenticed before they are capable of forming a just judgment in the matter, and they are misled by the false and fraudulent statements of those who buy them of their relations, or procure them from a workhouse. 2d. Their sufferings are extremely severe during their initiation, and indeed throughout the whole of their apprenticeship. 3dly. The trade affords them no employment after they have attained the age of sixteen or seventeen, at which time they are thrown loose upon the world, ignorant in the extreme, and destitute of the means of support. And, lastly, this early association with the soot produces a cancer in after-life, which is seldom cured, which none but a chimney-sweeper ever has, and which carries off its victims in a state not to be conceived of by those who have never seen this particular species of that awful disease. A society has existed for some years with a view of doing away with the use of children in sweeping chimneys, having enjoyed the patronage of his late majesty King George IV., and the support of the

king; and the society is now honoured by having her majesty the Queen for its patroness. It has never been the practice of this society to inflame the public mind; but it is marvellously ungenerous to witness the sufferings of these "poor little negroes of our own growth," without aiming at their deliverance.

If there was no apparent alternative, the propriety of employing them would be very questionable; but it is clearly proved that children are not wanted in this trade, by the fact that the London fire-offices have abandoned their use in their own chimneys. The time appears to be really come for giving up this disgraceful practice; and I can never believe that the want of funds will retard the accomplishment of such an important object. If the merciful only are to be eventually blessed, who would not shew mercy? If children are the objects of God's especial care, who would venture to disregard their claims? If West Indian slavery has been abolished, how can these captives remain bound?

I am, sir, your very humble servant,

ROBERT STEVEN, *Hon. Sec.*

Donations will be thankfully received by Messrs. Hoare, Fleet Street; Messrs. Williams, Deacon, and Co., Birchin Lane; and by the Hon. Secretary, Hand-in-Hand Fire-Office, 1 New Bridge Street, where the reports of the society may be had gratis.

Meeting of the Irish Prelates.—The Irish archbishop and bishops, at a meeting held in Dublin on the 12th, resolved to constitute themselves into a society for the relief of widows and orphans of deceased clergymen in Ireland. Our readers are aware of the munificent subscriptions collected, particularly in England, during the years 1834, 1835, 1836, and 1837, to alleviate the distress of the Irish clergy suffering under a cruel persecution. The London committee for managing the fund disbursed during those years, through the hands of the lord primate about 200,000*l.* On making up their accounts last summer they had a balance remaining of about 13,700*l.*; and they resolved to vest in the hands of the Irish prelates the purpose of establishing a fund for the above object. The Duke of Devonshire, as an extensive tithe-proprietor, has a claim upon the money granted by parliament for the relief of tithe-owners, on account of arrears due to his grace of about 20,000*l.*, his dividend upon which will probably amount to 7000*l.* This sum his grace, in truly noble and munificent spirit, has determined to add to the above-mentioned fund. The simple announcement of his grace's intention is a more glowing paenegyric than the most laboured language can supply.—*Dublin Evening Mail.*

SCOTTISH EPISCOPAL CHURCH.

Dec. 4.—The first anniversary meeting of the Scottish Episcopal Church Society was held in Edinburgh,—the Right Rev. Bp. Low in the chair. The following resolutions were moved, seconded, and unanimously agreed to:—

1st, It was moved by J. Strange, esq. and seconded by the Rev. D. Bagot, "that the report now read be approved, and ordered to be printed for distribution among the members of the society, and for general circulation." 2d, It was moved by the Rev. R. Montgomery, and seconded by the Very Rev. C. H. Terrott, "that from the returns made to the society, wants have been found to exist in the church which call both for sympathy and assistance, and which demand a cheerful and ready co-operation from all the members of the church—a co-operation calculated at

the same time to promote a spirit of union and of harmony among themselves as Christians and as churchmen." 3d, It was moved by A. Urquhart, esq., and seconded by the Right Rev. Bishop Russell, "that whilst they gratefully acknowledge the success which, under the blessing of God, has attended the efforts of the society since its constitution on Dec. 4, 1838, this meeting would express their strong conviction of the necessity for increased and steady exertion in promoting the different objects of the society." 4th, It was moved by Sir G. Leith, and seconded by the Ven. Archdeacon Williams, "that the thanks of the meeting be given to the Right Rev. Bishop Low for the urbanity and kindness with which he had presided over the meeting."

NEW PUBLICATIONS.

The Englishman's Library:—

Vol. I. Clement Walton; or, the English Citizen. By the Rev. W. Gresley. Fcp. 8vo, cloth.

Vol. II. Scripture History, in familiar Lectures: the Old Testament. By the Hon. and Very Rev. the Dean of Lichfield. Fcp. 8vo, cloth. Burns.

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TO CORRESPONDENTS.

The EDITORS extremely regret the circumstance referred to by "Pater familias," who is right in his supposition.

The EDITORS have again to request that the Secretaries of Societies connected with the United Church of England and Ireland will forward communications as early as possible. It has frequently happened lately that such have been sent when the Register was printed.

REGISTER

OF

Ecclesiastical Intelligence.

FEBRUARY 1840.

Ordinations.

ORDINATION APPOINTED.

By Bp. of PETERBOROUGH, March 15.—Papers to be sent before Feb. 20th.
By Bp. of LINCOLN, at Lincoln Cath., March 15.
By Bp. of WORCESTER, July 25.

ORDAINED BY Bp. of CHESTER, at Chester, Dec. 15.

PRESTERS.

Of Oxford.—P. W. Branner, B.A. Jes.; C. Fox, M.A. Queen's; T. Harries, B.A. Jes.; F. Kenney, B.A. Ch. Ch.; J. Phillips, M.A. All Souls.

Of Cambridge.—S. P. Boutflower, B.A. St. John's; C. Bullen, B.A. C.C.C.; J. Gaman, B.A. Cath.; H. W. Jackson, B.A. Queen's; J. Moore, B.A. Mag.

Of Dublin.—J. R. Echlin, B.A., J. Hughes, B.A., E. Jeffries, B.A., W. H. Nason, B.A., D. Price, B.A., J. Read, B.A.

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Of Cambridge.—J. B. Harrison, B.A. Mag.; J. Hickman, B.A., E. Marsden, B.A. St. John's; D. J. Stuart, B.A. Trin.

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Of St. Bees.—T. Barrow, W. Foster, J. C. Orlebar, M. Wilson.

By Bp. of WINCHESTER, at Farnham, Dec. 15.

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Of Cambridge.—J. J. Ramsey, B.A. Pemb.; T. Whytehead, B.A. St. John's.

By Bp. of ELPHIN, at Elphin, Dec. 21.

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DEACONS.

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Literate.—T. D. Harrison.

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Ch. Miss. College.—C. Greenwood.

By BISHOP OF LINCOLN, Dec. 22.

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Of Cambridge.—J. J. Blandford, B.A. Ch. Ch.; J. M. Butt, B.A. C.C.C.; T. E. Dunkin, B.A. Trin.; C. D. Holland, B.A. Caius; E. Huff, B.A. Queen's; E. D. G. M. Kirwin, B.A. King's; W. Law, B.A. Queen's.

Literate.—H. Marshall.

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Of Dublin.—B. Street, B.A.

By Bp. of GLOUCE. AND BRISTOL, Dec. 22.

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Of Cambridge.—J. W. Donaldson, M.A. Trin.; J. Martin, B.A. Sid. Suss.; W. Spearman, B.A. Trin.

By Bp. of OXFORD, at Christ Church, Dec. 22.

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Of Oxford.—B. E. Bridges, M.A. Linc.; T. J. Brown, B.A. New; G. Butt, B.A., W. C. Cotton, M.A. Ch. Ch.; H. Dale, M.A. Magd.; G. Dawson, M.A. Exet.; S. G. Dudley, B.A. Jes.; W. Hawkins, M.A. Exet.; T. F. Henney, M.A. Pemb.; E. Hill, M.A. New; E. Horton, M.A. Wad.; J. Hunt, B.A. Queen's; F. M. Knolls, B.A. Magd.; E. J. Pagnon, S.C.L. St. John's; W. B. Pusey, M.A. H. Sheppard, M.A. Oriel; E. D. Tintling, B.A. Ch. Ch.; G. D. Wheeler, B.A. Wad.; W. W. Woolcombe, M.A. Exet.

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By Bp. of SALISBURY, at Salisbury Cath., Dec. 22.

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Of Cambridge.—P. B. Brodie, B.A. Emman.; W. C. Frampton, M.A. Trin.; J. Kenworthy, B.A. Caius; H. Wyndham, S.C.L. Pet.

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Of Cambridge.—H. Niven, B.A., W. Smith, St. John's.

Literate.—F. Langhorne.

By Bp. of BANGOR, at Bangor Cath., Dec. 22.

PRESTERS.

Of Dublin.—T. R. Ellis, B.A., A. Ellis, B.A.

DEACONS.

Of Oxford.—E. Evans, B.A., J. W. Y. Hinde, B.A. Queen's.

By Bp. of DOWN AND CONNOR, at Trinity College Chapel, Dec. 22.

PRESTERS.

A. T. Farrell, J. H. Joly, H. Wilson, for Down dloc.; W. Fleming, for Dublin; T. Lyon, W. J. Williamson, for Killaloe; — Evans, for Ferns; J. A. Coghlan, for Limerick; C. Graves; R. V. Dixon.

DEACONS.

G. Bennett, R. Hartrick, — Fulham, for Down; — Randall, — Neville, Dublin; — Norris, Meath; — Heddings, — Constable, Cork; — Hoops, Kilmore; — Burkett, Killaloe; — Butcher, R. Gibbing.

By Bp. of CHICHESTER, at Chichester Cath., Jan. 5.

PRESTERS.

Of Oxford.—R. Blackiston, B.A. Queen's; E. B. Eilman, B.A. Wad.; E. S. Lewis, M.A. Ch. Ch.; J. D. McFarlane, B.A. Ed. H.

Of Cambridge.—B. Addison, B.A. Pet.; G. A. Clarkson, B.A. Jes.; H. Cogan, B.A. St. John's; F. J. Durbin, B.A. Trin.

DEACONS.

Of Oxford.—A. Anstey, B.A. Worc.; G. How, Magd. H.

Of Cambridge.—J. H. Theed, B.A. Sid.

Literate.—G. K. Fennell.

By Bp. of ROCHESTER, for Bp. of WORCESTER.

PRESTERS.

Of Oxford.—G. A. Blakeley, B.A. Worc.; W. N. Marsh, B.A. Oriel; H. Mills, B.A. Ball; G. Stott, B.A. Wom.

Of Cambridge.—G. H. Jones, B.A. St. John's; G. W. Robinson, B.A. Pet.

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Of Cambridge.—G. Brewin, B.A. Christ's; A. F. Merrivale, M.A. Trin.; C. F. Smith, B.A. Queen's.

Of Lancaster.—R. Jones.

DURHAM.

At a convocation holden Dec. 12, Rev. H. Jenkyns, M.A., professor of Greek, was nominated by the warden to the office of sub-warden for the ensuing year.

W. L. Wharton, M.A., was nominated by the warden, and approved by convocation, a curator of the Observatory.

Rev. T. W. Peile, M.A., and Rev. C. T. Whitley, M.A.,

the proctors for the present year, made the requisite declarations on being admitted to their offices.

B. E. Dwarria, B.A., Van Mildert scholar, has been elected to one of the fellowships lately established by the dean and chapter.

L. Gisborne has been admitted a student on the foundation, on the nomination of the Rev. T. Gisborne.

Proceedings of Societies.

CURATES' FUND SOCIETY FOR IRELAND.

This society, which was established in April last, has already made grants for the employment of eighteen additional clergymen in those parts of the country which are most in need of such assistance. They are to be placed in parishes in Antrim, Down, Longford, Westmeath, King's County, Tipperary, Galway, Roscommon, Cork, Wicklow, and Fermanagh. The success thus rapidly attending the exertions of this new institution is truly gratifying.—*Christian Examiner*.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

Sixty-eight readers are now employed by this society, of whom twenty-two are acquainted with the Irish language. Applications have been received from various parts of Ireland for 160 more readers; and many of the persons applying evince their sense of the value of such labourers, by undertaking to pay a considerable portion of the salary of the readers who shall be sent to them. Candidates also for the office of reader are continually tendering their services to the committee; and a clergyman, eminently qualified for the purpose, has undertaken to give his gratuitous aid in training candidates for this important work.—*Christian Examiner*.

ASSOCIATION FOR PROMOTING THE KNOWLEDGE AND PRACTICE OF THE CHRISTIAN RELIGION IN IRELAND.

The association have given premiums to the master of St. Peter's boarding-school, the mistress of St. Werburgh's boarding-school, the master of St. Andrew's day-school, and the mistress of Sandford day-school; the greatest number of the best-prepared children, in proportion to the numbers on the roll of each school, having been sent in from those institutions to the annual examinations held

in St. Mary's church for the year 1839. In no way is this, the oldest of our religious societies, more useful than by thus stimulating the exertions of the teachers of the parochial schools; nor is there a more interesting sight in the metropolis than this annual examination into the annual progress of the children. The plan adopted by the association is this: each school in Dublin sends in to the examination one-third part of their scholars, those being selected who are considered the best prepared in the knowledge of the Scriptures, and of the formularies of the Church. These young persons are examined together, and in proportion to the number of premiums obtained by them, as compared with the whole number in each school, their teachers are rewarded. At the late examination 294 children were examined. The English Society for Promoting Christian Knowledge has granted 250*l.* worth of Prayer-books to the association, to be sold at reduced prices. Prayer-books may now be procured by members at 6*d.* each.—*Christian Examiner*.

SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

At a meeting of the committee held Dec. 16th,—the Bishop of London in the chair,—among other business transacted, grants were voted towards repewing and building a gallery in the church at Rye, Sussex; enlarging the chapel at Harrow Weald, Middlesex: repewing and building a gallery in the church at Bottisham, Cambridgeshire; repewing and extending galleries in the church at Basingstoke, Hants; enlarging gallery and rearrangement of pews in the church at Maiden Newton, Dorset; building a church at the Birchills, Walsall, Stafford; enlarging the church at Wittingham.

Diocesan Intelligence: England and Ireland.

BATH AND WELLS.

Wington.—Broadfield is a tithing or hamlet in the parish of Wington: other hamlets adjoin the above, whose united population is about 1000, all equally destitute of church accommodation. The assistance of the friends of the Established Church is requested towards building a chapel at Red-hill. The population of the parish is about 1600; of which about 600 reside near Red-hill, in the tithing of Broadfield, two or four miles from any church, and the parish church will accommodate only 490, besides the school-children, who occupy the belfry. A school has been established in the tithing, and from forty to fifty children have been receiving a Christian education both on the Sabbath and during the week, to whom a church within a reasonable distance would be a great advantage. The farmers and common labourers of Broadfield, to the number of 300, have shewn their anxiety for a chapel, by subscribing according to their means; and the rector has liberally promised to provide a curate expressly for the chapel when built. This notice was first printed and circulated about ten months ago; since then, a dissenting place of worship has been "planned, built, and fitted," not more than two miles from the centre of the tithing. Circumstances have likewise arisen to require an endowment, which was not at first contemplated. The rector has promised his share. The greater part of the money for building is subscribed.

CHESTER.

Preston and Church Kirk.—The trustees of the estates of Mr. Hulme will, on Feb. 10, nominate and present to the vic. of Preston, and to the per. cur. of Church Kirk, Lancashire, two individuals, who either are or have been exhibitors on the foundations of Mr. Hulme at Brazenose, and have taken the degree of arts in Oxford, and been admitted into holy orders. There are already upwards of the extraordinary number of 150 applications for the vacant vicarage, and it is expected there will be upwards of 200 altogether.

Flatmen on the Weaver Navigation.—It is a cause of gratitude to know that much has been done and is still doing for the spiritual improvement of this too long neglected class of men. The grant of the Sabbath has been made to them. The flatmen have themselves signed an address, in the following terms, to the navigation trustees:—"We, the undersigned, being flatmen and others employed on the river Weaver, while most thankful to almighty God, through our Lord Jesus Christ, for his great goodness to us, desire also to return humble thanks to the honourable the trustees of this navigation, and to our respected masters, for the grant of the Sabbath; and, as the best proof of our gratitude, we pledge ourselves to endeavour, with God's blessing, to spend the Sabbath in a right way,—keeping from public-houses, and regularly attending divine worship, training up our children in the

way they should go, setting a good pattern before them, and striving in all things to do our duty in that state of life into which it has pleased God to call us." The efforts of the Rev. John Davies in procuring this change are beyond all praise.

Rev. F. Casson.—A monument has lately been erected in Chester cathedral, by a subscription raised among many of the scholars of the late Rev. F. Casson, of Chester, as a testimonial of their great respect for the memory of their late revered master. The subscription was originally intended to purchase a piece of plate to be presented to Mr. Casson when living; but the rev. gentleman dying whilst the subscription was in progress, the funds, with the approbation of his family, were applied to the above purpose.—*Preston Pilot.*

DUBLIN.

Black-rock is a small town, four miles from Dublin, containing a large population of Roman Catholics, and several Protestant families of the lower order. There are few places, even in the remotest corners of Ireland, where moral depravity and temporal wretchedness prevail to an equal extent. Its vicinity to the seashore, and the facility of rapid and cheap communication with Dublin by a railroad, has induced many persons to become permanent residents, while the beauty of its surrounding neighbourhood tempts families to select it as their summer resort. Several years since the chapel was enlarged so as to contain 350 persons. Since then the population has increased to eight times its former amount; consequently, many find it impossible to gain admission; and the free sittings appropriated to the poor being preoccupied, they are excluded from the public worship of God. Alive to all the dangers which threaten the Church establishment in Ireland, and impressed with a deep sense of the value of immortal souls, the trustees have approved of a plan for the enlargement of the present chapel, so as to accommodate 1000 individuals. The expense, including the purchase of the ground, is calculated not to exceed 3000*l.*; 1000*l.* has been already subscribed. Through the means of that right-spirited nobleman, the Earl of Roden, the chapel has been endowed with 1000*l.* The congregation, who not only support many local charities, but assist five general societies, auxiliary to London societies, having contributed according to, "yea, beyond their means," it is confidently hoped that the Christian public, to whom the spiritual welfare of the humbler classes is an object of anxious interest, will aid this benevolent design.

Destitute Condition of the Irish Poor.—At no former period of dearth and destitution have such multitudes of naked and houseless wretches been seen in our streets, imploring relief from the inhabitants, as at present. Every shop-door is blocked up with them, and a well-dressed person cannot stop five minutes in any part of the city without being literally surrounded by suppliants, both old and young, who seem to have no resource or hope beyond his compassion. It is hard for a person of any humanity to refuse or withhold the scanty dole which they require, though many of those that ask it are doubtless impostors and drunkards. Misery and starvation are so strongly depicted in their colourless cheeks and wasted forms, that the necessity is palpable, whatever may be surmised as to the vice or improvidence which may have occasioned it. I had last week occasion to go some miles into the country, and took my seat for that purpose on one of the cars which ply regularly between Dublin and the place to which I was bound. There was a delay of some minutes, waiting for the appointed time of starting; and in the interim four women, each having a child in her arms, eagerly solicited alms, which not being granted at once, one of them, with much earnestness, requested that I would give a penny, to be divided amongst them, their state being so miserable that a farthing to each would be a sensible relief. They received a halfpenny each, with which they joyfully departed; but an old woman, to all appearance nothing short of seventy, who had come up during the parley, burst out into tears with an "exceeding bitter cry," because in the division she had been left out. In the present state of the market a halfpenny goes for a pound of potatoes; and by such a

donation you may cause many a "widow's heart to sing for joy."—*Conservative Journal.*

HEREFORD.

Protestant Meeting.—The undersigned have the honour to present the following statement of all the circumstances under which a meeting took place yesterday morning, Dec. 27, in the counsel's room, at the Shire Hall, in this city:—

The committee of the Hereford Protestant Association having become acquainted with the contents of the Maynooth class-books, by actual inspection, deemed it their duty to communicate them as widely as possible in their own neighbourhood. The following circular was, therefore, issued to one hundred resident gentlemen of the city and county:—"We are desired by the committee of the Hereford Protestant Association, to entreat, in the most urgent manner, the favour of your attendance at a meeting to be held on Friday, the 27th instant, at twelve o'clock, at the counsel's room, Shire Hall. The committee are in possession of important documents, containing the most painful information on certain subjects, which they are anxious to lay before the respectable and intelligent members of the community of this county. The committee pledge themselves as to the great importance and authenticity of the intelligence they desire to communicate. The meeting will be strictly confined to gentlemen who are thus individually invited by the committee, and they earnestly entreat your dispassionate and unbiased attention.

"Ven. Archd. Wetherell.	Rev. J. Venn.
Rev. Thomas Allen.	W. H. Bellamy, Esq.
Chandos Hoskyns, Esq.	Rev. W. Hassall.
J. G. Barker, Esq.	Major Coyle.
Rev. H. Symonds.	Rev. J. H. Barker.
Rev. D. J. L. Warner.	Rev. Thomas Powell.
Sir H. Hoskyns, Bart.	H. J. Lee Warner, Esq.

"Hereford, Dec. 18, 1839."

In compliance with the requisition, forty gentlemen attended the meeting at the hour and place specified. Sir H. Hoskyns, Bart., was called to the chair, on the proposition of H. Lee Warner, Esq., which was responded to by the unanimous voice of the meeting. The chairman then called upon Mr. E. E. O'Beirne to introduce the subject immediately connected with the meeting. This gentleman laid upon the table the following works: The Treatises of Bailey and De La Hogue, and the Digest of Evidence before the Lords and Commons taken in 1824-25. The first containing the doctrines of the Church of Rome as taught at Maynooth; the latter containing the evidence of the Romish bishops as to their genuineness. The business of the meeting was strictly confined to an investigation of these works, in order to attain undeniable evidence of two facts: one, the doctrines of the Church of Rome; the other, that these doctrines are the actual scholastic system of Maynooth. The impression made upon the meeting is to be found in the following petitions to both houses of parliament, which were signed immediately the investigation terminated:—

"To the right honourable the lords spiritual and temporal of the United Kingdom of Great Britain and Ireland in parliament assembled.

"The humble petition of the undersigned resident gentry of the county and city of Hereford, sheweth, That your petitioners are convinced, by an actual inspection of the class-books of the Roman Catholic college of Maynooth, that the principles therein taught are immoral in the extreme, subversive of the best interests of society, and incompatible with the stability of the most sacred civil and religious institutions of the state. Your petitioners, therefore, humbly entreat your right honourable house to appoint a commission of inquiry into the system of education and discipline adopted at that college."

These petitions bear the signatures of thirty-four individuals, of whom three are baronets, fifteen county magistrates, and all gentlemen of station and character in the county, though possessing direct different political opinions.

THOMAS POWELL, Turnaston,
HENRY COYLE, Major, Hereford, } *Secretaries.*

LONDON.

Observation of the Lord's Day.—It is peculiarly gratifying to know, that the important subject of a more proper observation of the Lord's day is increasingly felt in the metropolis. Many shops once open in the morning, or even in the afternoon, are now entirely closed; and many of the most respectable eating-houses entirely decline doing business. On the 3d of January a meeting of the metropolitan churchwardens was held in the vestry-room of St. Martin's-in-the-Fields, attended by about forty churchwardens, for the purpose of devising means to carry out the plan of better Sabbath observance; Mr. Staunton, churchwarden of St. Martin's, in the chair. The meeting was most harmonious, and the statements made by the speakers most gratifying. From such meetings very great good may be expected to result; and the one in question leads to the hope that others of a similar character may be held in the great metropolitan parishes. The subject of Sabbath observance seems to excite increasing attention; and the placards placed in the windows of many shops, stating that business will no longer be transacted on Sunday, are tokens of the rise of a right spirit.

Licentious Publications.—Will the right-minded portion of the inhabitants of the metropolis not set their face against the fearfully demoralising influence of the licentious press—an influence calculated to sap the foundations of virtue? Efforts are now making in the metropolis and in the country to circulate to the utmost extent works of the most dangerous tendency; and shops are opened in out towns for the sale of the most abandoned works. The attention of the clergy is especially called to this circumstance. There is a regular systematised scheme to verflow the land with a torrent of moral pollution. Surely the subject calls for very serious consideration.

Confirmation.—There will be a general confirmation this ear, in the course of the summer.

NORWICH.

The bishop has most handsomely presented the Bible upon which her Majesty Queen Victoria took the oaths at her coronation, to the dean and chapter of Norwich Cathedral, and it has been placed in the centre of the choir upon the superb brass eagle, which, after being laid aside for many years, has been beautifully repaired and ornamented to receive his lordship's valuable present.

WORCESTER.

Birmingham: Ten Churches' Fund.—At a meeting of the general committee of the Birmingham Ten Churches' Fund, the Rev. J. Garbett in the chair, it has been determined to hold the annual meeting until the spring. The secretaries reported a subscription of 200*l.* from Captain George; 20*l.* from Mrs. Broadley Wilson; 10*l.* from the Rev. F. Valpy, Burton-on-Trent; and a thanks-offering 50*l.* from a member of St. George's Church.

Malvern.—Those who are acquainted with that noble structure, Malvern Church, must be aware how much it owes to Dr. Card for its preservation and restoration. We have now to notice another striking improvement just completed by his zeal and taste. Several fine specimens of painted glass, scattered through this venerable pile, some of them consisting of groups and whole-length figures, were collected by his order during the summer, and through the liberality of some visitors he has been enabled to place them in the three southern windows of the nave. From this rich addition of ancient glass the whole nave produces an imposing effect, since nothing can be more admirable than its majestic proportions and architectural details. It affords us also pleasure to learn that the skilful townsman, Mr. Rogers, will this week finish the last painted window in the north aisle. The nine doors will then be filled with the armorial bearings of benefactors of Malvern Church.—*Berrow's Worcester Journal.*

Birmingham Clinical Hospital.—The Rev. Dr. Warner has presented the munificent donation of 1,000*l.* towards the erection of this institution, at the same time expressing a wish, that every measure should be adopted

by the council of the Royal School of Medicine to carry out the spirit of his former benefactions, namely, "to make our students not only good surgeons, but good Christians."—*Birmingham Advertiser.*

WINCHESTER.

Channel Islands: Herm.—Amongst the Channel Islands, which form a part of the territories of Great Britain, is the little island or islet of Herm, so called, in all probability, from its being the residence, the hermitage, of some recluse. This etymology of its name derives some credit from the small old ecclesiastical edifice still standing, and long since converted into an appendage to the farm. It was the natural process to form a religious establishment on ground to which the reputed sanctity of hermits had given importance. Had this little edifice some stone pulpit in its interior,—stable witness of its former destinies,—and were there in that pulpit some old tattered velvet cushion, containing the history of times long since gone by, the little islet of Herm, notwithstanding its circumscribed limits, would lay claim to public interest; but its former history was probably buried with those bones whose excavation attests its former importance. These, the edifice itself, and the oddly-shaped bricks found in Herm, to which the name of Druidical bricks has been attached, and which seem to have puzzled the curious in London, form the chief remaining annals. At a later period of its history, Herm has been a park for the deer belonging to the governor of Guernsey; since then quarries of stone have been extensively worked on it, and many thousands of pounds lost. At present there is little work done in the quarries, but mines of copper and lead have been commenced; and the miners and their families form the principal bulk of the inhabitants. These vary in number, according to the state of the mines; they have amounted of late to 160 or 170 souls; but this number has been very much reduced, till, on the return of spring, a steam-engine, or some other means, can be used for raising the water from the mine. Through the kind interposition of the present lieutenant-governor of Guernsey, the weekly ministrations of a clergyman have been secured to Herm, and in consequence a school has been set on foot, containing of late from 30 to 34 boys and girls, under the superintendence of a master and mistress. It is on behalf of this school that this little sketch has been drawn up by its minister, who hopes to make it instrumental towards procuring some contributions from distant friends towards its support. During the infancy of the school it was sustained mainly by contributions from Guernsey, and of late a petition has been sent in to the States for an annual allowance towards its maintenance. Till some permanent fund be found for its support, recourse must be had to the kindness of individual Christians; and, though it be more natural to seek that support in its more immediate neighbourhood, those Christians separated by the waters of the Channel, who are now solicited in behalf of a school in the little islet of Herm, may be encouraged to lend their assistance, when reminded how the claims of the Christian brotherhood were heard across intervening seas, and how Jerusalem was once succoured by the help of far distant Macedonia.—*Guernsey, 10th Jan. 1840.*

YORK.

Operative Protestant Association.—We are happy to state that this society, which was originated but a few months ago by a few zealous operatives, is extending its numbers considerably, and its list of members now contains 700 names. A deputation from the society has opened a similar society in the city of Ripon; and we hear it is intended to institute like societies in the other towns of Yorkshire. The Papists have established a "York Catholic Society," which is to hold its meetings "every Sunday immediately after mass." The terms of membership are an entrance of 1*s.* and a subscription of 1*s.* annually, which secures to the subscriber that after his death "mass should be said, and prayers offered for the repose of the soul" of such member.

FOUNDATIONS LAID.

Chester.—Kewick, to be built at expense of Miss Marshall.

Ely.—Bedford, Nov. 21.

CONSECRATIONS.

Winchester.—Horsham Chapel, Walton-on-Thames, Nov. 8.

Tributes of respect have recently been presented to the following Clergymen:—

Bevan, Archdeacon. A silver inkstand.

Bell, Rev. E., vic. of Wickham Market, Suff. Robes.

Dampier, Rev. W. J., late curate of Ware and Thunbridge. A splendid piece of plate.

Evans, Rev. E. C., curate of Bardisland. A handsome Bible.

Frome, Rev. A. D. A butter-glass and stand.

Hutton, W. P., M.A., St. Thomas's, Kendal. A copy of "Illustrations of the Cathedrals of England and Wales,"

splendidly bound in morocco, with an appropriate inscription, from his Bible class.

Newman, J. S. A splendid Bible in two vols., and a pocket Communion-service, from parish of Little Leigh, Cheshire.

Ommanney, Rev. E. A., curate of Morthaka. Robes, and a handsome Bible and Prayer-book.

Poole, Rev. H., incumbent of St. Paul's Church, Forest of Dean. A present of 30*l*.

Pope, Rev. J. A handsome silver tea-kettle and stand, and a chased pocket communion-service.

Ralph, Rev. James, B.A. A gown, hood, scarf, cassock, and hands; together with a copy of "Keith on the Signs of the Times," 2 vols. 8vo, from the congregation of St. Mark's Church, Shelton, Staffordshire Potteries.

Snowdon, Rev. J., late of Grantham. Silver tea-service.

Steel, Rev. J., late of Dunsby and Morton. A handsome vase.

Yorke, Rev. G. Plate.

COLONIAL CHURCH.

NEWFOUNDLAND.

Arrival of the Bishop of Newfoundland in Bermuda.—His lordship arrived in her majesty's ship *Andromache*, from New York, having gone to the United States in the packet-ship *Toronto*. In consequence of his lordship having landed in the pilot-boat, when the ship was off St. George's, he did not receive the salute which was ordered. We understand that his lordship will remain here during the winter, and proceed to Newfoundland in the spring of the year. We noticed, in appropriate terms, we trust, of satisfaction and congratulation, the appointment of Dr. Spencer to the newly-erected see of Newfoundland and Bermuda. We now, with much additional pleasure, announce his arrival at these shores—an event looked forward to with considerable interest for some weeks past. Most heartily do we welcome this truly amiable and universally beloved divine, in his new office, to this scene of his former prized and useful labours; and as cordially invoke for him an adequacy of health to the enjoyment of every earthly blessing that may be allowed him, and to the discharge of his high and holy functions as well here as in his other more arduous sphere of episcopal jurisdiction.

NOVA SCOTIA.

The bishop, who will remain in England until May, is very anxious to obtain for his diocese the services of a few well-qualified clergymen, to be employed either in settled stations, or as visiting missionaries. They must be faithful, zealous, and devoted to their sacred work, for none others would find their happiness in the discharge of the important duties which will be committed to them. Their stipends will be paid through the benevolent agency of the Incorporated Society for the Propagation of the Gospel, and some additional income, probably about 50*l*. a-year, with a residence, will be supplied by the congregations for whom such missionaries will labour. Clergymen, or well-qualified candidates for holy orders, are requested to apply at the office of the Society, No. 4 Trafalgar Square, London.

AUSTRALIA.

The following letter from the Hon. Justice Burton, accompanied by his work lately published on the state of religion and education in New South Wales, was laid before the January monthly meeting of the Society for Promoting Christian Knowledge:—

171 Regent Street, London, Jan. 6th, 1840.

Rev. Sir,—I have the honour of presenting, through you, to the Society for Promoting Christian Knowledge, a little work published by me on the 'State of Religion and Education in New South Wales,' in which I have endeavoured to shew faithfully the deficiency of religious means under which that colony has long laboured, the measures which have been recently adopted to remove

that deficiency, the nature of those measures, and the still continuing religious wants of the colony. And I would, at the same time, desire permission to lay before the Society a brief view of those wants, and of the mode in which it appears to me they may be supplied; leaving to the society the consideration, how far they may be able to assist in that object. The first and chief is the want of a permanent provision for the church and schools of the colony under parliamentary authority. This I apprehend may be best obtained by petition to both houses of parliament, praying them to recommend to her majesty the queen, that her majesty may be pleased to cause such permanent provision as to her majesty shall seem meet, to be secured under parliamentary authority on the lands of the late Church and School Corporation, so far as the same will suffice, and upon the crown lands of the colony at present lying waste and ungranted, for the due maintenance of the bishop and clergy of the United Church of England and Ireland, and for the erection and sustentation of churches with residences for officiating ministers, for establishing schools under the superintendence of the clergy, and for securing the services of competent teachers throughout the colony. Secondly,—The total absence of chaplains to the military, the several hospitals, gaols, ironed-gangs, and places of confinement for convicts transported to the colony, points out the absolute necessity of such appointments being made. The duty of providing them is one belonging to this country, and the charge of maintaining them is properly one upon the British treasury; so that the mode of obtaining them would appear to be by petition to her majesty's ministers, or to both houses of parliament, praying them to recommend to her most gracious majesty to cause such provision to be made. Thirdly,—There is immediate and pressing necessity for the erection of churches and clergymen's residences throughout the colony, beyond what can be reasonably expected to be accomplished by the private means of the well-disposed members of the Church in New South Wales, even if aided to an equal amount from the public treasury of the colony; such aid being, however, limited by the Colonial Church Act, to the sum of 1000*l*. in each case. Fourthly,—There exists no provision for the maintenance of either the bishop or clergy in old age or infirmity, or for that of the widows of such as die in the service of the Church, or for the support and education of their orphans. Fifthly,—There is immediate need for the establishment of a college, founded on the principles of the National Church, for the education of young people in the colony, for the ministry, and as school-masters. Sixthly,—There is an urgent necessity for more clergymen in all parts of the colony; but especially for itinerant missionaries to be appointed to those districts lying beyond the limits of location, where the inhabitants have no means of access to the ordinary ministration of the clergy; and for these there is no provision in the colony. Seventhly,—There is equal necessity for more

schools to be established on the principles of the National Schools throughout the colony, and for more schoolmasters. Eighthly,—There is need of provision being made for the remuneration of schoolmasters, whilst they are capable of service, and towards their support in old age and infirmity. For obtaining assistance towards these several objects, I propose to open lists for the subscriptions of those persons who may be disposed towards their brethren in Australia; so framed as to admit of donations being made, either to the general religious wants of the diocese, including all the settlements under the ecclesiastical jurisdiction of the Bishop of Australia, or to any specific object within it. The general fund to be placed entirely at the disposal of the bishop: the subscriptions for specific objects in certain cases to be vested in trustees resident within the colony, to be by them laid out upon real securities in the colony upon trust, to apply the proceeds to the specific objects of their trust. I propose that these subscription lists should comprise the following heads:

1st Subscriptions: Towards the general religious wants of the diocese of Australia. 2d. Towards the erection of churches and clergymen's residences. 3d. Towards the erection and endowment of a college. 4th. Towards the erection of a cathedral church, and the support of its services. 5th. Towards the making a better provision for clergymen, and providing them assistance in old age and infirmity. 6th. Towards the maintenance of the widows and orphans of such clergymen as die in the service of the Church in the colony. 7th. Towards the education of the children of clergymen in the principles of the national Church. 8th. Towards the maintenance of itinerant clergymen in remote or destitute parts of the colony. 9th. Towards the establishment of schools and the maintenance of schoolmasters.

How far, if to any extent, the society may, consistently with their rules, adopt this proposal, I respectfully leave to their consideration. Encouraged, however, by past proofs of their Christian love, I turn especially to them, and to every friend of the Church in Great Britain, praying their co-operation with, and support of, their brethren in Australia. The field is extensive, and the means required for its occupation proportionate; but neither does the former, I am persuaded, exceed the power of the Church to fill, nor the other the ability of its members to provide; and the time at which this appeal is made I most unequivocally declare my full and firm conviction to be 'the day' in which it is given them 'to work,' and if they do not now take advantage of it, 'a night cometh in which no man can work;' in other words, this is the time in which the Protestant reformed Church of England and Ireland must be firmly established in its means of support, as I am thankful to say it is in the hearts of a great majority of the people in New South Wales, and, if lost, the opportunity for doing so will pass away, perhaps for ever.

I have the honour to be, &c.,

W. H. BURTON,

One of the judges of the supreme court of New South Wales.

Bishop's Visit to New Zealand.—A most interesting letter has been received from the bishop, by the committee of the Church Missionary Society, relative to his visit to their mission in New Zealand, which will appear in the Magazine.

CALCUTTA.

Calcutta.—Notice was taken in last Register of the proposed erection of a cathedral, and of the bishop's most munificent donation towards the accomplishment of the good work. A committee has been formed in England for the purpose of raising the requisite funds; and an interesting letter from the bishop is in circulation. The foundation of the building was laid on the 8th of October. Shortly before five o'clock the company began to assemble, and a few minutes before that hour the lord bishop and most of his clergy arrived on the spot. A capacious tent had been erected, as a shelter from the yet powerful rays of the sun. Beneath it, ere the ceremony began, was congregated a pretty large number of European ladies and gentlemen, interspersed with some respectable natives. The building is to be in the form of a cross, in the

florid Gothic style of architecture, with a tall and handsome spire. The prayers appointed for the occasion were read by the bishop, assisted by the archdeacon. The first stone was laid in a trench which marks the intended south wall of the cathedral. It had a hole in it for the reception of the bottle containing the inscription and the coins, and above it was suspended the second stone, or the one to be laid by the lord bishop. The inscription, together with specimens of the currency of the presidency, and an English sovereign, was enclosed in a bottle, among dry sand intended for its preservation. It was read to the assembly by the Rev. Mr. Pratt, the bishop's chaplain, and was as follows:—

"In the name of the blessed and undivided Trinity. The first stone of a church, to be called and known by the name of St. Paul's Cathedral, at Calcutta, and designed for the worship of Almighty God, according to the doctrine and discipline of the apostolical reformed Church of England and Ireland, was laid by Daniel, bishop of Calcutta, and metropolitan of India, assisted by the archdeacon and clergy, and in the presence of many of the distinguished gentry of Calcutta, on Tuesday, October 8, in the year of our Lord 1839, and in the third year of the reign of her most excellent majesty Victoria, queen of Great Britain and Ireland. The site was granted by the Right Hon. G. Lord Auckland, G.C.B., Governor-General of India, and the Hon. Col. W. Morison, C.B., the Hon. T. C. Robertson, and the Hon. W. W. Bird, members of the Supreme Council, in the name of the Hon. the East India Company. The designs and plans were drawn by W. N. Forbes, Major of Engineers and Master of the Honourable Company's Mint; and the building is to be erected (if God is pleased to permit) under the superintendence of Col. D. Macleod, chief engineer, the above-named Major Forbes, and W. R. Fitzgerald, Captain of Engineers and Civil Architect. 'Except the Lord build the house, their labour is but lost that build it' (Psalm cxxvii.) 'His name (Messiah's) shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him: all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever; and let the whole earth be filled with his glory; Amen and Amen' (Ps. lxxii. 17-19)." The stone was laid with the usual ceremony; after which the bishop addressed the company thus:—

"It would be most ungrateful in me to allow this respectable company to separate, without returning them my best thanks for the support they have rendered me in the commencement of this great work. It will hardly be credited, that in less than one month from the time of the issue of the proposals, upwards of 60,000 rupees have been subscribed. Nor is it less gratifying to know that every one of the donations made for the immediate time has been paid in; so that we have now more than 161,000 rupees in the whole to rely on, including the bishop's donation. The funds, therefore, for a year to come or more, are actually ready, and those for the entire body of the building itself promised. In the mean time, numerous friends in Calcutta, and all over India, are only waiting for the commencement of the work to make their donations. I have also addressed numerous letters to the chief personages in Church and State, with whom I have the honour of being acquainted at home, which I expect will arrive there in November or the following month. An application to the honourable company for the grant of two lakhs must have reached home by this time. With these resources, we enter upon our undertaking without dependency. We have, however, reduced every part of the design to the lowest point, perhaps to too low a point, so as to endanger the great object in view. It will only be 100 feet by 62 in the body of the church, and 132 by 62 including the chancel; and will accommodate about 600 persons. The expense of the buildings themselves is not expected to exceed a lakh and a quarter of rupees. The finishings and fittings-up may raise this to nearly two lakhs. The endowments are the only part of the design particularly expensive, and which cannot be reduced. I trust we may raise 2½ or 3 lakhs for the support of a small, but devout and learned body of cathedral clergy, to read lectures on the evidences of Christianity, to hold

conferences with learned natives, to train catechetical classes, and to assist the rev. chaplains and missionaries in their work. I hope its endowed prebends may be the first series of ecclesiastical benefices established in our Protestant Church in India; and that Bishop's College may furnish suitable candidates for holy orders on the titles of these endowments. All this, however, will be a work for my successors, and for the Indian gentry of the next age. What may be deemed ornamental additions and conveniences, organ, clock, bells, stands for carriages, &c., will likewise be for future consideration as our means may allow; the ultimate amount which I hope to raise is thus 6 lakhs. With respect to the buildings themselves, the general estimate I have given will hardly be thought excessive by those who remember the expense incurred in the foundations of all buildings in our alluvial soil, and the general difficulties created afterwards by our Bengal climate. The present cathedral of St. John's, it is understood, cost more than 2½ lakhs, the Scotch Church 2½, and the Fort still more; in none of which churches is there the least excess of ornament or expense. As to the position of the new cathedral, we build it in Chowringhee, where a church has been most urgently wanted for these fifteen years; and not in Calcutta itself, where it is not wanted. It will be about 2½ miles distant from St. James's church; 2½ from the old church; 2 from the present cathedral; 1½ from the Free School church—distances which even in the cooler climate of England would call for new churches. For there is nothing in which it is so necessary to overcome all the excuses of men as with respect to the attendance on the worship of Almighty God. And yet how much depends on the public means of grace as instituted by Christianity, and administered in buildings set apart for the purpose! Christianity hangs upon it. With a church comes the word of God and prayer, celebration of the sacraments ordained by Christ;

with a church, the sanctification of the Sabbath, family religion, domestic peace and virtue, the Christian school, the visiting society, care for our own salvation, and for the salvation of others. Nor was there ever a moment when we were so much called upon to honour God in British India, as now, when his goodness has vouchsafed us such a blessed and fruitful season of rain, and has just extended our power and influence in so extraordinary and almost miraculous a manner over a new region of the east. Still I have laid this foundation with fear and trembling. The future is unknown. Life and health are as a vapour. The best-concerted plans are nothing without God's blessing. It is in reliance on his never-failing providence only, in the case of all prudent forethought and care, that I take this step. May we be all built ourselves in a spiritual sense on Christ the sure foundation! May we be a part of that vast invisible temple of which he is the chief corner-stone! May the doctrine of St. Paul be ever preached in the cathedral which is to bear his name! No time will be lost in carrying on the works, as soon as the copiousness of the rains will allow our loose soil to be trusted—probably six weeks or two months hence. Church work is always slow work, from the necessity of the case, and the anxiety to make every thing durable; we must not be impatient. Should I live to return in sixteen months to Calcutta, I can only hope to see the buildings somewhat advanced. I must now take my farewell. But before I do so, I must beg to tender my best acknowledgments, in the names of the rev. clergy and laity of this diocese, and in my own, to the hon. governor of Bengal and the hon. the members of council, for the prompt and cheerful aid which they have rendered me in every instance in which I have solicited it. On that continued aid, I know, I may securely rely. Indeed, without the assistance of government, the works cannot proceed a day: I entreat them to accept my grateful thanks."

SCOTTISH EPISCOPAL CHURCH.

EDINBURGH.

On Sunday, Jan. 12, the Hon. and Rev. Grantham Yorke was instituted junior minister of St. Paul's Chapel, York Place, Edinburgh, by the Very Rev. C. H. Terrot, A.M., dean of the diocese, as commissioner appointed by

the Right Rev. James Walker, D.D., bishop of Edinburgh, and primus. The deeds of presentation and institution were read by the Rev. J. W. Ferguson, chaplain to the primus; after which the dean read an address from the bishop to the new clergyman and the congregation on their respective duties.

NEW PUBLICATIONS.

The Englishman's Library—

- Vol. IV. A Help to Knowledge, in Extracts from the most approved Writers, systematically arranged, and adapted to be read as a continuous treatise. By the Rev. Thos. Chamberlain, M.A., Oxford.
- Vol. V. A Compendious Ecclesiastical History. By the Rev. Wm Palmer, M.A., Oxford.
- Vol. VI. The Practice of Divine Love. By Thomas Ken, D.D., Lord Bishop of Bath and Wells With a Memoir of the Author. Burns.
- The Young Christian's Sunday Evening; or, Conversations on Scripture History. Third Series: on the Acts of the Apostles. By Mrs. Parry. 12mo, cloth. Rivingtons.
- Portrait of an English Churchman. By the Rev. Wm Gresley, M.A. 4th edit. Rivingtons.

The Rev. E. B. Ramsay's Catechism, principally intended for the use of the Young Persons belonging to the Congregation of St. John's Chapel, Edinburgh. 2d edition, enlarged. Burns.

The Fortesque Family: a Tale for Young Persons. By Mrs. Streeten. Fcp. 8vo. Houlston and Co.

A Volume of Sermons preached in Critical Times. By the Rev. Edw. Thompson, M.A., Officiating Minister at Brunswick Chapel, St. Mary-le-bone, and Rector of Keyworth, Notts. Hatchards.

The New Series of "The Educational Magazine." Edited by the Rev. F. D. Maurice, A.M. No. I. Darton.

Essay on the Life and Institutions of Offa, King of Mercia, A.D. 755-794. By the Rev. Henry Mackenzie, M.A., of Pembroke Coll., Oxford, Master of Bancroft's Hospital. (Grantham's Prize Essay.) Hamilton and Co.

The Novelties of Romanism; or, Popery refuted by Tradition: a Sermon. By Walter Farquhar Hook, D.D., Vicar of Leeds, and Chaplain to the Queen. Rivingtons; and Burns.

The Clergyman's Register; arranged in Columns under the following Heads:—House, No., Name, Occupation, Weekly Earnings, Age, Clubs, Savings' Bank, Read, Write, Religious Profession, Usual Place of Worship, Attendance at Church, Confirmed, Communicants, Family Devotion, Bibles, Testaments, Prayer-books, Children at Home (No. between 5 and 15, Day-schools, Sunday-schools), No. in Family, General Habits, Remarks, &c. Arranged for 500, 1000, or 1500 Names. Hamilton and Co.

The Ecclesiastical Almanac for the Year of our Lord M.DCCC.XL.; with Notes, containing short Accounts of the Saints, and Observations on the Church Service. Leslie.

TO CORRESPONDENTS.

The "Extracts from Holy Writ," &c., by Capt. Sir J. N. Willoughby, may be had on application to the author, Chapel Street, Grosvenor Square, London.

London: Levey, Robson, and Franklyn, 46 St. Martin's Lane.

REGISTER

OF

Ecclesiastical Intelligence.

MARCH 1840.

Ordinations.

ORDINATIONS APPOINTED.
BP. OF LINCOLN, at *Lincoln Cath.*, March 15.

BP. OF PETERBOROUGH, March 15.

BP. OF LICHFIELD, March 8.

BP. OF OXFORD, *Trin. Sunday*.

BP. OF WORCESTER, July 23.

ORDAINED BY BP. OF NORWICH, at *Norwich Cath.*, Jan. 5.

PRIESTS.

Of Oxford.—Graves, E., B.A., Worc.; Gwyn, R. H., B.A., Exet.; Lucas, R. G., B.A., Univ.

Of Cambridge.—Bewsher, C. W., B.A. St. Pet.; Ellison, H. J., M.A. Trin.; Freeman, J., B.A. St. Pet.; Gilbert, A., B.A. Emm.; Grigg, T. R., B.A. St. Pet.; Goodwin, F. G., B.A. C.C.C.; Meadows, J. B., B.A. C.C.C.; Raven, N. J., B.A. Queen's.

DEACONS.

Of Oxford.—Curtis, E., B.A. Magd.; Mansfield, J., B.A. Trin.; Spry, J. H., B.A. Jesus.

Of Cambridge.—Bidwell, G. H. C., B.A. Clare; Fountaine, J., B.A. Emman.; Gillett, D., B.A. Magd.; Girdale, J., B.A. Emman.; Payne, J. H. B.A. Caius; Reynolds, F. C. P.,

B.A. St. John's; Scholesfield, R. B., B.A. Trin.; Slipper, R. B., B.A. Caius.
Of St. Bees.—Rackham, M. J.

BY BP. OF RIPON, Jan. 5.

PRIESTS.

Of Oxford.—Darby, J., B.A. St. John's; Quarby, J. R., B.A. Linc.; Simcox, J. L., B.A. Wad.; Topham, J., B.A. Worc.
Of Cambridge.—Thompson, W., B.A. Jesus.

Of Dublin.—Murphy, E. S., B.A.; Collins, J., M.A.

Of Durham.—Evans, H.
Of St. Bees.—Kendall, J. H. F.; Abbott, J. H.; Lamb, W.

DEACONS.

Of Oxford.—Bramfield, G. W., B.A. Linc.; Whittle, T. D., M.A. Pemb.
Of Cambridge.—Micklethwaite, J. H., B.A. Trin.; Rout, J. O., B.A. Christ's; Sowden, S., B.A. Magd.

Of Dublin.—Graves, T. S., B.A.

BY BP. OF HEREFORD, Jan. 26, at *Hereford Cath.*

PRIESTS.

Of Oxford.—Mapleton, J. H., B.A. Worc.;

Newton, W., B.A. Ball; Taylor, W., B.A. All Souls.

Of Cambridge.—Hogg, T. J., B.A. C.C.C.; Mason, H. B., B.A. Christ's; Nevins, W.

DEACONS.

Of Oxford.—Atkinson, T., B.A. Linc.; Coope, H. G., B.A. Ch. Ch.; Downing, H., B.A. Trin.; Garland, N. A., Ch. Ch.; Matthias, J. D., B.A. Brasen; Anstis, M. B.A. Exet.

Of Cambridge.—Lingwood, T. J., B.A. Christ's; Phelps, R., M.A. Sid.
Of Dublin.—Stamer, H., B.A.

BY BP. OF BATH AND WELLS, Jan. 19, at *Wells*.

PRIESTS.

Of Oxford.—Race, G. D., M.A. Queen's; Roberts, G., B.A. Magd. H.

Of Cambridge.—Rogers, G. A., B.A. Trin.

DEACONS.

Of Oxford.—Bennett, W. J., B.A. S. Ed. H.; Hyatt, G. T., Wad.; Marshall, S. F., B.A.; West, T. W., B.A. Magd. H.
Of Dublin.—Forbes, E., B.A.

Preferments.

Name.	Parish & County.	Pop.	Pat.	Value.	Name.	Parish & County.	Pop.	Pat.	Value.
Arnold, C. A.	Langho, (P.C.) Lanc.		Vic. Blackburne....	87	M'Cheane, J.	Kilmaganny Union Port.		{ Bp. of Osnory and Ferns. }	£.
Brewster, W.	Widdington, (P.C.) Northumb.	398	Lord Vernon....	87		St. Mary's, Leamington, (P.C.) Warwick.		Trustees.	
Brigham, C.	Dodding Green, (P. C.) Westmor.		E. Riddell, Esq.		Marsh, W. N. T.	St. Martin's (R.) Exeter.	667	D. & C. of Exeter.	120
Coxwell, C. S.	East Chinnock (R.) Somerset.	678	Ld. Chanc.....	*140	Martin, G.	Harnhill, (R.) Glouc.	71	Rev. R. Asha. ..	*155
Cuffee, T. T.	Cartisle Chap. Lambeth, Surrey.	41		*400	Maurice, T.	Great Paxton, (V.) &c., Hunts.	577	D. & C. Lincoln ..	*231
Demahbray, F.	Barcheston, (R.) Warwick.	198	Mrs. Snow.....	198	Nicholson, H. J.	Thrapwood, (P.C.) Flint.	500	Bp. of Chester ..	76
Dovell, J.	Martinhoe, (R.) Devon.	236	J. Pyke, Esq....	100	Phayre, M.	Templeton, (R.) Devon.	221	{ Sir W. T. Pole, Bt. }	163
Foot, S. C.	Kilmaganny Union Port.		{ Bp. of Osnory and Ferns. }		Roberts, J.	Dowland, (P.C.) Devon.	193	{ Sir S. Northcote, Bt. }	76
Geldart, T. W.	Kirk Deighton, (R.) York.	506	Own Petition....	*261	Rose, J.	Pensance, (P.C.) Cornwall.	6668	Bp. of Exeter.	166
Gurney, W.	Lightcliffe, (P.C.) Halifax, York.	1500	Vic. Halifax	140	Shuttleworth, E.	Clonlea, (V.) St. Pancras, Exeter.		D. & C. of Exeter	
Hewlett, A.	Astley, (P.C.) Lanc.	1883	Vic. Leigh	*128	Studdert, F.	Kettleborough, St. Andrew Suff.	302	{ Hon. & Rev. F. Hotham. }	*200
Hogg, T. G.	Clebury, (P.C.) Salop.	741	Earl Powys.	*120	Tucker, W.	Eyeworth, (V.) Beds.	190	Lord Ongley	98
Kennaway, C.	Christ Ch., Cheltenham, Glouc.				Turner, G. N.	Chariton Horthorne, (V.) Somerset.	450	{ Mrs. A. Wetherston. }	*284
Langton, A. W.	Transham Little (R.) Norfolk.	284	Rev. E. Swatman	*283	Twiss, W. C.	Hemsworth, (R.) York.	687	{ W. B. Wrightson, Esq. }	*1064
Lee, G.	Christ Ch. (P.C.) Birmingham Warw.		Bp. Worc.....	236	Watherston, P. J.	Combinteignhead, (R.) Devon.	460	{ T. W. Harding, & W. Long, Esq. }	*234
Lewis, E. S.	Southease (R.) Sussex.	143	T. W. Lewis Esq.	*191	Wrightson, —				
Maine, J. T.	Brinkhill, (R.) Linc.	116	R. Oracraft, Esq.	127	Wrey, J.				
Mayne, C.	Newport Union Port.		Bp. of Osnory.						

Atkinson, M., cler. princ. Gloucest. Training Sch.
 Bannatyne, C., chap. Duke of Argyll.
 Browne, W. R., chap. Knutsford House Correction.
 Benceford, H. S., min. St. Mark's Ep. Chapel, Portobello, N.B.
 Darnell, W., chap. Duke of Buccleugh.
 Franklin, H., chap. H.M.S. Blonde.
 Harrison, H. R., rur. dean of Newark-on-Trent.

Hassell, J., chap. Earl Sefton.
 Knolls, F. M., chap. Earl Howe.
 Lee, G., prob. Lichfield.
 Mayor, J., rural dean of Newark.
 Mostyn, —, min. St. John's Ep. Chapel, Greenock.
 Pearce, R., custos vicar, Hereford Cath.
 Pooley, J. H., rur. dean, Corringham, Leic.
 Power, A. B., princ. Norwich Dioc. Training School.
 Randolph, J. H., rur. dean of Teindring.

Shapcott, T. L., chap. Southampton Gaol.
 Shaw, W., chap. Langport Union.
 Singleton, —, chap. Linton Union.
 Tison, F. E., chap. Earl of Huntingdon.
 Williams, C. K., Inspect. Schools, Dioc. Exeter.
 Woodward, T., chap. Lord Oranmore.
 Wright, H. W., chap. N. Asylum, New-onstle.
 Yonge, W. J., rural dean of Fordingbridge, Hants.

Clergymen Deceased.

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| <p>Blencowe, T., vic. Marston St. Lawrence, Northampt. (Pat. Trustees), 58.
 Borrowes, P., at Giltown, Kildare.
 Bower, H., vic. St. Mary Magd., Taunton (Pat. Lord Ashburton); and rec. Orchard Portman and Staple Fitzpaine (Pat. Lord Portman).
 Caldecott, W. M., of Oriol Coll., Oxford, 30.
 Carter, J., rec. Bainton, York (Pat. St. John's, Oxford), 62.
 Comyn, H., cur. Hatfield, Herts.
 D'Avenant, T., cur. Ham, Wilts.
 Digby, J., at New Park, Meath.
 Evans, T., rec. Hen Eglwys, Anglesea (Pat. Bp. of Bangor), 98.
 Ewbank, W., rec. Nth. Witham, Linc. (Pat. Visc. Downe).</p> | <p>Pennescu, G. W., P. C. St. Marg., Ipswich, (Pat. Heirs); and vic. Tuddenham, Suff. (Pat. Heirs), 76.
 Forsyth, R., chap. Mayor of Bristol.
 Hodgkin, J., vic. Northmolton, Devon. (Pat. Earl of Morley), 74.
 Howell, A., cur. Sedgeley, Staff., 34.
 Hutchins, J., rec. St. Anne and Agnes, &c., London (Pat. Bp. of London, and D. & C. St. Paul's alt.).
 Marsham, Hon. J., canon of Windsor, and preb. of Rochester and Wells; rec. of Kirby Overblow (Pat. Earl Egremont); and vic. (Wateringbury) D. & C. Rochester.
 Nurse, J., cur. Bridgetown, Barbadoes (Dec. 5), 31.</p> | <p>Pattinson, W., cur. Caldbeck, Cumberland, 51.
 Pigot, T., rec. Blimhill, Staff. (Pat. Earl of Bradford).
 Peddle, J., vic. Charlton Horethorne, Somerset, (Pat. Marg. Anglessea).
 Pryce, D., at Trawden Lane, 29.
 Shepherd, J., lect. St. Giles's-in-the-Field, London, 88.
 Sneyd, T., vic. Lavy, Cavan Co.
 Tomes, W. B. A., at Secunderabad, Oct. 23.
 Warneford, E., preb. Linc.; vic. Ashburnham, Sussex, (Pat. Earl. Ashburnham).
 Way, L., late of Stanstead Park, Sussex, &c.
 Vollans, W., R. Hemsworth, Yorksh., &c. (B. Wrightson, Esq.)</p> |
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University Intelligence.

OXFORD.

Jan. 22.—J. M. Holland, Scholar of New Col., admitted Actual Fellow.

At a meeting of the Delegates, appointed to determine on the adjudication of the premiums for the designs for the Randolph Galleries and Taylor Buildings, holden Jan. 28, it was resolved that the plans marked No. 6. C. R. C., subject to future improvements in matters of detail, should be submitted for the approbation of Convocation, and that the premium of 100*l.* be assigned to the above-mentioned plan. That the second premium of 50*l.* be assigned to the plans marked No. 12, and signed J. Plowman, jun. The plans No. 6, are now known to have been designed by Mr. Cockerell, architect to the bank; those of No. 12 are the production of Mr. Plowman, the architect of this city. The whole number of plans originally sent in amounted to 28.

Church Extension, Jan. 31.—In a very full Convocation, holden this day, the following Petition was unanimously adopted:—

TO THE HONOURABLE THE COMMONS OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

"The humble petition of the Chancellor, Masters, and Scholars, of the University of Oxford,

"Sheweth,—That the Church of England has been the instrument, under Divine Providence, of countless blessings to the people of this country.

"That it belongs to the very essence of a national church, that her spiritual ministrations should be co-extensive with the spiritual wants of the whole community, offered freely to all, though not enforced upon any.

"That it is at present notorious, and has been admitted in public and authentic documents, that the population of England and Wales having of late increased with a vast and unwonted rapidity, has outgrown the resources of the National Church; and a large proportion of the people are altogether excluded, without their consent or fault, from her public worship, religious instruction, and pastoral superintendence.

"That this spiritual destitution, which is ever least regarded by those to whom it is most pernicious, has chiefly befallen districts the least capable, even if they felt the want, of supplying the remedy. That its immediate consequences, not to advert to future and higher interests, are ignorance, vice, and disunion; and the partial and inadequate, however laudable, endeavours of other religious communities to supply the deficiencies of the Established Church, even while they restrain demoralization, tend to multiply our unhappy divisions.

"That the only effectual remedy for these evils is the extension of the National Church, and nothing has hitherto been accomplished in order to this great end in any degree commensurate with its magnitude and importance.

"That your petitioners do not overlook the benevolent exertions of individuals and societies, who have laboured, even beyond their means, to supply the national want; and they are deeply grateful to the Legislature, and to your honourable House, for the encouragement and facilities extended to these endeavours, and more especially for that enlightened policy which dictated the acts for building and enlarging churches, and for the liberal grants in furtherance of these objects, in the sessions of 1818 and 1823. But these supplies, admitted at the time to be inadequate to the occasion, have been exhausted. Private munificence and the public bounty have only palliated the evil, and the spiritual destitution of the country, notwithstanding these exertions, has increased and is still increasing.

"That this deficiency of religious ordinances and instruction is a national evil, and it ill becomes a great and wealthy people to rest for the supply of a national want either upon private liberality, or upon the voluntary efforts of those poorer districts in which the want especially prevails. That by no altered management or distribution can the remaining resources of the National Church—a great proportion of whose original endowments have been long since diverted by the State into other channels,—be rendered sufficient to meet the growing evil. The nation alone can counteract it permanently and effectually. Divine Providence has intrusted the nation with unexampled resources; and your petitioners believe that it is the duty of Government and the Legislature to direct them to this end; and the people at large, they do not doubt, will rejoice to see a portion of the national wealth devoted to the honour of him who gave it, and employed in relieving the spiritual necessities of those by whose industry it has been developed.

"Your petitioners, therefore, with the utmost earnestness, implore your honourable House to take the spiritual destitution of England and Wales into your most serious consideration, and to meet this great and acknowledged evil by such prompt and effective measures as to your wisdom shall seem most expedient, in order to arrest the progress of demoralization, prevent the increase and perpetuation of disunion, provide for the best interests of the community, civil, moral, and religious, and draw down upon a Christian people the blessing of Almighty God.

"And your petitioners will ever pray."

In a Convocation, Feb. 6, the following were unanimously approved as Examiners for the Latin Univ. Scholarship, for the present year:—

Rev. R. W. Jelf, D.D., Canon of Ch. Ch.; Rev. G. F. Thomas, M.A., Worc.; Rev. T. L. Claughton, M.A., Trin.

In a Congregation, holden at the same time, the Rev. J. A. Ashworth, M.A., Brasen. Col., was nominated a Public Examiner in Discip. Math.; and the Rev. W. E. Jelf, M.A., a Public Exam. in Lit. Hum., Col. Ch.

CAMBRIDGE.

Smith's Prizes.—1st, Da. Ellis, Trin., 2nd, Da. Goodwin, | Caius.

Proceedings of Societies.

SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

At a meeting of the committee, held the 20th of Jan., 1840—his grace the Archbishop of Canterbury in the chair.

Among other business transacted, grants were voted towards erecting a new gallery in and enlarging the ch. at Mortlake, Surrey; re-arranging pews in the ch. at North Petherton, Somerset; building a chap. at Knackus Knowle, Budeux, Devon; a chap. at East Hyde, Luton, Beds.; a ch. at Bromley Common, Kent; ch. at Dodworth, and at Thurgoland, Silkstone, York; a chap. at Wellington Heath, Ledbury, Hereford; a chap. in the parish of St. John, Newcastle-on-Tyne; a chap. at Bridlington Quay, York; a chap. at West Bromwich, Staffordshire; a chap. at Milton, Portsea; rebuilding the chap. at Glyntawe,

Devynnock, Brecon; rebuilding the ch. at Rayne, Essex; rebuilding the ch. at Knowle St. Giles, Somerset; enlargement, re-arrangement of pews, and erecting new galleries in the chap. at Deritend, in the parish of Aston, Warwick; enlarging and re-pewing the ch. at Hook, Dorset; enlarging, re-pewing, and erecting galleries in the ch. at Godalming, Surrey; building a gallery in the ch. at Aldborough, Suffolk; rebuilding the ch. at Shelve, Salop; erecting galleries in the ch. at Kempston, Beds.; building a chap. at Darfield, York.

SOCIETY FOR PROPAGATING THE GOSPEL.

Summary of missionaries appointed during the year 1839:—For the Canadas, fourteen; Newfoundland, four; West Indies, three; East Indies, three; Australia, twelve; New Zealand, one.

Diocesan Intelligence.

BATH AND WELLS.

Diocesan Church-Building Association.—At the January Meeting of the General Committee held at the Palace, Wells, the Bishop's grant of 525*l.* towards building the new church at Taunton was confirmed; also those towards building the chapel at Edington, pa. of Moorlinch; towards increasing accommodation in church at North Petherton; and the remainder towards rebuilding the churches at Chilcompton and Twerton. An application for aid towards rebuilding the Church of Stoke Trister and Bayford was deferred. Towards enlarging the church at Knowle St. Giles's. A vote of thanks to Miss Field of Edington was warmly acceded to, for originating and carrying on to completion the chapel in the par. of Moorlinch.

Diocesan Curate's Fund Society.—A Meeting of the Committee was held at the Palace, Wells, payment was ordered of the grant for a minister at St. John's chap. Weston, Bath; also a part of the grants voted to the pars. of Bedminster, Lyncombe and Widcombe, and Walcot; and a provisional order was given for payment of the grant to the par. of Midsomer Norton, when the coal owners of the parish should come forward with a similar sum of 25*l.* Application for the continuance of the grant for St. John's, Weston, which was acceded to. An application from the Rev. W. J. Brodrick was also taken into consideration, for a grant towards the maintenance of an assistant curate at St. Mark's church in the parish of Lyncombe and Widcombe; 40*l.* was voted towards such purpose.

CHESTER.

At the Michaelmas Cheshire quarter sessions, a motion was carried by a majority of twenty magistrates for appropriating 7,000*l.* of surplus funds of the navigation dues of the river Weaver, for building and endowing three new churches on the banks of the river, for the especial use of bargemen navigating vessels, and others employed on the banks: and it was further resolved to apply to parliament for a bill to enable the magistrates to effect that design; at recent sessions a motion was made to rescind that resolution, and to oppose any bill for the purpose of building churches, but lost by a majority of ten, and minute for applying to parliament confirmed.

CHICHESTER.

Diocesan Association.—The plans for extending education are in a forward state. A careful inquiry into the condition of the parochial schools has been made, and the Bishop is proceeding, with the ready co-operation of the clergy and laity, to take means to improve the existing system, and extend it to parishes hitherto possessed of very insufficient means of education. The funds at the disposal of the association amount to about 400*l.* for education, and about 210*l.* for the general purposes of supporting a school for the special training of masters.

GLOUCESTER AND BRISTOL.

St. Philip and Jacob, Bristol.—The inhabitants mostly are of the working class, and a large proportion are in deep poverty. Owing to the recent introduction of Cotton Manufacture, and other branches of industry, the

population, not less than 22,000, is rapidly increasing. The means of Education and Religious Instruction being very limited, those moral and social evils must spread which corrupt individuals and convulse society. The industry of the people promotes the wealth and prosperity of Bristol and its vicinity, whose richer inhabitants may, therefore, be expected to minister to their spiritual wants. For a parish so densely peopled, the two existing Churches are quite insufficient. It is, therefore, proposed to erect two more, in situations remote from both, one near the Works, and another in the Dings.

Rev. W. Day.—A very elegant monument, in the style of Bishop Butler's in the Cathedral, and designed by the same architect, Mr. S. C. Fripp, has been erected in the chancel of St. Philip's ch., as a well-deserved tribute of parochial gratitude and veneration towards the late Vicar.

WINCHESTER.

The following remarks from the second report of the Diocesan Society for Promoting Church Accommodation, which has just reached us, deserve the serious consideration of all interested in the stability of the church:—

"The distance of great portions of a population from the parish church is also an evil to which your committee have attached great weight, and applied proportionate remedies; for though they would be far from sanctioning the shameful indolence and indifference with which this excuse is too often pleaded for non-attendance, yet there are many to whom the ordinances and the comforts of religion are most dear and precious, and who yet are altogether deprived of them by this impediment. Moreover, we must deal with our population such as it is, not such as we wish, and would endeavour that it may be hereafter. We should, therefore, use each holy art to win them; spread every net, as it were, by which the fishers of men may be successful; and the setting up of the house of God, if possible, at their very doors, is of all means the most efficient for this purpose. A church in the north of Hampshire, apparently too large for the parish, at the very extremity of which it was situated (for it was never full except on the finest days of summer), has been exchanged for one of exactly double its capacity, to the erection of which the society has contributed, in the very centre of the population. From the day of its consecration it has never been without a full, seldom without a crowded congregation, morning and evening. Nor has it once exhibited a smaller number of communicants, out of a population of 800, than 150. Another most important consideration with your committee, in all the grants which they have made to new churches, has been the nature of the building which it was proposed to raise. They have been loth to sanction that parsimony (for it cannot be called economy without a grievous misapplication of the term) which would deal with a church as if it were a building leased out to God's service for a limited number of years, and adopt the lowest calculations which might enable it to last out the term. Such prudence, even in secular affairs, would be pitiful, and short-sighted, for the early and perpet

recurring necessity of repair would eventually far outweigh the diminished cost of the outlay. But in works devoted to God's honour and service, such a principle appears to be most unworthy. These surely should represent in their solid fabric and structure something of that permanence which belongs to the universal church—not ministering to the wants of a single generation, but wherein the prayers and praises of thousands yet unborn might ascend in perpetual succession before God. Such was the feeling with which our forefathers erected their noble monuments of piety; and their influence is even now acknowledged, testifying against this age of public parsimony and private extravagance.

"Unable to follow, in their extent, these great examples, we would still derive some benefit from their contemplation—we would build temples to God, not tabernacles; and with this intent your committee has closely and carefully inspected each specification which has been submitted to them, and in numerous instances have suggested material alterations and improvements, which have been thankfully received and acted on.

"In discharging these duties, your Committee would here observe, that their facilities are increasing daily. The attention which each case has demanded and received, supplies them with a greater readiness in appreciating the comparative merits of each application, of removing difficulties, of imparting information, and furthering the objects of the society in various ways, which habit and practice can alone suggest."

WORCESTER.

Owing to the exertions of the Rev. F. Hewson of St. Paul's, Worcester, and others, in behalf of boat and barge-men, the committee of the Worcester and Birmingham Canal Company has caused a circular to be sent to the different carriers on the line, requesting them to work as little as possible on Sundays. It is hoped that this canal and others will soon be closed altogether on the Sabbath.—*Eccles. Gazette.*

YORK.

Sheffield.—A most valuable institution has been established in Sheffield, for encouraging friendly intercourse among, and imparting the best instruction to, the members of the Established Church. The Introductory Lecture, by the Rev. T. Best, M.A. (from which an extract appears in the mag.) was most appropriate; and we shall be most glad to report that similar institutions had been formed in other towns. Depraved as may be many in every district, and alienated as they may be supposed to be, from the services of the Established Church, on investigation, it will be found, that the people are, in reality, attached to her. Such institutions, as that now before us, can scarcely fail to do good. We would have the people enlightened to the fullest extent, but religious principles

alone can guide them in safety through this life, and give them a good hope when it is about to close. Religious instruction is the great remedy for all the evils which now distract, in an especial manner, our manufacturing districts.—[Ed.]

CONSECRATIONS.

Gloucester and Bristol.—Christ Church, Cheltenham; sittings, 2,085; cost £17,000.

Tributes of respect have recently been presented to the following clergymen:—

Lord Bishop of Peterborough, from parishioners All-Hallows, London Wall. A handsome silver waiter.

Alder, E. T., late cur. Grappenhall, Cheshire. Silver salver and bible.

Baker, S. C., from par. of of Birkin. Scott's bible, splendidly bound.

Berry, W., vic. of Stanwell, Middx. A silver tea-service.

Burt, J., missionary at Harbour Grace, Newfoundland. Tea-service.

Collison, J., late rector of Gateshead, Durham. Plate: a tureen and a casseroles, and two salvers.

Davies, J., vic. of St. Pancras, Chichester. Books.

Deane, H., vic. of Gillingham, Dorset. A piece of plate.

Eyre, C. P., late cur. of Calne, Wilts. A handsome folio edition of Bagster's Comp. Bible.

Gibbons, G., late cur. of Weverham, Cheshire. Silver waiter.

Gibson, W., rec. of St. Bride's, Chester. Silver ink-stand.

Hutchinson, C. G., min. Hawkhurst, Kent. A silver salver.

King, J., late cur. St. Paul's, Leeds. A purse containing 23l. 8s.

Latrobe, J. A., par. of Melton Mowbray. Silver tea-service.

Longhurst, J., rec. Kirkby Mallory. Silver salver.

Morrison, A. C. H., cur. Stoneleigh, Warwick. A coffee-service.

Sedgwick, J., late cur. Newton in Mackerfield. A purse containing 80 guineas.

Speak, J., cur. St. Pancras, Chichester. Pocket Communion service.

Taylor, R., St. James's, Bristol. Gold watch and 100 guineas.

Terry, T. H., late cur. North Newbald, Yorks. A gown.

Vaughan, R. C., cur. All Saints, Poplar. Tea and coffee service, with a purse of 50 guineas.

Colonial Church.

The following letters and papers are published with a view of making better known in this country the destitute condition of the Canadian Church, and in the hope of exciting a more general interest at home in behalf of our fellow-countrymen and fellow-Christians in the Colonies.

UPPER CANADA.

Newcastle District.

From the Rev. George Charles Street, recently ordained by the Bishop of Montreal, as Travelling Missionary, and placed upon the Society's List at his Lordship's recommendation.

"Cobourg, 7th October, 1839.

"I left this on the afternoon of Saturday, the 6th of July, and arriving at Colborne the same evening, took up my quarters as usual at the residence of our hospitable friend Mr. Goslee. Having performed divine service the next morning to a good congregation in the village, I was on the point of starting for Percy, when a severe storm came on, which detained me till 4 P.M. After travelling for the first hour and a half in the rain, the weather cleared up, but owing to the state of the roads, I was unable to reach my destination till half-past seven o'clock, and, unfortunately, just as the congregation which had assembled were dispersing, Mr. Platt, however, at whose house I was kindly received, called in a few of his neigh-

bours, and I read a part of the evening service, and a sermon. On the following morning I proceeded to Seymour, and after encountering another violent thunderstorm, reached it in time for divine service at 4 P.M. The congregation, owing to this interruption, and the busy season of the year, was small, but the attention of the people and the personal kindness of Mr. Ranni were very gratifying. Early on the 9th I left for Asphodel, returning through Percy; and after a long and tedious ride,—having gone two or three miles out of my way,—I arrived at Mr. Birdsall's, whose house is beautifully situated at the head of Rice Lake, commanding a view of that picturesque sheet of water for a distance of many miles. Mr. and Mrs. B., I regretted to find, were absent, and my notice of service had in consequence not been circulated. At noon, the next day, I left for Otonabee, and arrived at Mr. Rubidge's in the course of the afternoon, and employed the greater part of the following day in riding through the neighbourhood, giving notice for a service on Friday. That morning set in with rain, and my congregation was consequently but small; although as it was, many walked a distance of three miles through the wet, and over muddy roads. There was much anxiety manifested in this neighbourhood for the regular ministrations of the Church; and I understood that a rear concession of this township is settled almost exclusively with men-

bers of the Church of England, who have but very rarely indeed an opportunity of attending her services.

"On the following day, passing through Peterborough, I proceeded to Cavan, and from thence, early on Sunday morning, I rode to Emily, a distance of ten miles. At 11 o'clock, I met the largest congregation that I have seen assemble in the back-woods, numbering, I should suppose, 250 persons. The school-house, although more spacious than those buildings usually are, was unable to contain the whole of the congregation, so that numbers were accommodated with seats on the outside round the open windows. After the services were concluded, many of the congregation, several of whom came from the distance of seven miles, crowded round me, to express their earnest desire for the settlement of a clergyman amongst them, and tears evinced their sincerity. A very good frame for a church with a tower had been erected, and nearly roofed; and the residents were only waiting till there should appear a reasonable prospect of the appointment of a clergyman, in order to complete the building. In the afternoon of the same day I rode to Ops, and preached to a tolerable congregation, in a private house. Being kindly pressed by my very hospitable host, Mr. Hughes, I remained in Emily till Wednesday morning, having no appointment in the mean time. On that day I proceeded to Peterborough, and reached it early in the afternoon, in time to attend the meeting of the clergy at the rev. C. T. Wade's. This and the following day were spent most pleasantly, and I trust profitably, with my clerical brethren.

"On Friday morning, the 19th July, I left at an early hour for Fenelon Falls; and having travelled the first twelve miles in a waggon, embarked in a private four-oared boat, and ascended the Lakes, arriving at our destination a little before midnight. The scenery through which we passed was often very beautiful, though extremely wild. On Sunday, although much indisposed from the fluctuations of the weather, and exposure to the night air, I was, by the blessing of God, enabled to perform service and preach twice to a very good congregation. I also christened nine children, and had an application for an adult baptism, but declined, on finding, after examination, that the candidate did not evince a sufficient knowledge of the great truths of Christianity. The spirited proprietors of this flourishing spot have been the means of the erection of a log church, neatly fitted up with pulpit, reading desk, and communion table. The building is beautifully situated on the summit of a rising ground in their new village. A fund has also been raised in the mother country among the friends of the settlers in this neighbourhood, which will assist very materially in the support of a clergyman.

"On Monday morning I left in a two-oared boat, with a gentleman and lady who had come up the lake seven miles on Sunday morning to attend the services, and I was obliged to take shelter from a thunder-storm under their roof, where we arrived just in time to escape it. As soon as the weather had cleared up, I embarked again with my boatman, and about 5 p.m. arrived at Bobcaygean, where for the first time I performed the marriage ceremony. Starting with my boatman before sunrise the next morning, we arrived at the landing on Mud Lake about noon. From thence I walked twelve miles to Peterborough, and availed myself once more of the hospitality of the Rev. C. T. Wade. We left together the next morning, and had service in Otonabee at 11 o'clock. The day again proved, unfortunately, very wet and stormy; yet I proceeded in the evening to fulfil my engagement at Gilchrist's mills, but found that publicity had not been given to my notice, through the inadvertency of the party to whom I had entrusted its circulation. I subsequently experienced a similar disappointment, from the same cause, at Asphodel.

"On Saturday I proceeded through Percy to Seymour, where I performed service on Sunday morning, and at Percy at 6 o'clock the same evening. Leaving early on Monday morning the 29th instant, I returned once more to Cobourg, by the blessing of God, in health and safety,—having travelled in all, by land and water, upwards of 300 miles.

"In some instances, in the remote settlements, I found a plan pursued which appears to have been attended with

beneficial results. I allude to the practice of a layman reading the Church service and a printed sermon to his neighbours every Sunday.—This I have found to have been the means of keeping alive a sense of religion in the backwoods, and of maintaining affection towards the Church, and a desire for the regular ministrations of her clergy. It would be impossible for one who had not witnessed it to conceive adequately the spiritual destitution existing in those remote places,—and while it is seldom relieved by any sound or regular ministration, Socinians, Mormons, and other teachers of false doctrines, reap an abundant harvest.

"It is impossible that a conscientious Christian, having at heart, as he must have, the salvation of the souls of his fellow-creatures, and the advancement of Christ's kingdom, could see what I have seen, and remain unconvinced of the necessity for the recognition of religion by a government professedly Christian. The consideration of the means,—obviously simple as circumstances would seem to render them,—to be adopted, I leave to others; but to the existence of the *absolute need* of such a course, I bear my testimony, however feeble. We know that the blessed day will arrive, when 'the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and He shall reign for ever;' but this conviction should not lead man presumptuously to forego the use of the most effectual means; and I confidently trust that we may yet see, where now there is but 'the voice of one crying in the wilderness,' the prophecy amply fulfilled in its spiritual sense—'The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.'

NEWFOUNDLAND.

The following extract from a letter, dated Jan. 6, 1840, of the Bishop of Newfoundland, gives an interesting account of his proceedings in Bermuda:—

"The parish church of Pagets, which has been enlarged and improved, was re-opened on Christmas-day, on which occasion I preached to a crowded congregation, and had the happiness of administering the sacrament of the Lord's Supper to one hundred and thirty-five communicants. On New Year's Day I confirmed forty young persons in this church, and yesterday I administered the same rite to sixty-one persons in the church of St. John's, Pembroke. The congregation on this last occasion entirely filled the church, and amounted to nearly eight hundred persons. On my examination of the school in Pembroke, kept by Mr. Swan, I found fifty-seven pupils present, and all in a very gratifying state of improvement. Many of the children read and wrote well, and were far advanced in arithmetic; they appeared all to have an increased knowledge of the scriptures, and of the principles of moral duty. On the Sunday after Christmas I preached and administered the sacrament at the church of Smith's parish, at present void of an incumbent. In this small church I was glad to find seventy communicants. I have officiated there nearly every Sunday morning since my return to Bermuda, with the hope of keeping the congregation together until the arrival of the Rev. Mr. Stowe, whom I have nominated to the rectory of the united parishes of Smith's and Hamilton. In the next week I propose, D. V., to visit St. George's, St. David's, and all the eastern districts, where much business awaits me."

TORONTO.

The Society for the Propagation of the Gospel in Foreign Parts has resolved to maintain twenty additional missionaries in this diocese, and to place the following clergymen, recommended by the bishop, on its list:—Mr. O'Meara, missionary to the Indians, at Sault St. Marie; J. Campbell, ditto, Goderich; J. Rothwell, ditto, Township of Oxford.

MONTREAL.

The following clergymen have been appointed by the Society for the Propagation of the Gospel to the several stations annexed to their names:—I. Fidler, Fenelon Falls, Up. Canada; J. Flanagan, Gore District, Up. Canada; N. Guerout, Rivière du Loup, L. Canada; W. Wait, Port Neuf, L. Canada; G. C. Street, travelling missionary in Newcastle district; R. Lonsdell, ordained and appointed to Kingsley, L. Canada; R. Anderson to Up. Ireland, county of Megantic. M. Boomer, B.A., of

Dublin, has been sent out with a view to ordination.—It has been agreed to place 500*l.* at the disposal of the bishop for assisting in the erection of churches in poor districts. Also 200*l.* a-year to assist in the education of not fewer than four missionaries.

BARBADOS.

The Church since the establishment of the Episcopate.
The bishop consecrated in 1824.

1825	Number of clergy	15
	Sittings in churches and chapels.....	5,030
	In 1831 seven out of the eleven parish churches destroyed by a hurricane.	
1834	Clergy.....	27
	Sittings in churches and chapels.....	9,520
1839	Clergy.....	32
	Sittings in churches and chapels.....	21,190
	Chapels in progress for accommodating 1,800, and it is contemplated to provide accommodation for 2,200 more.	

Under Instruction.

1834	National, infant, evening, and Sunday sch..	4,372
—	Estate schools	3,075
1839	National schools, &c.	6,740
—	Catechetical schools, preparing for baptism.	2,315

Oct. 17th, 1839, the bishop held a confirmation in the church of St. John, at which 350 persons were confirmed; and on the 18th his lordship held an ordination, when John Robinson, of Durham, was ordained Deacon.

On the recommendation of the bishop, the Rev. C. Carter has been adopted as one of the missionaries for British Guiana, by the Society for the Propagation of the Gospel.

CALCUTTA.

Appointments.—Oct. 9, C. Garbett, assist. chap.: to be attached to north western provinces; F. Fisher, chap.: at Chinsurah. Oct. 23, J. Whiting, chap. of Landour and Mussoorie.

Retirement.—W. Farish, chap., Bengal Establishment.

Rev. A. W. Wallis, B.A. Magd. Hall, Oxford, and Boden Sanscrit Scholar, has been appointed to assist in the duties of Bishop's College, and for general Missionary purposes..

MADRAS.

State of the Diocese.—"I hope, in the beginning of 1840, to send home, for the information of our society, a short account, extracted from my private journal, of the state and prospects of the Church in this diocese, where perhaps I may venture to say, that with God's blessing, I have not hitherto laboured altogether in vain. Believe me, there is now a noble opening for doing good in India; and we have every reason to hope that a sound enlightened piety, the pure religion of the gospel, will gradually take root here downward, and bear fruit upward. I have now been upwards of a year actively employed in the duties of my office: and so far from being discouraged by the many difficulties which invariably do stand in our way, I feel more than ever confident that much may be effected, and that if it be not effected the fault will be ours. Our Venerable Society will, I am sure, give all possible support, and none but a colonial bishop can fully appreciate the value of such assistance; I speak not so much of mere pecuniary aid, although truly thankful to obtain it, as of the great moral encouragement which he knows he will always receive from the Society as long as his own unwearied devotion to his duty gives him a right to ask for it. *Ceylon, I grieve to say, is in a wretched condition with regard to churches.* There is but one church, with the exception of that of the Dutch congregation, worthy of the name in the whole island,—the very pretty church at Baddagama, the property of the Church Missionary Society. This is a discouraging state of things; but even here I am inclined to hope that our Society will assist me. If they would entrust to me a sum, however small, as a beginning for a church-building fund, I am certain that their liberality would be well rewarded.—*Letter from the Bp. to Society for Promotion*

ristian Knowledge.

AUSTRALIA.*

"The proportion of the population at any one time attending divine worship, will not be found such as to warrant any high estimate being at present formed of the religious condition of the colony. Nor is this to be wondered at, that from a field so long neglected the harvest should be so small; rather is the mercy of our God to be praised, who hath "left himself a very small remnant," else had we been like to those cities, which in his justice he destroyed. What is doing, however, in the colony, and by the inhabitants themselves, to produce a better state of things, may be adduced as evidence of the working of that heaven upon the community, which will end, it is trusted, in the whole lump being leavened; and warrants the assertion, that New South Wales possesses many faithful servants of God, whose good report is honourable to their country. The number of Protestants at one time attending divine worship, at the commencement of 1839, cannot, it is feared, be estimated at more than 11,000. Of these, the number attending the ministrations of the clergy of the church of England was about 7,000; the numbers attending the Presbyterian church about 2,000; the number attached to the Wesleyan connexion 1,450; those attending the Independent congregation 300; the Baptists 300; and the Quakers about 50. The number of persons without the limits of location, in iron gangs, and at the penal settlements, was, in 1836, reported as being 12,929 Protestants, and 5,539 Roman Catholics; the number in colonial vessels at sea, was, Protestants, 850; Roman Catholics, 325; in all 19,643 persons. There were also ten counties for which there was no minister of religion of any denomination; and these counties contained at that time 6,677 Protestants, and 2,867 Roman Catholics; total, 9,534; three of these have since obtained the benefit of a Presbyterian clergyman, but none of them have yet either one of the church of England or of the church of Rome. Thus, it will appear that, in the year 1836, when the whole population amounted only to 77,096, so large a proportion as 29,177 were in situations in which it was impossible for them to attend the ordinary ministrations of religion; exclusive of that additional number who, being at large, were yet unable to attend them from their distance.

"At the commencement of the year 1839, there were thirty-two places at which private subscriptions to the amount of £11,000 had been entered into in the colony for the erection of churches, to be consecrated according to the rites of the Church of England, and ten other places at which churches were in progress of erection, and undertaken for at an estimated cost of upwards of twenty thousand pounds. These undertakings by no means meet the urgent want which is still felt in every part of the colony. The number of projected churches, and the amount of private subscriptions, give proof that the desire of the inhabitants is most strongly towards the tabernacles of the Church of England; yet few, in comparison with the necessity, are in actual progress of erection, and three only have been at present added to their number. The church room in the country districts, in 1836, could only accommodate 3,000 persons, the number of Protestants in those districts being about 40,000.

"In every part of the colony is the want of churches most urgent, not in the distant parts alone, but in the county of Cumberland, where settlers are most numerous, in the very neighbourhood of Sydney, on the opposite shores, and in the coves of Port Jackson, and is none more than in Sydney itself. The want of accommodation in the town of Sydney is so great, as to cause many professing a desire to attend the ordinances of the church to frequent the chapels of other communities, dissenting, some of them very widely, from her doctrines, and some even impatient of her existence as a church; and it gives occasion of excuse to those who would otherwise have no excuse for neglecting public worship altogether."

* From a work just published by Mr. Justice Burton. "On the State of Religion and Education in New South Wales."

Scottish Episcopal Church.

Scottish Episc. Church Society.—The report of the proceedings of this society, for its first year, presents a gratifying detail of the success which, under God's blessing, has attended the society. The receipts have amounted to 4,265l. 9s. 3d. Various most important auxiliaries have been formed, and the society ranks amongst its members many most influential and distinguished persons. It is gratifying to observe that among the number may be mentioned the Archbishop of Canterbury, Bishops of London, Winchester, Lincoln, Chester, &c. The peculiar circumstances of the Scottish Church loudly demand the serious attention of those who are attached members of the United Church of England and Ireland. In many places a bare pittance, scarcely that of a common labourer, is all that can be obtained for a minister, often in scattered districts compelled to travel many a weary mile. By the statistical returns appended to this report, it will be seen, that of 32 incumbencies described, not one has reached 80l. yearly; many are under 40l.; and that in several the incomes strictly derived from the congregations have been merely nominal; that they have, besides, various local liabilities to contend with, and expences to incur which they are little able to bear, from the necessity of travelling great distances in visiting their scattered flocks, and attending Diocesan Synods, and such other assemblies of their brethren, at which the bishop, in consequence of some unexpected emergency, may require their presence. Besides these, there are upwards of ten incumbencies, of which the stipends vary from 80l. to about 100l.; but where the incomes are by no means permanent or secure, and where great difficulties are frequently experienced in providing for the necessary expenditure, and in keeping up the decent performance of divine service. Returns from the northern districts of the church, where the society's schools have been established, represent the poverty of the episcopalian families as extreme—that many are unable to pay even the penny a week required for the school-fees, and yet are exceedingly desirous of education for their children. One very painful consequence of this poverty must be apparent—the utter inability of providing, in addition, a salary for an assistant, when the incumbent is compelled, by age, sickness, infirmity, to discontinue the whole or part of the duty. It has been the chief object of the committee this year to assist those among the clergy who have been distressed in the scale of income. They have appropriated at 700l. to that purpose, distributed among 32 incumbents, to bring up their incomes to 80l. each, and to aid congregations in procuring assistants to the extent of 125l.

The report is well drawn up, and the tabular part of it clear and concise. It concludes with the following observations:—

When great and unusual exertions are made by every denomination of Christians in the land, to

strengthen and extend the sphere of their own usefulness, it seems but a reasonable expectation that the Scottish Episcopal Church should receive the aid of all who love the cause of primitive truth and order, toward removing some of the difficulties and privations under which many of her ministers have long suffered, and suffered with patience. In proof that this society is required, and rightly demands regular and cheerful contributions from all the members of the church, the committee confidently appeal to the statement of incomes on which the clergy have to support a becoming and respectable appearance in the world, and to educate their families. It is fondly hoped that for them better days are approaching. The society has commenced under favourable auspices, and the contributions raised in the first year of its formation are, it is believed, a guarantee for a regular and efficient support for the time to come.

This is, strictly speaking, a Home Church Society, intended to supply deficiencies, and to correct evils which have been long felt, but too long neglected. When it is said that the specific claims of our own church have hitherto been overlooked, in the general career of Christian benevolence, no invidious comparison is intended. The Home and the Foreign labours are equally Christian duties, and thus, while all our members are called upon to unite in aiding a society of which the express object is the benefit and prosperity of the church at home, congregations are left to follow out their own views, or the suggestions of their respective pastors, for regulating and directing their encouragement and pecuniary contributions towards Foreign Missions. Every believer is unquestionably called upon to contribute of his abundance towards strengthening the hands of those who, under the sanction and direction of the church, are preaching to the heathen 'the unsearchable riches of Christ.' But no less imperatively is every Christian called upon to aid and co-operate in a plan which has for its object the efficiency of his own church, struggling with poverty which a very little exertion from each would relieve, and more especially when called upon to do so according to a method approved by her bishops and required by her canons. The words of the blessed Redeemer to the Jews (Luke xi. 42) are well calculated to impress upon our minds our Christian duty and obligation in this particular—'These things ought ye to have done, and not leave the others undone.'

Scottish Episc. Church Society, London Committee.—At a meeting of the committee, holden Feb. 5, the sum of 300l. was voted to the funds of the Parent Society. The efficiency of this committee, it is hoped, will be very materially enlarged, as most encouraging letters have been received; and there is little doubt that, through its instrumentality, the circumstances and claims of the Scottish Episcopal Church, almost unknown in England, will be brought before the public.

Miscellaneous.

DEBATE OF THE LAY UNION, ON CHURCH EXTENSION.
Jan. 28th, 1840.

Church Extension.—If such an institution as an Established Church be maintained at all, it should be maintained, like all other National Establishments, with a regard to its efficiency and suitability, under the existing and advancing circumstances of the State. That same establishments, for instance, should be sufficient for 5,000,000 of people, which were originally framed for 9,000, is an idea which would never have been tolerated with respect to the army, the navy, or the administration of justice; and yet, apparently from mere habit of thought and recollection, this very absurdity has become quite a customary supposition with respect to the Church. Our army, which, a century since, consisted of 10 men, at an annual cost of 650,000l., is now raised to 10,000, and demands above 7,000,000l. per annum; the navy, which was then maintained for 350,000l. per annum, now requires more than 5,000,000l.; while our Courts of Law and Equity have experienced a similar increase. Even within the last few years we have witnessed the addition of divers new Courts and new Judges; and a further augmentation is at present demanded. Nor

in the Church alone, ought a different kind of calculation to be used; nor the establishment which was suitable three centuries since, be deemed equally suitable now. The augmentation in the population which has taken place, (of from 5,796,000 in 1730, to 13,894,574 in 1831,) has indeed fallen principally upon particular districts and neighbourhoods! so that while some localities, experiencing only a moderate increase, have still been tolerably supplied with the ordinances of religion, others, suddenly growing up to ten or twenty times their former population, have become like provinces abandoned to heathenism. Buckinghamshire, for instance, which had a population of 80,500 in 1700, had only 146,529 in 1831, and these were distributed among 213 parishes. But Lancashire, which, in 1700, had but 166,200 inhabitants, contained, in 1831, no fewer than 1,336,864; and this immense number was divided into no more than 281 parishes! The Tower Hamlets, in the same manner, have sprung up from being nothing more than a few scattered thinly peopled villages, to contain, at the present moment, a population of 367,864, and yet this prodigious mass of human beings has been left in the charge of less than 20 parochial incumbents. Nor has the Legislature wholly denied this

duty, or repudiated the obligation. From 1809 to 1830, an annual grant of 100,000*l.* was made, for the increase of small livings. In 1818 and 1825, two sums, together amounting to 1,500,000*l.*, were voted for the erection of new churches. Thus about *three millions* have already been devoted to these purposes within the last thirty years. But such a sum, to repair the neglect of centuries, and to remove the spiritual destitution of probably a third part of the population, is manifestly inadequate. It is out of all proportion to the other branches of the public expenditure. In the five and twenty years which have elapsed since the war, the sums expended on our army and navy, on a peace establishment, have exceeded *three hundred millions*. To the Church—or rather, to the religious necessities of the people,—less than *three millions* has been awarded. Recent occurrences, however, have given to this question a new and an alarming interest. It might have been reasonably prognosticated, that great masses of population, rapidly accumulating in particular districts, without any provision for their religious wants, would become vicious, turbulent, discontented, and dangerous. All this, which might have been easily foreseen, has recently shown itself to exist in fact. A spirit of insubordination, deeply rooted and extensively diffused, is now found to exist in many of the most populous districts of the country, and has clearly manifested its dangerous character, by breaking forth into actual rebellion. Within the course of a very few years, Bristol, Nottingham, Birmingham, Bolton, and more recently, Newport and Sheffield, have been made the scenes of actual or of attempted insurrection. And in each case we observe the elements of disturbance to have been previously provided, by the growth of large masses of people without any adequate provision for their religious instruction.

EDUCATION OF YOUNG CHIMNEY SWEEPERS.

Chimney Sweepers.—The desire to communicate instruction to that apparently miserable, and hitherto neglected class, the children employed in sweeping chimnies, being now very generally expressed, and as schools are about to be established in many large towns, for that purpose, it is desirable that the plan adopted at Brighton, under the patronage of the Rev. H. M. Wagner, the vicar of that parish, should be more extensively known, as a means of facilitating the establishment of other institutions on the same, or some more improved plan, wherever it may be practicable, which humane object may be accomplished by the exertions of any benevolent individual. An attempt was formerly made to introduce some of these boys into other schools in that town, but without success, and in consequence of this failure, an annual subscription of five shillings was obtained from several of the resident inhabitants, for the purpose of providing a room, with the requisite accommodation of desks, books, &c., where they might assemble in their working clothes, (for it was found that any attempt to make them put on better; would have entirely defeated the object in view). Funds

being thus provided, an evening school was established under the superintendence of a committee, consisting of the patron, four other clergymen, and four laymen, whose arrangements have been much facilitated by obtaining the use of a national school room, and by employing the assistant master of that school as instructor of the boys. The school is declared to be under the patronage of the vicar for the time being, in the hope, that by making permanent, its advantages may be extended to future generations, should it be found necessary to continue the employment of boys in the capacity of chimney-sweepers. Previously to its establishment, the master sweeps were requested to permit their boys to attend, to which they assented, with the exception of two or three, who object on account of its distance from their residence. The school-room is open three times a week, from 6 to 8 o'clock, when a large proportion of the climbing boys now in Brighton attend. They are taught reading, writing, arithmetic, and receive religious instruction, and the school is opened and closed each day with prayer. A book is provided, in which the name and age of each boy, the name and residence of his master, the date of admission, and the degree of learning he had previously acquired, are registered. Each scholar provides himself with, or has a large dark coloured smock frock lent him, which he puts on over his working dress, when at school, and thus any annoyance from soot or dust is prevented; he is expected to wash his hands and face, to comb his hair before going to school, but a small tin of water, soap, and towels are provided, should a greater degree of cleanliness be requisite. The plan has succeeded in Brighton beyond all expectation. Small prizes are given for good conduct, and the boys are treated with kindness, to induce them to attend the school. They evince the greatest desire to obtain instruction, and many who were totally ignorant and incapable of addressing prayer to the Great Author of their existence, have now acquired some learning, attend Sunday schools, and go to church, or other places of religious worship, which they formerly neglected; and it is humbly hoped, that by the exertions now making, their minds may be imbued with correct views of religion, and that the instruction they receive may contribute to their eternal welfare. Several other useful regulations have been adopted, which may be known, if desired, by applying to the "Committee of the Chimney-sweepers School, Warwick-st. Brighton." In large towns it would be advisable to establish different schools, on account of the distance the boys would have to walk, were there only one in a central situation; as on the plan adopted in Brighton, the expence would be inconsiderable. It is calculated that there are upwards of *two thousand* boys now employed in this trade, in different large towns in England, who may, by means of these schools, be rescued from their present degraded state of ignorance, and enabled to earn a livelihood by some other employment, should circumstances cause them to change their occupation.

TO CORRESPONDENTS.

A vast quantity of anonymous matter reaches the Editors weekly, to the Authors of which no clue can be found. Though the Editors may not deem it prudent, under all circumstances, to give the name of an Author,—in compliance with his or her wish—they deem it essential that it should be made known to *them*. They must also beg Correspondents to keep copies of their papers, as they cannot engage to return all those which are unsuitable. W. L. is recommended to read Professor Lee's Sermon on the Sabbath.

TO OUR READERS.

We much regret the appearance in the last part of an objectionable bill. It was brought at the last moment and received and forwarded to the printer by a clerk without examination, and without the knowledge of the Publishers. The Editors have always directed, and the Publishers anxiously desire, to exclude every advertisement in the slightest degree objectionable. At the same time, in the hurry of business, it is not always possible to give to every thing of this nature a thorough scrutiny: nor do they pass through the Editors' hands. We cannot avoid saying this because one or two of our correspondents have used really intemperate language, and have not reflected that the circumstance referred to could not be the fault of the Editors, who can only give a general charge of caution, and who were as much surprised and annoyed in this instance as any of their readers. Care has been afresh enjoined on every person employed in the office of the Magazine.

REGISTER

OF

Ecclesiastical Intelligence.

APRIL 1840.

Ordinations.

ORDINATION APPOINTED.

BP. OF ELY, in London, May 31.

OBTAINED BY BP. OF CHESTER, Feb. 23.

PRIESTS.

Of Oxford.—W. Courthorpe, B.A., Ch. Ch.; J. Sparlin, B.A., Oriel; J. Hayes, B.A., Magd. H.; D. C. Legard, M.A., E. J. Wrottesley, B.A., Univ.; G. Levy, B.A., Queen's; T. B. Morrell, M.A., Ball; D. Roberts, M.A., Jesus.

Of Cambridge.—C. M. Arnold, B.A., R. L. Hill, M.A., St. John's; J. H. MacGulire, S.C.L., J. D. Prior, B.A., M. Forrest, B.A., Queen's; W. Price, B.A., J. Bradley, B.A., J. Dobie, B.A., C.C.C.; D. E. Stephens, S.C.L., Emman.; T. G. Pearne, B.A., T. Low, B.A., Cath.

Of Dublin.—A. Galindo, B.A.; C. J. Hamilton, B.A.; W. Hinson, M.A.; T. G. Morgan, B.A.; G. C. Nash, B.A.; B. C. Sanger, B.A.; G. L. Stone, B.A.

Of St. Bees.—O. W. Manning; J. Parker.

DRACONS.

Of Oxford.—G. R. Moncrieff, B.A., Ball.

Of Cambridge.—A. G. Edouart, B.A., R. W. B. Marsh, B.A., St. John's; W. Harker, B.A., R. Morton, B.A., J. Shedon, B.A., Cath.; J. Heale, B.A., Queen's; T. Owen, B.A., Pet.

Of Dublin.—F. Bell, B.A.; E. B. Chalmer, B.A.; E. Jones, B.A.; W. Parks, B.A.; F. J. Walker, B.A.

Of St. Bees.—W. M. Farley.

Of Lampeter.—H. Thomas.

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J. H. B. Green, B.A., Jesus; T. Langharn, B.A., Cath.; W. Nagle, B.A., Calus; W. Waller, B.A., Cath. Lett. dim. Bp. Durham.

Of Durham.—G. Hills, B.A., Univ. Lett. dim. Bp. Durham.

PRIESTS.

Of Oxford.—E. Addenbrooke, B.A., Trin.; G. Hill, M.A., St. Ed. H.; E. W. Morris, B.A. N.; Inn H.; J. F. Smith, M.A., Bras. P. W. Tallents, B.A., Wad. Lett. dim. Bp. Worcester.

Of Cambridge.—T. Garrett, B.A., Queen's; R. Hill, B.A., C.C.C.; W. Jeurwine, B.A., H. Malcolm, B.A., J. B. Pugh, B.A., St. John's; R. Phelps, M.A., Sid.; F. Roberts, B.A., St. Peter's; A. H. Stogdon, B.A., Trin.; A. Tatham, B.A., St. John's; T. Walker, B.A., St. Peter's; H. Wright, B.A., Cath. Lett. dim. Bp. Worcester.

Of Durham.—R. Errington, B.A., Univ. Lett. dim. Bp. Worcester.

Preferments.

Name.	Parish & County.	Pop.	Pat.	Value. £.	Name.	Parish & County.	Pop.	Pat.	Value. £.
Arnold, C. M.	Lower Darwen, (P.C.) Lanc.	2677	Vic. Blackburn..	43	Jeston, R. G.	Avon, Dassett, (R.) Warwick.	296	Own Petition ..	*306
Bage, J.	Temple Michael.		Duke Devonshire		Jarrett, W. L.	Camerton, (R.) Somerset.	1336	J. Janett, Esq. ...	481
Bellairs, —	St. Thomas, Stockport, (P.C.) Chesh.		Rec. Stockport..	110	Jenkins, J. C.	Ashby Ledgers, (V.) Northamp.	267	{ Mrs. Gaitskell & Mrs. Senhouse. }	130
Biron, E.	Lympe, (V.) Kent.	532	Archd. Canterbury	185	Lane Freer, R.	Mansel Lacy, (V.) Hereford.	318	Sir R. Price, Bt.	163
Bennett, J.	Fedmore & Glenogra (V.)				Mayne, C.	Newport, (R.) dioc. Cashel.			
Birchall, J.	Church Kirk, (P.C.) Lanc.	7378	Hulme's Trust..	*218	Lumb, R. M.	Trinity Ch. Over Darwen, Lanc.			
Bowles, J.	Bladon, (C.) Woodstock, (R.) Oxford.	2040	{ Duke of Marlborough }	*329	Mc Cheane, J.	Kilmogany, (R.) dioc. Ossory.			
Browne, A.	Affane and Aglish, (R.)		dioc. Lismore ..		Martin, G.	St. Pancras, (R.) Exeter, Devon.		D. & C. Exeter .	
Carpenter, T.	Christ Ch. Adlington, Lanc.				Parr, J. O.	Preston, (V.) Lanc.	34742	Hulme's Trustees	*665
Collyer, R.	Gisleham, (R.) Suffolk.	1797	The Queen.....	*331	Partridge, J.	Baconsthorpe, (R.) Norf.	333	J. T. Moth, Esq.	
Cooper, H.	Willersey, (R.) Glouc.	304	Mrs. Cooper	*162	Perrin, M.	Athenry, dioc. Tuam		Lord Lieut.	
Dumine, J.	Prebanc.		{ Bp. Ferns & Ossory. }		Quarry, —	Kilfaunabeg, (R.)			
Dickenson, H.	Blymhill, (R.) Stafford.	566	Earl of Bradford	*560	Robinson, Sir G. S. Bart.	Cranford, St. John, (R.) Northamp. -	265	Bp. Lincoln	*108
Dickinson, H.S.	Chattisham, (V.) Suff.	250	Eton College....	*168	Saunders, J. C.	Ch. Church, Rotherhithe, Surrey		Hyndmans Trust	
Dyer, C.	Dunurlin, (R.) Ireland.				Scott, R.	Duloe, (V.) Cornwall.	298	Ball. Coll.	*470
Hibson, J.	South Weston, (R.) Oxf.	120	{ Queen's Col. }	*300	Smith, A.	Ruckinge, (R.) Kent.	310	Archbp. of Cant.	*291
Hirlestone, J. C.	Kelling, (R.C.) Salt-house, (R.) Norfolk	213	Mrs. Girdlestone	*406	Stevens, H.	Wateringbury, (V.) Kent.	1110	D. & C. Roch ..	*727
Hubbins, —	Clonelly, dioc. Limerick.				Stewart, A.	Aghadown (V.) Ireland.			
Leaves, G.	St. Augustines Ticehurst, (V.) Sussex.	2315	D. & C. Cant....	*350	Symes, J.	Kilfelpa, Inc. dioc. Ossory and Ferns.			
Leeland, H.	Ovington, (C.) Albright, (R.) Essex; also Tilbury, (R.)	179	J. Fisher, Esq. ..	*467	Thexton, —	Darton, (V.) Yorks.	2600	{ T. W. Beaumont, Esq. }	*150
Laddon, T. C.	Tunstall, (P.C.) Norf.	101	Bp. of Norwich..	48	Tripp, —	Kirkby Overblow, (R.) Yorks.	1528	Earl of Egremont	*944
Malburd, R.	Killanully, Preb.				Tucker, M.	St. Martins, (R.) Exeter, Devon.		D. & C. Exeter.	
Hamilton, J. R.	Tara and Dunsany, (R.) dioc. Meath.				Turner, G. T.	Monewdon, (R.) Suffolk.	207	{ A. Arcedeckne, Esq. }	265
Maddy, H.	Brinsop, (V.) Hereford.	112	Bp. Hereford....	208	Wasey, W. G.	Morvill, & Quatford, (P.C.) Salop.		Lord Sudeley. ..	
Min, W.	Mountmellick chap. Ireland.				Wilson, J.	Faldown Preb., dioc. Tuam.			

Brown, H., rur. dean, Chichester.
 Layton, T., rur. dean, Weldon.
 Onkin, T., chap., Isle Thanet Union.
 Uningham, J., mast., Colchester Gram. Sch. (Pat. Town Council.)
 Soch, J. H., mast., Heath School, York.
 Leaves, G., chap., Ticehurst Union.
 Unning, W., rur. dean, Westminster.
 Leeman, J. D., chap. Visc. Doneraile.

Field, W., Inspec. Oxford Dioc. School. (app. by Bp. Oxford.)
 Mount, C. M., chap. Bp. Bath and Wells.
 Paget, F. E., rur. dean, Tamworth, Stafford.
 Peters, H., chap., Hexham Union.
 Pinder, J. H., chap., Bp. Bath and Wells.
 Randolph, H., chap., Marq. Downshire.
 Relton, E. W., vice princ. Col. Sch., Sheffield.
 Shaw, E., rur. dean, D. Guthlaxton, Leic.

Singleton, J., chap., Linton Union.
 Smith, J., chap., Mercers Company and High Master of School.
 Stoker, H., second mast., Durham Gram Sch.
 Thorpe, J., princ. Oxford Training Sch.
 Tyrrell, W. G., chap., Marq. Doneraile.
 Woodward, T., chap., L.L. Grammore and Browne.

Clergymen Deceased.

Beaver, J., rec. Childrey, Berks. (Pat. C.C.C. Oxford).
 Birch, T. D. C. L., archd. of Lewes, and vic. of Bexhill, Sussex. (Pat. Bp. Chichester).
 Brkett, H., Fel. Queen's, Oxford.
 Coleman, M., cur. Trinity-within, Waterford.
 Cove, E., rec. [Brimpton, Berks. (Pat. Mrs. Cove), 64.
 Croker, J., rec. Clonelfy, dioc. Limerick.
 Curwen, J., rec. Harrington, Cumber. (Pat. H. C. Curwen, Esq.).
 Cust, W., rec. Danby Whiske, York. (Pat. rev. W. Cust), 78.
 Drake, G. T., rec. Malpas, Cheshire. (Pats.

M. of Cholmondeley and T. T. Drake, Esq., alt.) 45.
 Fowler, C., vic. Choral, Southwell, vic. Eaton, P.C. Morton and Woodborough, vic. Rolleston, Notts. (Pat. Southwell, Col. Ch.).
 Hanley, J., rec. Clipstone, Northamp. (Pat. Christ's Camb.) vic. Amberley, c. Houghton, Sussex (Pat. Bp. Chichester).
 Heathcote, R., at East Bridgford, Notts.
 Jones, J. T.
 Keith, P., rec. Ruckinge, and vic. Stallsfield, field, Kent. (Pat. Archb. Canterbury).
 Kitson, E. P., at Bath.
 Lowthian, J., vic. Killington, York. (Pat. Trin. Camb.)

Melhuish, J. B., at Poughill, Devon, 65.
 Oglesby, R., late cur. Skipton, Yorkshire. 42.
 Parke, J., Ellendale, near Gorey.
 Pitt, C. R., Rendcomb, Glouce. (Pat. Family).
 Postlethwaite, cur. Long Preston, York.
 Rapier, C., mast. Morpeth Sch.
 Ripley, H. R., cur. Gorton, Lanc. 32.
 Shield, H., rec. Preston, Rutland. (Pat. Family.) rec. Stoke Dry, Rutland. (Pat. Marq. Exeter.) 84.
 Theobalds, J. P. C., Old Hutton, Westmoreland, vic. Kendal.
 Young, W., at Swaffham. 72.

University Intelligence.

OXFORD.

Feb. 7.—Pembroke College.—Rev. W. H. Price, M.A., schol., admit. Tesdale Fell.

Queen's College.—Rev. H. Highton, B.A., admit. Michel Fell.

Feb. 21.—In convocation, the following were nominated as a deputation to carry into effect, in conjunction with the Vice-Chancellor and Proctors for the time being, the plans approved by convocation for the erection of the Taylor Building and the University galleries; with powers to confer with the architect as to the improvements in matters of detail; to arrange the contracts with builders, and (in the event of these contracts being approved by convocation) to defray all expenses of the Taylor Building out of the Taylor Fund, in pursuance of the will of Sir Robert Taylor; to employ, in aid of the Randolph Fund, such monies, the property of the university, as may be available for that purpose; and to transact any other business which may be necessary for the completion of the projected buildings, submitting their accounts annually for the approval of the delegates of accounts:—The Princ. of St. Alban H.; Mast. of Univ.; Warden of Merton; Dr. Kidd; the Warden of All Souls; Mr. Liddell, Stud. Ch. Ch. This proposition was opposed (chiefly on the ground that it would be an ill application of the funds of the University Press), but carried. Placet, 72; non-placet, 53.

New Coll., March 5th.—W. D. Bathurst, Scho., admitted Actual Fellow.

Brasenose.—*Late Rev. J. Smith.*—We have much pleasure in calling the attention of our readers to the following gratifying instances of good feeling on the part of certain junior members of this University. Some time since we mentioned in our columns, that the Bachelors and Undergraduate members of Brasenose College contemplated the erection of a monument to the memory of the late Rev. Jas. Smith, M.A., the much-respected Vice-Principal, and a Fellow of that society. The project met with general approval, and a sum little short of £200 was easily and most willingly contributed, aided by the subscriptions of the Principal and Fellows. We are now enabled to state that this intention has been carried into effect. During the vacation a handsome mural monument has been erected in the College chapel; it represents a Bachelor of Arts in a standing posture, and an Undergraduate sitting, both in academical costume, lamenting the loss of the deceased, whose absence is signified by the emblem of a cap, which lies at the feet of the figures. The design is elegant, and is skillfully executed, from the chisel of Westmacott, jun., of London, who came from thence to inspect the College chapel for the purpose.—*Oxford Herald, March 14th.*

Hinduism.—A prize of £200 for an Essay in refutation of Hinduism has been proposed, and accepted in convocation, by a gentleman of the Civil Service of the Hon. East India Company, through the Lord Bishop of Calcutta. The compositions are to be delivered on or before Jan. 14th, 1842, and all competitors must have their names on the books of some College or Hall, on the day of sending in the Essays. The following extract from the Bishop's letter to the Vice-Chancellor will be a guide to competitors:—"For the best refutation of Hinduism main systems, both exoteric and esoteric; to con-

sist of such arguments, and be conveyed in that form of address, which are most suited to Indian genius, modes of thinking, and state of knowledge, and most likely to carry conviction to the understanding and heart of the Indian Pundit; together with such a statement of the evidences of Christianity as may be most suitable to the mental and moral character of learned Hindus, and the state of information among them: the whole treatise being so constituted as, together with the more necessary and essential arguments, to furnish also, judiciously interwoven, those elementary principles of morals, natural theology, metaphysics, historical evidence, &c., &c., and those historical facts, which the perverted condition of the Hindu intellect, and its want of correct historical information, may render indispensable, in order to the clear apprehension of the reasoning which is to form the principal subject of the treatise."

CAMBRIDGE.

CLASSICAL TRIPOS, 1840.

Examiners.—Joseph Henry Jerrard, M.A., Caius College; George John Kennedy, M.A., St. John's College; Richard Shilleto, M.A., Trinity College; Benjamin Wrigglesworth Beaton, M.A., Pemb. Coll.

First Class.

DS. France	Joh.	DS. Jennings	Joh.
Gooden	Trin.	Pitman	Joh.
Hodson	Trin.	Atlay	Joh.
Wood	Joh.	Drury	Cains
Taylor	Trin.	Clive, Visc.	Joh.
King	Trin.	Wollaston	Pet.

Second Class.

DS. Bright	Magd.	DS. Shadwell	Joh.
Sandford	Magd.	Chapman	Joh.
Irwin	Pemb.	Thomson	Joh.
Dixie	Emm.	Chambers	Emm.
Law	Trin.	Rogers	Joh.
Allan	Trin.	Shaw	Joh.
Griffith	Joh.		

Third Class.

DS. Goulburn	Trin.	DS. Blenkiron	Trin.
M'Neill	Trin.	Cockin	Queen's
Hill	Jes.	Peach	Emm.
Wright	Trin.	Harris	Pemb.
Fletcher	Chr.	Morgan	Trin.
Drew	Trin.	Spencer	Pemb.
Green	Clare		

DUBLIN.

Trinity College.—The Petition to her Majesty for the repeal of the Celibacy Statute has been forwarded, and seldom has the enlightened public given such strong indication of their feeling in favour of any measure. The petition, in less than a fortnight, has had upwards of 800 names attached to it; of these between 200 and 300 are clergymen, nearly one-half of whom are beneficed, 90 doctors in various departments, and about 170 masters of arts. The remaining signatures are chiefly composed of graduates of the University, and members of the learned societies; and amongst them we noticed some who either are or have been members of Parliament; also baronets, Queen's council, and many of the most influential gentlemen and magistrates in the country.

Proceedings of Societies.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

The following statement of the institution and present state of the Society for the Propagation of the Gospel in Foreign Parts has just been forwarded to the Editors.

Brief Statement of its Operations.—This Society was incorporated by King William III., for the purpose of “maintaining Clergymen, and providing for the worship of God, in the plantations, colonies, and factories of England beyond the seas.” The charter, which was granted at the instance of the Archbishop of Canterbury (Dr. Tenison), the Bishop of London, and other prelates and dignitaries of the Church, was signed on the 16th June, 1701. The society has therefore been engaged in its appointed sphere of duty for nearly one hundred and forty years, and during a whole century it was the only missionary society in connexion with the church of England. As it was at first established by the exertions of the heads of the church, so it has been uniformly conducted on church principles, and in strict adherence to the rules of ecclesiastical discipline. Every bishop of the United Church of England and Ireland is, by his office, a member both of the board and of the standing committee, and no measure of importance is adopted until it has been submitted to the Archbishop of Canterbury, the president of the society, for his approval.

The missionaries who may be appointed on the recommendation of the society are subject, precisely in the same manner as clergymen at home, to the authority of their bishop, by whom they are sent to their several stations.

In regard to the sphere of the society's labours, it may be said that its “field is the world,” since it has authority to extend its operations into any country where an opening is made by British commerce. Its missionaries, however, are principally employed in four great divisions of our colonial empire—

1. **British North America.**—Till the period of their separation from the mother country in 1783, the United States were provided with clergy almost exclusively by this society, which, therefore, has had the high privilege and blessing of planting a branch of Christ's holy catholic church in the new world. The first North American bishop, Dr. Samuel Seabury, was one of its missionaries. At the present moment there are, in the Independent States, 18 bishops, with about 1,000 episcopal clergymen. The mustard seed has already grown into a goodly tree.

Since the recognition of American independence, the efforts of the society have been directed to the provinces of Upper and Lower Canada, Nova Scotia, New Brunswick, Newfoundland, Prince Edward Island, Cape Breton, and the Bermudas. By maintaining missionaries duly authorized to preach the word of God, and administer his holy sacraments in these extensive settlements, the society has laboured, it may be hoped not in vain, to extend the Redeemer's kingdom upon earth. The whole number of clergy employed in British North America, under the spiritual superintendence of the four bishops, is 161.* Much, therefore, is doing, but much more remains to be done. The territory committed to their pastoral care is seven or eight times larger than England; each diocese is a province, and every parish a county. Two hundred additional clergymen are at this moment wanted. “Pray ye, therefore, the Lord of the harvest that he would send forth labourers into his harvest.”

2. **West Indies.**—By the great act of Negro Emancipation, in 1833, an extensive sphere of usefulness was opened to the society in this interesting portion of the British dominions. Nearly one million persons having been raised to the rank of freemen, a special fund, amounting to upwards of 60,000*l.*, was raised, by voluntary contributions, to assist in providing for them the means of Christian education and worship. The society has borne a large share in this great Christian work. It contributes to the support of 51 clergymen, and 160

teachers and catechists. The results are most gratifying; in proof of which it may be stated, that in the island of Barbadoes there are sittings provided in churches and chapels for a fourth of the entire population, and about one-tenth are under instruction in schools connected with the church.

3. **India.**—Here the society is engaged in strictly missionary labours—in establishing and supporting missions to the heathen; and every subscriber to its funds may have the satisfaction of feeling that he assists in spreading the glad tidings of salvation among the idolators and Mahomedans of the East. One hundred million of accountable beings, fellow-subjects of the same sovereign with ourselves, have never heard that “name by which alone we must be saved.” The society, to the extent of its means, is endeavouring to bring them to a knowledge of the truth. It has twenty-eight missionaries engaged in this holy work. It has, moreover, established a college at Calcutta, for the education of native clergy; and grammar schools at Madras, for the instruction of the middle and lower classes. A single fact will serve to show that some progress is making—four thousand persons have been confirmed since bishop Wilson arrived in India; he says,—“Our church, feeble as it is at present, is yet making its way, and bringing forth its blessed fruits.” And the bishop of Madras writes,—“Our beloved society is indeed doing good, and we may humbly hope that God, who has blessed its exertions, will bless them still.”

IV. **Australia.**—This enormous continent, “the seed-plot of future nations,” was first planted by the outcasts of our own population. More than 100,000 convicts have been transported to its shores. The consequences on the moral condition of society in that country have been most deplorable, and till of late hardly any thing had been done for its improvement. In the year 1837, the bishop of Australia directed the attention of the society to the great spiritual destitution of his diocese, and the urgent need for additional clergymen: “Our obtaining or not obtaining them,” he said, “is a matter, as it were, of life or death.” The society at once responded to his call, and resolved to assist in supporting the additional number required. Thirty-two have already been appointed; and nearly the whole of them are now labouring in their respective spheres of duty. The society has besides made considerable annual grants for the erection of churches and parsonage houses.

These are the four great divisions of the society's missionary exertions. But they are not confined to these; for some time it has had two missionaries in South Africa, and has more recently determined to assist in maintaining one in New Zealand, and one in South Australia.

The spirit of colonization is rapidly increasing; our countrymen are spreading themselves over every part of the world; each year, therefore, the demands upon the funds of the society will be greater; for although it is well understood that ultimately the provision for their clergy must be made by the colonies themselves, the society will find abundant occasion for the exercise of its liberality in assisting to plant and maintain the church in new and destitute settlements.

There can be no nobler or more expansive charity.—In the West, a nation of Englishmen, destined ere long to occupy the immense territory which lies between the Atlantic and Pacific oceans, calls upon us with an exceeding urgent cry to come over and help them; and an equally pressing demand is made on behalf of a widely different race,—the emancipated Africans of the West Indian Islands. In the East, a mighty and ancient empire, subjected to British rule, but lying in heathen darkness, is mainly dependent upon us for the communication of religious truth; while another vast continent, likely, perhaps, in the lapse of ages, to become as populous, has a still stronger claim upon our Christian sympathy—the claim of a common kindred and language.

The society is a debtor to them all, and in behalf of them all makes this appeal to the church at large, assured that it is only by the united contributions of all church-

* Of these, there are 38 in Upper Canada supported from local resources, and 27 in Nova Scotia by an annual vote of Parliament.

men, the poor as well as the rich, that it can be enabled to accomplish the great purposes of its institution.

INCOME.				
	£	s.	d.	£ s. d.
Subscriptions, legacies, donations and collections	25,241	0	0	
Dividends, annuities, and rents	4,805	3		
Total income				30,046 12 0
EXPENDITURE.				
<i>British North America.</i>				
Missionaries	12,540	16	10	
Catechists and schoolmasters	777	16	0	
Building churches	230	0	0	
In aid of King's college, Windsor, Nova Scotia	550	0	0	
Miscellaneous grants and expenses	731	4	0	
				14,820 17 10
<i>British W. I. Islands.</i>				
Missionaries	3,658	14	5	
Schoolmasters	4,661	5	8	
Building churches and schools	7,538	11	11	
Miscellaneous expenses	46	1	6	
				15,904 13 6
<i>East India.</i>				
Missionaries and catechists	7,466	18	5	
Bishop's college, Calcutta, and college press	6,739	19	8	
Native schools, and general expenses	1,240	0	0	
				15,446 18 1
<i>Australia and Van Diemen's Land.</i>				
Missionaries	2,607	0	1	
Building churches and parsonage houses	700	0	0	
				3,397 0 1
<i>Cape of Good Hope.</i>				
Missionaries				350 0 0
<i>New Zealand.</i>				
Missionary				100 0 0
Miscellaneous grants and general expenses	4,700	0	9	
Total expenditure				54,728 10 3
Excess of expenditure, met by proceeds of collections under royal letters, and by government grants made exclusively for the British West India Islands				24, 81 18 3
Total income	£30,046	12	0	

4 Trafalgar Square, March, 1840.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

At the general meeting held on Tuesday, the 3d of March, 1840, the Rev. J. E. Tyler in the chair, the following report from the standing committee was laid before the board :—

"The standing committee beg to report to the board, that in pursuance of the resolution of the board agreed to at the general meeting in December last, by which they were empowered to add some members from the society at large, to the sub-committee appointed to consider the best means for the counteraction of anti-Christian and immoral principles, they have added to it the following gentlemen: namely,

"The Rev. Sanderson Robins, Rev. Isaac N. Allen, Rev. John Harding, Rev. Richard Harvey, Rev. Thomas Jackson, Rev. Henry Melvill, Rev. George Pearson, Rev. J. M. Rodwell, Rev. Theyre T. Smith, Rev. Daniel Wilson.

"The standing committee beg further to report to the board, that they have received a resolution of the sub-

committee, by which it appears that it is deemed necessary for the attainment of the objects for which the sub-committee was appointed, that it should have the power of publishing books and tracts suitable for these objects.

"The standing committee having carefully considered the subject, are of opinion that it would be desirable for the board to appoint a special committee for this purpose.

"They therefore beg to recommend to the board,

"That the members of the standing committee, together with the foregoing ten members of the society, who are members of the existing sub-committee, be now constituted a special committee, to consider the best means which may be devised for the counteraction of the anti-Christian and immoral principles that are at present obtruded on the young and inexperienced in our populous towns and throughout the country.

"That the special committee shall have the power of publishing such books and tracts as they shall deem requisite for the attainment of the objects for which they shall be appointed, subject to the approbation of three episcopal referees:

"That his grace the president be requested to nominate three of their lordships, the bishops, to be the episcopal referees for this purpose:

"That the above power be granted to the special committee for one year from the date of their appointment:

"That the standing committee be empowered to authorize the treasurers to pay for the purchase of copyrights, and other contingent expenses of the special committee."

It was agreed, That this Report be taken into consideration at the next general meeting.

CHURCH EDUCATION SOCIETY FOR IRELAND.

At a meeting of the committee, held at 115, Grafton-street, Dublin, 19th Feb., 1840, the very rev. the dean of Lismore in the chair,

Resolved,—“That in consequence of the arrangements lately made between the National Board of Education and the [Presbyterian] Synod of Ulster, it be notified to our diocesan associations, through their secretaries, that this society neither has, nor ever has had, the remotest intention of applying for assistance from the national board, inasmuch as that board appears to have made no approximation whatever to the fundamental principle of Christian education, from which this society never will depart,—viz., the scriptural instruction of every pupil in their schools.

(Signed) “H. COTTON, Chairman.”

CHURCH PASTORAL AID.

A monthly meeting of the committee was held 5th March, when twelve additional grants were voted. The society now aids 260 incumbents, having an aggregate population of 1,043,753, or each on an average 7,475, while the average amount of their incomes is only 164*l*. 126 of these incumbents are without parsonage-houses. The grants are to provide stipends for 274 clergymen, and 36 lay-assistants, at a charge to the society, when all the appointments shall be made by the incumbents, of 24,244*l*. per annum. 179 clergymen, and 31 lay assistants, are now supported by the society at a charge of 15,639*l*. per ann.

SOCIETY FOR BUILDING CHURCHES AND CHAPELS.

At the Feb. meeting of the committee, the Bishop of London in the chair, grants were voted towards building churches at Bury St. Edmund's, Suffolk; at Brighton; at Rhymney, Monmouth; at Little Birch, Hereford; and at Friesthorpe, Lincoln: building chapels at Withnell, Lancashire; Buglawton, Chester; Hatley Cair, Yorkshire; Poulton-le-Sands, Lancashire; Robeston Wathan, Pembroke; and enlarging the chapel of St. Bartholomew, Birmingham; towards building galleries in the churches at Ickham, Kent, and Crinow, Pembroke; and towards re-pewing the church at Diseworth, Leicester.

Diocesan Intelligence: England and Ireland.

BATH AND WELLS.

Collegiate Institution.—The bishop, having long contemplated the foundation of a diocesan collegiate institution, in order to the training of candidates for holy orders, in conformity with the cherished desire of our reformers, that between the academic degree and entrance into the ministry there should be a course of preparatory instruction, has decided on immediately commencing the execution of such a plan in connection with his cathedral city, and has appointed the Rev. J. H. Pinder, A.M., late principal of Codrington College, Barbadoes, to be Professor of Theology at Wells. To meet the cost of this excellent appointment (400*l.* per annum), the lord bishop and two gentlemen of the diocese have munificently subscribed 100*l.* each for ten years. A portion of the remaining 100*l.* per annum is yet to be provided.—*Bath Chronicle*.

CHESTER.

Dr. Warren.—At the late ordination of the Bishop of Chester, Feb. 23, Samuel Warren, D.C.L., was admitted leacon. Dr. Warren was for a long time a preacher among the Wesleyan methodists of considerable eminence, and took a prominent part in some important discussions which arose in that body.

DOWN AND CONNOR.

The following letter of the Bishop of Down and Connor as been inserted by his request in the *Belfast Chronicle*:—

To the Members of the United Church of England and Ireland, in the Diocese of Down and Connor.

"Beloved brethren,—In the *Belfast Commercial Chronicle Ulster Times*, of February 1st, there is announced in very conspicuous characters, a 'Grand Oration and opening of the new organ in St. Patrick's chapel, Donegal-street, Belfast, on Friday, the 7th of February, 1840.' In this announcement I perceive a temptation to you, in common with the public at large, to contribute your countenance and pecuniary aid to a set of Christians who are in doctrine dissenters, and in worship separatists from the church of which you profess yourselves to be members. Allow me, then, as your spiritual overseer, to remind you that, in the judgment of that church, as well as of the legislature of the kingdom, the peculiar articles of the belief and practice of the sect in question, and especially the 'invocation or adoration of the Virgin Mary,' which is to be a part of the proposed exhibition, are 'superstitious and idolatrous'; and, accordingly, allow me to put you thus on your guard against a temptation, into which you might otherwise be drawn through inadvertence, and to admonish you to 'touch not the unclean thing,' lest you be 'partakers of other men's sins.'

"Your affectionate bishop,

"And servant for Jesus' sake,

"RICHARD DOWN AND CONNOR."

We have not for many years known any document to issue from the episcopal bench with which we have been so entirely pleased than with this admirable letter. Bishop Mant has spoken the truth nobly and fearlessly. He teaches the people to consider the Roman catholic church in this country as a sect and a separation; and at the same time he points out to them the pernicious idolry and superstitions by which they are tempted to defile their souls. This is putting the question in its true light. We are bound to say, that this short, clear, and forcible address, coming from so learned and exemplary a prelate the natural and legitimate discharge of his sacred office, is done deeper and more permanent injury to popery than all the violent and abusive declamation of the last thirty years. Let our prelates, as they are bound by the solemn vows of their ordination, exert themselves to denounce and drive away all erroneous and strange doctrines contrary to God's word; let them but call things by their true names, and put forward the genuine principles of the church, and the reformation will soon make its way among our benighted fellow countrymen.—*Dublin Evening Packet*.

[To the justice of these remarks we bear our full testimony.—*Ed.*]

DUBLIN.

The trustees of the Dublin Female Penitentiary, of Swift's Alley Free Church, and of the Bethel Chapel, Kingstown, have placed their respective chapels under the visitation, and the clergy officiate by licence from the archbishop. This is a point of very great importance, for it is much to be regretted that, in the present position of the established church in Ireland, any circumstances should arise to give even the shadow of an appearance that all its religious institutions should not be conducted on the principles of the strictest ecclesiastical discipline.

GLOUCESTER AND BRISTOL.

Our respected diocesan has purchased Stapleton House, the late residence of Isaac Elton, Esq., banker, of this city, and he intends to use it for the episcopal palace. We think the situation of Stapleton House particularly adapted for an episcopal palace, being an easy distance from Bristol, and most convenient for the clergy generally.—*Bristol Standard*.

On Friday, the 28th of February, the first stone of a new church was laid on Jefferies' Hill, at Hanham, in the extensive parish of Bitton, Gloucestershire, close on the border of St. George's. It is a wild and very populous district, and once formed a part of the forest of Kingswood. The ceremonial on that occasion was attended with peculiar interest, from the circumstance of the stone being laid by the eldest daughter of the present vicar (the Rev. H. T. Ellacombe) on the day on which she completed twenty-one years from her birth in the parish. The record and prayer (which was written on parchment and deposited in a copper case beneath the stone) and the service altogether, was beautifully calculated to awaken the attention of the ignorant, and to warm the feelings of the interested spectators: and those, who know the spot, the great want of church accommodation, and, notwithstanding the prevalence of dissent, the kind feelings in many instances displayed towards those members from the Diocesan Visiting Society, who for some years have visited in one small portion of the neighbourhood, look forward with firm hope, that the prayer used at this time may be fully answered; that "the blessing of God Almighty, the Father, the Son, and the Holy Spirit, may rest upon this place, and be engaged here continually; and that harmony, peace, and love may ever abound amongst those who may be congregated here, through succeeding ages."

LONDON.

Essex Church Building Society.—The annual meeting was held at Colchester, March 10, which was attended by a large number of the clergy of the diocese, and also by several ladies. 4,488*l.* 11*s.* 4*d.* have been already received, of which 1,785*l.* have been expended in building churches and chapels in various parts of the country, and the funds are in a flourishing condition.

Church Extension.—Alterations have just been made in St. John's chapel, Downshire Hill, Hampstead, by which upwards of 100 sittings have been gained. It is proposed to appropriate these to the poor of the neighbourhood at the trifling rent of sixpence a quarter, as it is conceived that they will thus be more valued and more likely to be useful than if they were perfectly free. The expense of making the alterations was defrayed by subscription among the congregation of the chapel, in answer to an appeal made to them by the minister and chapel-wardens.

OXFORD.

Martyrs' Memorial.—A meeting of the subscribers to the "Oxford Memorial of Cranmer, Ridley, and Latimer," was held in the Council Chamber, March 5. Many heads of houses were present: Dr. Machbridge, princ. of Mag. H., chairman. It was resolved that, "As the most appropriate method of carrying out the spirit of the resolution of the public meeting, held Jan. 31st, 1839, a monumental structure be erected at the northern extremity of St. Mary Mag. church-yard, in connexion with the rebuilding and enlarging the northern aisle of the church, so as to be capable of containing about the same number of persons as it was proposed to accommodate in a separate building; that aisle to be called the Martyrs' Aisle, and to be commemorative of them chiefly by external decoration."

SODOR AND MAN.

The consecration of the bishop, by the Archbishop of York, assisted by the Bishops of Rochester and Lichfield (both of which prelates have held the see), took place at the Royal chapel, Whitehall, March 8th.

WINCHESTER.

Diocesan Church Building Association.—At the last quarterly meeting of the committee, the following grants were made—viz., 150*l.* towards building a church at Milton, parish of Portsea; 400*l.* towards enlarging the parish church of Godalming, securing 1000 additional sittings; and 250*l.* towards building a church at Cleygate, Thames Ditton, for a hamlet of 500 persons, distant three miles from the church.

CHURCHES CONSECRATED.

Chichester.—St. John Evangelist's, Brighton.

Rochester.—Trinity Church, Greenwich, March 25.

OPENED.

Bath and Wells.—At Menioth, near Crewkerne, Feb. 20.

York.—At Gransmoor, Burton Agnes.

FOUNDATIONS LAID.

Gloucester and Bristol.—Jefferies Hill, Bristol, Feb. 28.

Chester.—Lancaster, March 3.

Lichfield.—Cross Green, Darley Dale, Derbyshire Feb. 17.

Winchester.—Millbrook, Jersey.

PROPOSED.

Dublin.—St. Jude's.

Bzeter.—In par. St. Andrew, Plymouth.

Tributes of respect have recently been presented to the following clergymen:—

Basely, T. T., rector of Poplar, from former pupils. Brasenose. A splendid tea service.

Irvine, G. M. D'Arcy, late cur. Newbury, Berks. Silver salver, also a purse, to which upwards of 300 of the poorer inhabitants had contributed.

Jeffreys, J., rector of Barnes. An elegant candelabrum. Johns, J. W., late cur. of Helston, Cornwall. Silver tea-pot, coffee-pot, cream-jug, and sugar-basin.

Maltinson, R., inc. Arthholme. Silk gown.

Sherwood, W., cur. Holybourne, Hants. Inkstand and purse.

Whitehurst, E., of Moreton and Aston chapels. A silver coffee-pot and salver.

SCOTTISH EPISCOPAL CHURCH.*

Death of Bishop Gleig.—March 9th, at Stirling, died the right rev. George Gleig, L.L.D., one of the bishops of the Scottish Episcopal Church. Dr. Gleig was well known in the literary world, and his talents and acquirements highly appreciated. He was minister of the episcopal congregation in Stirling for many years, and chosen by the clergy of the diocese of Brechin, coadjutor and successor to Bishop Strachan, then in a superannuated state.

He was consecrated bishop October 30th, 1808, in St. Andrew's chapel, Aberdeen, by Bps. Skinner, Jolly, and Torry. On the death of Bishop Skinner in 1816, he was chosen primus. This office, together with the charge of the congregation of Stirling, he resigned some years ago. He was for a considerable period in a state of great weakness of mind and body, and the rev. David Moir of Brechin, was consecrated his coadjutor and successor in 1833.

COLONIAL CHURCH.

AUSTRALIA.

Names and stations of Clergymen employed by Society for Prop. the Gospel.

Rev. W. Stack, West Maitland.
Rev. W. Sowerby, Goulburn.
Rev. G. N. Woodd, Sydney (St. James).
Rev. T. C. Makinson, Mulgoa.
Rev. T. Steele, Cook's River.
Rev. H. Sparling, Appin.
Rev. E. Smith, Queenbeyan.
Rev. E. Rogers, Brisbane Water.
Rev. J. C. Grylls, Melbourne, (in Port Phillip).
Rev. J. Duffus, Liverpool.
Rev. C. F. Brigstocke, Yass.
Rev. W. H. Walsh, Sydney (St. Lawrence).
Rev. J. Edmondston, Sydney (Prisons).
Rev. G. E. Turner, Hunter's Hill.
Rev. W. C. Clarke, Castle Hill, and Dural.
Rev. R. T. Bolton, Wittingham.
Rev. C. Spencer, Paterson.
Rev. J. R. Walpole, Bathurst.
Rev. J. Morse, Scone.

Extracts from a Letter of the Bishop to Society for Prop. the Gospel, dated 12th Sept., 1840.

"In the generality of cases in the country, the actual duties of a clergyman are not to be estimated merely by the service performed by him in the church. A more correct view may be derived from tracing upon the map the distances at which, in very many instances, the clergy are placed from one another, and considering how numerous and how widely extended must be the calls of duty among a population scattered over so wide a surface, I am anxious that in every engagement made by the society of a clergyman's services, it should be distinctly impressed upon their attention, that it is not an appointment of ease or profit which they are coming to, but one which demands the constant exercise of great activity and much self-denial. There is nothing arranged or established here as at home, enabling a clergyman to profit by the exertions of his predecessors. He has his own way to make entirely for himself, and the demands in consequence upon his physical and mental resources will be too much for any except those who can be content to sacri-

fice much of their personal comfort and present advantages, in the hope of laying the foundations deeply and firmly of that church, which, under God's providence may prove, I trust, in future ages, a refuge and a resting place for pure religion, under those trials which I think are evidently preparing for it in the future progress of our society. I should at this moment be able to employ fifteen more clergymen than we have; in addition to which while writing this, I have received a letter from archdeacon Hutchins, dated the 2d. instant, containing the following paragraph:—"I at present want clergy for the following stations, in which the provisions of the Act of Council have been so far complied with as to entitle them to salary under that act: namely, St. George's Hobart Town; Browne's River; Brighton; Avoca; Launceston; Georgetown; Perth; Hamilton, and Outlands'. These nine stations, added to those enumerated in my paper, are one or two others which I have in contemplation, present no less than twenty-four vacant stations, having the care of many souls attached to them; on whose behalf, I am certain, the warmest sympathies of the society will be called forth."

BOMBAY.

Appointments.—Dec. 3, C. Jackson, L.L.B., chap. at Ahmedabad; A. Stackhouse, M.A., chap. at Aden.

BARBADOS.

On the 28th Jan. the bishop consecrated a chapel of ease, called Holy Innocents, erected on part of the glebe land in the parish of St. Thomas, in the island of Barbadoes; and at the same time his lordship consecrated the burial-ground thereto belonging.—*Barbadian.*

CANADA.

Church Lands.—A bill has passed the legislative council, by which the lands called the Clergy Reserves are placed at the disposal of the governor and the legislative council for the following purposes:—First, to pay all the stipends of those of the clergy of the churches of England and Scotland to whom the faith of the crown is pledged during their lives; then that one-half the annual fund arising from the sale "shall be allotted and appropriated to the churches of England and Scotland in this province, and shall be divided between the said churches in proportion to the number of their respective members;" and the

* The notice from Portico came too late for insertion.

'the residue of the said annual fund (namely one-half of the whole) shall be divided among the other religious bodies or denominations of Christians now recognized by the constitution of the laws of this province.'

* * This is appropriation with a vengeance. The other denominations are said to amount to seventeen, and all are to share in the plunder of that which belongs by right to the Church of England only. But happily this bill cannot become law until it has been laid for thirty days upon the table of both houses of parliament in England; and if either house shall address the Queen against it, the measure is lost.—*Eccelesiastical Gazette*.

TORONTO.

Religious Statistics of Canada.

The following tables of two districts will show the present spiritual condition of Canada:—

BATHURST DISTRICT.

Church of England	7671
Presbyterians	8933
Roman Catholics	5509
Methodists	1802
Baptists	264
Mormons	77
Irvingites	37
Unitarians	28
Quakers	27
Universalists	19
Deists	5
Congregationalists	2
Church of Jesus	1
No religious denomination	257

24632

NIAGARA DISTRICT.

Church of England	4922
Presbyterians	4386
Methodists, Wesleyan	4307
Methodists	1615
Roman Catholics	1208
Baptists	1078
Canadian Wesleyans	649
Quakers	480
Episcopal Methodists	444
Lutherans	428
Tunkers	316
Christians 101, Disciples 95	196
Universalists 45, Dutch Reformed 44 ..	89
Freethinkers 30, Independents 16	46
Primitive Methodists 6, Peace Society 5 ..	11
Unitarians 4, Reformers 4	8
Deists	4
No religious denomination	10983

31170

from the 3rd occasional paper of the Upper Canada Clergy Society—Patron, the Bishop of Toronto.

Addresses to the Bishop.—Jan. 7, an address numerously and respectfully signed, was presented to the shop by his congregation of St. James's church. The address was read by the attorney-general. To this the bishop

made an appropriate reply. An address has also been presented to his lordship by the members of the Niagara Clerical Association. The bishop was installed at the cathedral of St. James, on the 22d of Dec., and afterwards preached to a large congregation, from 2 Cor. iii. 20. The following extract from "The Gospel Messenger," to which we are indebted to the "Church," is peculiarly interesting, as indicative of the feeling on religious subjects in Canada.

"We most heartily unite with our esteemed brother of 'the Church' and with all our brethren in Upper Canada, in thankfulness to God for the safe return of the Right Rev. Dr. Strachan, from England, where he lately received consecration as Bishop of Toronto, his diocese being the province of Upper Canada. The division of the immense diocese of Quebec has been most satisfactorily settled, and we trust that one so well informed and experienced, so capable and devoted as Dr. Strachan, will, under the gracious guidance and protection of God, promote the best interests of the people of his charge, to the edifying of the church, and the salvation of souls. Long may he live to carry on those measures, which he has, through many years of toil and difficulty, sustained with great talent, fidelity, and zeal.

SUMMARY

Of Cases recommended for Aid out of the Parliamentary Grant of 1836, by the NATIONAL SOCIETY, the Applicants for which have refused to submit their Schools to an Inspection not derived from, or connected with, the Authorities of the National Church.

DIocese.	No. of Places.	Number of Scholars.	Amount of Deficit.	Amount of C. C. Offer.	Amount of N. S. Grant.	Amount of N. S. Quary.	Amount of N. S. Loan.
Canterbury	3	707	443	344 0	—	—	—
York	4	1033	579	516 10	—	70	125
London	19	4705	4381	2308 10	750	560	1075
Durham	2	400	286	300 0	—	—	200
Winchester	10	1412	1363	697 0	240	—	557
Asaph, St.	9	1384	1021	692 0	153	150	253
Bath and Wells	6	1348	1011	660 0	80	—	680
Carlisle	1	50	24	24 0	—	—	24
Chester	22	5787	2853	2873 10	775	510	2324
Chichester	3	338	284	168 10	—	—	168
David's St.	1	90	47	45 0	—	—	—
Ely	1	126	142	68 0	—	—	68
Exeter	9	1751	1067	859 10	295	—	433
Gloucester and Bristol	3	465	574	260 0	65	90	160
Lichfield	8	1883	1267	1088 10	110	—	490
Lincoln	9	883	684	494 0	45	—	219
Llandaff	2	105	46	46 0	10	—	—
Norwich	11	1508	1031	740 10	170	100	384
Oxford	5	688	466	344 0	80	—	114
Peterborough ..	2	716	508	365 0	15	—	355
Ripon	8	1604	1253	802 0	345	—	374
Rochester	2	156	137	78 0	30	—	30
Salisbury	9	1224	748	597 10	60	50	407
Worcester	6	1166	726	534 0	150	16	330
	158	39275	21913	14584 0	3375	1546	8753

Corrected up to the 26th of February, 1840

Miscellaneous.

Tithe Commutation.—We have already recommended Mr. Willch's Tithe Tables to the notice of our readers. The following is his statement of the

AVERAGE PRICES FOR SEVEN YEARS.

Per London Gazette.		WHEAT.		BARLEY.		OATS.	
		per imp. bush.		per imp. bush.		per imp. bush.	
Christmas 1835	on 9th Dec. 1836.	7 0 1/3	11 1/2	9 9			
Christmas 1836	on 13th Jan. 1837.	6 8 1/3	11 1/2	9 9			
Christmas 1837	on 12th Jan. 1838.	6 6 1/3	11 1/2	8 1/2			
Christmas 1838	on 4th Jan. 1839.	6 1/3	9 1/2	8			
Christmas 1839	on 3rd Jan. 1840.	6 9 1/3	11 1/2	9 1/2			

Socialism.—The following address has been forwarded to the Bishop of Exeter, from the Edinburgh Operative Conservative Association:—

"To the Right Rev. the Lord Bishop of Exeter.

"My Lord Bishop.—Admiring, as Protestants, the Christian zeal which we have always seen evinced by your lordship in defence of the Protestant cause, when assailed by restless and malignant enemies, we now beg leave to address your lordship, desiring your acceptance of our heartfelt thanks, not only for the general advocacy of our spiritual rights as British subjects, and for your support of those institutions by which alone these rights can be maintained, but also for that distinguished ability and intrepidity with which you have recently performed so signal a service to the cause of all religion, morality, and truth, in exposing the vile dogmas of "Socialism."

"We have seen your lordship hitherto as a recognised champion of Protestantism in England—we behold your lordship now as a great benefactor of mankind. The con-

fidence which we reposed in your lordship (deduced from a faithful discharge of the former office), led us at once to expect, when the occasion demanded, your willing assumption and efficient fulfilment of the latter. Trembling at the critical nature of the circumstances, we rejoice, indeed, that they should be so boldly and so powerfully met.

" 'Socialism,' your lordship is aware, had its origin in Scotland, which was the scene of the early chimerical experiments of Robert Owen. Thus, when we lately found that the propagation of his opinions, which we had deemed abhorrent to ordinary society, that the adoption of his practices, which we had considered as self-evidently absurd, had progressed to so frightful an extent in England, attended by machinery calculated to diffuse them wider and wider amongst the facile multitudes of weak-minded and unwary persons, we entertained the utmost alarm, lest, reverting to Scotland with something like the fondness of a first attachment, the wretched founder of 'Socialism' should revive the hope of retrieving there his early disappointments. Our apprehensions have been verified only too well. In the large manufacturing towns of Scotland the noxious seeds were soon disseminated. They have produced a rank and baneful crop.

" In Glasgow there is a strong body of Socialists, having a resident 'missionary' in liberal pay, with 'tract distributors' and other officers; extensive premises, in the most public streets of the city, and public amusements every Sunday evening at their Hall of Science, the sign-board of which projects conspicuously to the view, an eyesore to every rightly-disposed member of the community.

" In Dundee there is another Socialist branch, having a similar establishment.

" Even in Edinburgh, against which Owen lately flung the charge of general insanity, and, for repudiating his doctrines, ventured to describe its inhabitants as being 'either the most hypocritical or the most ignorant circle in the known world,' a 'class,' if not what he calls a 'branch,' has been founded.

" Something, but almost the only thing attempted, has been done to check the spread of these pernicious and unprincipled opinions in Scotland, by proving them to be simply Atheism in disguise, and appealing to the good sense of the people. This was, in some measure, effected by the 'Philalethean Society for Peaceably Depressing Infidelity,' in a public discussion at Dundee (now printed and in circulation), and in letters between them and Robert Owen, extensively sold in Edinburgh and Glasgow.

" These outlines of the state of matters in Scotland may serve to show your lordship how well founded are the apprehensions of any association, which, like ours, owes its existence to the love of civil subordination, in witnessing the spread of a moral evil, tending directly to disorganize society.

" It was, therefore, with just feelings of exultation that we regarded your lordship's efforts to unmask the deformity of the system of Owenism, which, though polluted with impiety and foul with vice, was recklessly paraded before the sacred eyes of Majesty, patronized by the retainers of place and power—nay, circulated throughout the continent of Europe, by means of favourable introductions, issuing from the hands of British ministers.

" In admiration of your lordship's conduct, the 'Edinburgh Operative Conservative Association' resolved to transmit to your lordship the foregoing humble address, and to beg your lordship's acceptance of their warmest

thanks, for your lordship's services to the cause of Protestantism in general, and their especial thanks and acknowledgments for bringing under the attention of the most distinguished legislative assembly in the world—the British House of Peers—the abominable doctrines of the Socialists.

" In so doing, it is the earnest prayer, my lord, of the association, that, in the exercise of those high endowments, wherewith God, in his infinite goodness, has gifted your lordship, you may be long preserved, a champion of the faith as it is in Christ Jesus, an ornament to the church, and a pillar of the constitution.

" Signed in name, and by appointment of the Edinburgh Operative Conservative Association.

WILLIAM MENZIES, Vice-president.

" *Edinburgh Operative Conservative Association*
Committee Rooms, 128, High-street.

" *Edinburgh, Feb. 14, 1840.*"

To this his lordship returned the following answer:—

" *Warren's Hotel, March 2.*

" SIR,—On the point of leaving London for some weeks, I have received the address from the 'Edinburgh Operative Conservative Association,' which they have done me the honour of presenting to me through you:

" When I say 'the honour,' I hope I shall not be considered as using a mere conventional term of civility. I assure you that I feel deeply, and estimate most highly such a testimony of sympathy and kindness from such a body. If the deliverance of this great country from the fearful evils with which we are visited, and the still more fearful with which we are menaced, shall be effected, that deliverance must, humanly speaking, be wrought by the triumph of sound principles, and real intelligence in them, and in men like them.

" May it please God to crown their efforts with that success, the success of their pure and holy cause, which is their main object, and will be in this world their highest reward. May the heaven of true religion, which has by God's blessing pervaded your body, extend itself, by the efficacy of good example among your neighbours and fellow operatives. So shall we or our children look back with humble thankfulness to Almighty God for calling us to bear testimony to his truth, and to assert the honour of his holy name, in an age distinguished beyond all that have preceded it as an age of trouble, and rebuke, and blasphemy.

" To yourself I offer my especial thanks for being the channel of conveying to me the most gratifying and most encouraging mark of public approbation I ever was so happy as to receive.

" I am, sir, your sincerely obliged and faithful servant,
H. EXETER.

" Mr. Wm. Menzies,
" V. P. Edinburgh Operative Conservative Association."

New Church at Coblenz.—Through the liberality of the Prussian Government, the British residents at Coblenz on the Rhine lately obtained the use of the chapel in the late elector's palace in that town for the performance of divine service, according to the rites of the church of England. A petition was a few days since addressed to the Queen Dowager, praying for a small donation towards defraying the expenses. Her Majesty was pleased to forward 25*l.* to Messrs. Deinkard and Jordan, trustees of the fund, at Coblenz.

TO OUR READERS.

Every body has heard of the person whose two wives eradicated, the one his white, and the other his black hairs, till they had made him entirely bald. We are that unfortunate old man; for there is scarcely a single advertisement appearing in our advertising sheet that does not displease some one or more of our readers, and we conceive that at last we shall be quite weeded out. We have already expressed our intention of excluding every thing that is really objectionable; but when we are blamed on one side, because, in a list of books sent by a respectable publisher, there happen to be two or three written by dissenters, on the other, because a wine merchant forwards us a bill;—when some object to the advertisement of a tooth-powder, and others think that tailors ought not to thrust their scale of prices for superfine coats into the advertising columns of a Church of England Magazine—what are we to do? We are ready to gratify our friends in every thing reasonable, but we cannot be so fastidious as some of them would have us.

In answer to some enquirers, we beg to mention that Best's introductory Lecture is published by Ridge and Jackson, Sheffield, and Groombridge, Paternoster Row, London.

We received P. A.

REGISTER

OF

Ecclesiastical Intelligence.

MAY, 1840.

Ordinations.

ORDINATIONS APPOINTED.

BP. OF LONDON, *Trin. Sun., at St. Paul's*.
BP. OF LINCOLN, *Trin. Sun., at Lincoln Cathedral*.
BP. OF GLOUC. AND BRISTOL, *Trin. Sun., at St. Margaret's, Westminster*.
BP. OF HAREFORD, *June 28, at Hereford Cathedral*.
BP. OF RIFON, *July 12, at Ripon Cathed.*
BP. OF WORCESTER, *July 25*.
BP. OF NORWICH, *July 26, at Norwich*.
ORDAINED BY BP. OF LINCOLN, *March 15*.
PRIESTS.
Of Oxford.—E. C. Shelden, B.A., St. Mary H.

Of Cambridge.—W. Dobson, M.A. Trin.; M. Gardt, B.A., Trin.; C. Griddle, B.A., Christ's; J. M. Wilkins, B.A., Trin.

DEACONS.

Of Oxford.—J. Byron, B.A., Brasen.; C. Carey, B.A., Oriel; W. Holland, B.A., Linc.; A. Turner, B.A., St. John's; H. Ward, B.A., Exeter; J. H. Waugh, B.A., Magd.
Of Cambridge.—W. A. Carter, B.A., King's; W. H. Coleman, M.A., St. John's; J. S. Green, B.A., Christ's; W. I. Rolleston, B.A., St. John's; W. S. Thomson, B.A., Queen's; A. Wilkin, B.A., Christ's.
Of Dublin.—S. H. Atkins, B.A., J. Comp-ton, B.A., W. Hopper, B.A.

BY BP. OF PETERBOROUGH, *at Peterborough, March 15*.

PRIESTS.

Of Oxford.—W. H. Benn, B.A., Mart.
Of Cambridge.—R. Knipe, B.A., Clare.
Of Dublin.—E. Garde, B.A.

DEACONS.

Of Oxford.—J. M. Cox, B.A., Worc.; F. Green, B.A., Magd.; J. Jones, B.A., Ed. H.; G. E. Maunsell, B.A., Ch. Ch.; J. Py-croft, B.A., Trin.
Of Cambridge.—G. Boynton, B.A., Trin.; C. Carver, B.A., C.C.C.; H. F. Corrance, B.A., Clare; E. B. Field, S.C.L., Sid.; H. P. Lazonby, B.A., Jes.; G. Neville, B.A., Cath.; J. M. W. Piercy, B.A., Clare; E. M. Pridmore, B.A., Clare; J. G. Slight, B.A., St. John's; J. Thornton, Cath.; W. Wilkinson, B.A., Trin.

Preferments.

Garnier, T., Dean of Winchester—Patron, The Queen.
Harc, J. C., Archdn. of Lewes—Patron, Bp. of Chichester.

Name.	Parish & County.	Pop.	Pat.	Value. £.	Name.	Parish & County.	Pop.	Pat.	Value. £.
Addenbroke, E.	Spernall (R.), Warwick	95	C. Chambers, Esq.	*154	Melville, H.	St. Peter ad Vin-cula (R.), & chap. to Tower		The Queen	
Alcock, A.	Rathpatrick (V.), Ireland				Milner, R.	Barnoldswick (P.C.), Yorkshire	2725	R. Hodson, Esq.	*102
Baylee, J.	Woodside (P. C.), Liverpool, Lanc.				Ormerod, O.	Birch (P. C.), Lanc.		J. Dickenson, Esq.	
Bernard, Hon.	Bantry (R.)		Bp. of Cork		Portman, F. B.	Staple Fitzpaine (R.), c. Bickenhall, (C.) Somerset	415	Lord Portman ..	
Blencowe, C.	Marston St. Lawrence (V.), with Warkworth (R.), Northampt.	440	Trustees	*316	Postlethwaite, T. M.	Walney (P. C.) ..	848	Vic. of Dalton ..	94
Briggs, F. B.	St. Stephens, by Saltash (V.), Corn-wall	1453	T. Edwards, Esq.,	*139	Riddle, J. E.	Leckhampton New Ch. (P.C.) Glouc.		H. N. Trye, Esq. ..	
Buswell, W.	Widford (R.), Essex	187		*225	Robertson, E.	Mottistoun (R.), & Shorwell (V.), Isle of Wight	142	S. Dowell, Esq. ..	*408
Caulfield, —	Kilbonane Union, Kerry				Robinson, H.	Hazelbeech (R.), Northampt.	140	Sir T. Apreece ..	*296
Cottle, J.	St. Mary Magd. (V.), Taunton, Somerset.	8109	Lord Ashburton..		Rogers, —	Kilvolane Union ..		Bp. Cork	
Cust, E.	Danby Wiske (R.), York	343	Rev. D. M. Cust..	490	Russell, Right	Prebendary of Windsor			
Disney, —	Malshaltown, Ire-land		Bp. of Cork		Sadler, H.	Inchigeelagh (V.), Ireland			
Dobson, W.	Tuxford (V.), Notts	1113	Trin. Col. Camb..	*260	Simpson, G. S.	Bobbing (V.), Kent	364	Rev. G. Simpson ..	96
Freer, R. K.	Mansel Lacy (V.), Hereford	318	Sir R. Price, Bart.	162	Simpson, H. W.	Bexhill, Kent	1981	Archbp. of Cant. .	*977
Garden, E.	Trinity Ch., Green-wich				Stamer, W., D.D.	Walcot, St. Sa-viour's, Somerset (P. C.)	3500	Rect. of Walcot..	210
Halloran, W.	Magourney (R.), Ireland				Swann, C. H.	Stoke Dry (R.), Rutland	50	Marquis of Exeter	*385
Hanburgh, J.	St. John's (V.), Hereford	1853	D. & C. Hereford.	*150	Swaenzy, H.	Macroon (R.), Ire-land			
Helsham, H.	Boshercon (V.), Ire-land				Thomas, H. P.	St. Michael, Tonge (P. C.), York.	2067	{ J. P. Tempest, } Esq.	*168
Hodgson, J. F.	Horsham (V.), Sus-sex	5105	Archbp. of Cant..	*651	Webster, J.	Hinlip (R.), Worc.	126	J. Webster, Esq.,	150
Kitson, W. C.	St. James, Exeter ..	703	Rev. A. Atherley .		Whalley, —	Old Hutton (P. C.), Westmoreland ..	429	Vic. Kendal	98
Leeke, W.	Holbrook (P. C.) ..		Mr. Upton	98	Widdrington, S. H.	Walcot St. Swithin's (R.), Somerset ..			
Marsden, J. H.	Great Oakley (R.), Essex	1118	{ St. John's } { Coll. Camb.. }	*751	Wightwick, C.	Codford, St. Peter (R.), Wilts	308	Pem. Coll. Oxford.	*360
					Wilkinson, T.	Stanwix (V.) Cumb.	2214	Bp. of Carlisle ..	*364
					Wordsworth, J.	Plumbland (R.) Cumb.	534	H. Curwen, Esq.,	*371

Davis, E., chap. Abbey Low Union.
Gooch, J. H., head. mast. Heath Sch., Yorkshire.

James, T., vic. Sibbertoft; chap. to Bp. of Oxford.
Lonsdale, J., provost to Eton College.

Luxley, J., chap. Doncaster Workhouse.
Peters, H., chap. Hixham Union.

Clergymen Deceased.

Bailey, R. R., chap. to the Tower of London, perp. cur. Culpho, Suffolk, and rec. St. Peter ad Vincula, London (pat. the Queen).
 Baker, R., Brit. chap. at Hamburg, 49.
 Bolland, W., vic. Swineshead, Linc. (pat. Trin. Coll. Cambridge), vic. Frampton, Linc. (pat. C. K. Tunnard, Esq.), P.C. Trinity Chap. Cheshunt, Herts. (pat. vic. of Cheshunt).
 Bolton, W., rec. Bradenstear, Norf., 87.
 Boyle, J., rec. Compton Martin, Somerset., 80.
 Bull, H., vic. Littlebury, Essex, 83.
 Burgess, W. C., vic. Osmotherly, York (pat. Bp. Durham).
 Carleton, R., cur. Killead, 44.
 Clayton, J., at Manchester.
 Creswell, E., vic. Radford, Notts., 88.

Cutler, J., rec. Lockford, Hants., 81.
 Fowle, J. C., vic. Kintbury, Berks (pat. Capt. Dundas), rec. Etkstone, Glouc. (pat. Hon. A. Craven), 76.
 Gibson, R., at Pyfield, Essex, 75.
 Goodall, J., D.D., provost of Eton, canon of Windsor (pat. Crown), rec. West Isley (pat. D. & C. Windsor).
 Hamilton, J. J., late cur. Woking, Surrey, 87.
 Harrison, H. G., rec. Little Stambridge, Essex (pat. Lord Chanc.), 80.
 Hicker, G., at Bristol, 70.
 Hodgson, J., perp. cur. Crosby Lane, 78.
 Holcombe, J. R., preb. St. David's, 43.
 Jones, T., rec. Llanhlilaeath (pat. Earl of Abergavenny), and P.C. Mynyddyswyn (pat. Bp. Llandaff).
 King, J., late P.C. St. James, Leeds.

King, T., rec. Templeconneil and Kilbolan e Ireland.
 Merchant, W., 130.
 Mogg, A., cur. Paulton, Somerset.
 Moore, J., formerly mast. Cavan College.
 Nunn, W., min. St. Clement's, Manchester, 54.
 Rennell, T., dean of Winchester, preb. Harleston in St. Paul's Cathed., vic. Banton Stacey, Hants.
 Royle, J., rec. Compton Martin, Somerset (pat. Duke of Buckingham), 80.
 Ward, R., vic. Yalding, and rec. Ditton, Kent, 77.
 Williams, J., rec. Ludechurch (pat. Queen), and vic. Marloes, Pemb. (pat. Ld. Chm.).
 Winscom, T. C., vic. Warkworth, Northumb. (pat. Bp. Carlisle), 52.
 Wodehouse, T., can. of Wells, rec. Norton (pat. Bp. of Rochester).

University Intelligence.

OXFORD.

March 16.—Rev. S. Reay, M.A., St. Alban Hall, elected Laudian professor of Arabic, vice, Dr. Knatchbull.

March 19.—In convocation the degree of doctor in civil law, by diploma, was conferred on PRINCE ALBERT.

University Scholarship—for Encouragement.—H. Smith, schol. of Oriel, elected. H. Cotton, stud. Ch. Ch. honourably mentioned.

Denn Ireland's Scholar.—E. K. Karslake, stud. Ch. Ch., elected; M. Barnard, schol. Trin., honourably mentioned.

March 20. *New Coll.*—E. Huntingford, admitted actual fell. Jesus, Rev. L. Gilbertson, M.A., elected fell.

Canada, Clergy Reserves.—In a convocation holden April 9, the following petition to both houses of parliament was unanimously agreed to:—

To the right honourable, &c. &c., the humble petition of the Chancellor, Masters, and Scholars of the University of Oxford, sheweth,

That your petitioners have learnt that an act, recently passed by the legislature of Upper Canada, entitled "An Act to provide for the Sale of the Clergy Reserves, and for the distribution of the proceeds thereof," has been laid before both Houses of Parliament, agreeably to the provisions of 31 Geo. III., ch. 31.

That your petitioners humbly conceive the original allotment and appropriation of the clergy reserves in Upper Canada to have been dictated by enlarged views of policy and benevolence—of policy, in bearing witness to the truth of the principle that an established religion is essential to the welfare of a state; of benevolence, in supplying the spiritual wants of all conditions in the colony, without exciting animosity, by pressing upon the resources of individuals.

To the views thus wisely developed, the measure now before your honourable house is manifestly opposed, recognising, as it does, the admissibility of all denominations of Christians to share, in proportion to their numbers, in the encouragement and support afforded by the state; thus fomenting, instead of allaying, religious divisions, and retarding the ultimate attainment of political harmony and mutual good will.

That this act of the colonial legislature will fall with twofold severity upon the clergy of the church of England, taking effect at a time when the withdrawal of the parliamentary grant, formerly dispensed to them through the Society for the Propagation of the Gospel in Foreign Parts, has reduced them to distress and destitution, whilst constant and increasing demands are made upon their Christian compassion by the yearly influx, encouraged by the government at home, of emigrants from this country, most of them poor, and struggling with the difficulties necessarily attendant upon their situation. To these privations and discouragements the Canadian clergy have hitherto submitted with cheerfulness, relying upon the blessing of God, that, in proportion to the pro-

gress of colonization around them, ample means would be eventually placed at their disposal for the spiritual improvement and consolation of their fellow-subjects in that province, and that habits of peaceful loyalty would thus be diffused among them, fraught with blessings to themselves, and to the empire at large.

That the measure now before your honourable house is calculated in the judgment of your petitioners at once to extinguish these hopes, to diminish the usefulness and efficiency of the established church in Upper Canada, inflict injustice and spoliation upon its ministers, and undermine the very foundation of individual and national happiness—the knowledge of salvation through our divine Redeemer.

Actuated by these considerations, your petitioners most humbly and earnestly entreat your honourable house to adopt such measures, as to its wisdom shall seem best, for averting from one of our most important colonies the evil consequences which are to be apprehended from this act, and for settling the questions connected with the clergy reserves in such a manner as shall be most consistent with justice, with a due regard to religion, the principles of our constitution, and the permanent welfare and tranquillity of the province.

And your petitioners shall ever pray.

New Professorships.—We heartily congratulate the university on the preservation of the two canonries at Christ Church, which the ecclesiastical commissioners proposed to suppress. It will be seen in our parliamentary report, that Lord John Russell has announced the intention of the crown to endow two additional professorships in the university with those stalls; the one of ecclesiastical history, the other of biblical criticism.—*Oxford Herald*, April 11.

CAMBRIDGE.

March 27. *Craven Scholarship.*—A. B. Simonds was elected a scholar in this foundation.

March 30. *The Chancellor's Medallists.*—The two gold medals for the best classical scholars among the commencing bachelors of arts of the presents year, were adjudged to A. C. Gooden, Trin., and W. S. Wood, St. John's.

April 3. *Bell's Scholars.*—The following were elected university scholars, on the Rev. Dr. Bell's foundation:—F. Gell, Trin., F. H. Cox, Pemb.

April 6.—The following of St. John's college, were elected foundation fellows of that society:—C. Colson, B.A.; G. F. Reyner, B.A.; F. S. Bolton, B.A.; J. Woolley, B.A.; W. S. Wood, B.A.; and L. Lloyd, B.A.; and F. France, B.A. Also, E. Docker, B.A.; N. Y. Manley, B.A.; and W. Parkinson, B.A., were elected fellows, upon the foundation of Mr. Platt.

April 8.—Rev. J. O. Routh, B.A., Chr., was elected fellow of that society, on the foundation of Sir John Finch and Sir Thomas Baines.

There will be congregations on the following days of the ensuing Easter term:—

Wednesday.... May 6, at eleven.
 Wednesday.... — 20, at eleven.
 Wednesday.... June 3, at eleven.
 Thursday.... — 11, (Stat. B. D. Comm.) at ten.
 Wednesday.... — 24, at eleven.
 Saturday..... July 4, at eleven.

Monday..... July 6, at eleven.
 Friday..... — 10, (end of term) at ten.
 The examiners have given notice, that the following will be the classical subjects of examination for the degree of B.A., in the year 1842:—
 Demosthenes Adversus Leptinem.
 Juvenal Satires X. XIII. XIV.

Proceedings of Societies.

SOCIETY FOR PROMOTING THE EMPLOYMENT OF ADDITIONAL CURATES IN POPULOUS PLACES.

The committee are happy to be able to inform the subscribers and friends of this society, that, since a statement was last published, an addition has been made to the society's means of usefulness, which, though very far from commensurate with the field of exertion that still lies before them, holds out an encouraging hope that the benefit resulting from the establishment of the additional curates' fund is becoming more widely known, and that their sedulous adherence to those principles of ecclesiastical order on which the society is based, and the strict impartiality with which its resources have been dispensed, are properly appreciated. In July, 1839, it was stated that the society was pledged for the ensuing year, to the immediate payment of a sum which amounted to within 100*l.* of its whole annual income, that income being then 6,700*l.*, and the aggregate of grants 3,600*l.* With two exceptions, all the grants then enumerated are still in force, and renewable, should the cases deserve it, at Easter, and consequently none of the income so appropriated has again become at the disposal of the committee. Nevertheless, by means of an increase in their annual subscriptions, and of the interest arising from their funded property, the society has lately found itself in a condition to make further annual grants to the extent of 1,000*l.* This sum, therefore, reserving a portion of it to meet some urgent applications, which it was understood had been kept back from an idea that the whole of the society's income was pre-engaged, the committee have lost no time in appropriating. From among the numerous applications which have been transmitted to this office, and many of which have claims almost equally pressing with those of the selected cases, the committee have made grants to the following:—

Parish or District.	Diocese.	Population.		Grant.	
		Parish.	Dist.	£.	£.
Birmingham, All Saints.....	Worcester.	4,000		70	10
Sutton, near Hull.....	York	5,500	4,750	80	
Liverpool, St. Matthias.....	Chester	200,000	2,000	80	70
Barnsley, Parish Silkstone.....	Ripon	18,000	12,000	70	
Districts of Hebburn and Monckton, in Parish of Jarrow.....	Durham	5,000	3,000	80	
Isle of Man, St. Patrick	Sodor and Man	2,000	800	80	
Aberystwyth, Parish Llanbadarn Fawr.....	David's	3,500		50	30
Mile End, All Saints, in the Parish of Stepney.....	London	50,000	8,500	80	
Ilminster, in addition to former grant of 50 <i>l.</i>	Ripon	70,000	8,971	80	
Cambridge, St. Giles with St. Peter.....	Ely	3,000		80	20
Gloucester.....	Gloucester & Bristol	5,420		70	

The committee have next to state, that their offer to the eleven places enumerated in their last report, of a grant for three years, at the end of which period the sum available for those cases will be exhausted, has, in each instance, been thankfully accepted. The acceptance of a grant for so limited a period affords a satisfactory indication of the expectation of the parties, that by the time the society's aid must be withdrawn, its place will have been supplied by local exertions; and it also sets an example

which it is much to be desired may be followed in other quarters, as it would enable the society, from time to time, to transfer the benefit of their grants from one locality to another, and thus greatly to extend the sphere of their usefulness. If to these twenty-one new grants be added the ninety-one announced in former reports, and still in force, the total number of parishes and districts aided by the society will be 112, and their aggregate population will amount to 1,956,000. Besides these 112 annual grants, the committee have lately been enabled to take steps, under the seventh fundamental rule of the society, towards the encouragement of endowments. Several applications having been made to them for grants in aid of endowment, and, feeling the importance of securing (wherever it is possible) a provision of this permanent character, they have laid down fixed rules upon the subject, and in conformity thereto have offered the following sums, viz.:— To St. Botolph, Colchester, 400*l.* to meet 800*l.* raised by the parish. To Ashby-de-la-Zouch, 500*l.* to meet 1000*l.* raised by the parish. To Coates, parish Whittlesey, 500*l.* to meet an endowment of 60*l.* per annum. Such is the account of the society's progress during the past year. If it be said that, compared with the extent of spiritual destitution which still remains unrelieved, the progress made is inconsiderable, this is freely acknowledged, and few can be more alive to the fact than the committee, before whose notice the exigencies of populous districts have been brought in painful detail. But, notwithstanding this, they have thought it wiser, and more satisfactory, only to make such grants as they have the present means of paying, and always to confine them to cases in which the certain and immediate employment of a curate is guaranteed. And so long as the provision for a large number of the ministers of the church is allowed to remain dependent on private charity alone, the committee will continue to dispense on these principles, and to the best of their ability, the fund entrusted to their charge; and they do not doubt, that, as in the present, so in every succeeding year, it will be gradually augmented by the pious contributions of the members of the church.

W. J. RODBER, Secretary.

4, St. Martin's place, April, 1840.

INCORPORATED SOCIETY FOR PROMOTING THE ENLARGEMENT, BUILDING, AND REPAIRING OF CHURCHES AND CHAPELS.

At a meeting of the committee held the 16th of March, the archbishop of Canterbury in the chair, among other business transacted, grants were voted towards building a ch. at Coundon, par. of St. Andrew, Auckland, Durham; at Dukinfield, par. of Stockport, Chester; at Horsehay, par. of Dawley, Salop; at Twickenham, Midd.; rebuilding chap. at West Butterwick, par. of Owston, Lincoln; enlarging by rebuilding chapel at Winsby, par. of Bradford, Wilts; increasing the accommod. in the church at Urchfont, Wilts; enlarging the church at Whillnethan, Suffolk; repairing the chap. at Birkenshaw, York; enlarging the ch. at Sowerby, York; rebuilding the ch. at Raskelf, York; rebuilding church at Rawmarsh, York; rebuilding the belfry of the church at Llanmawr, Montgomery.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

At a meeting convened by the Lord Mayor, on the requisition of more than four hundred merchants, bankers, and traders, of the city of London (and held at the Mansion House on Wednesday, April 8), for the purpose of enabling the Society for the Propagation of th

Gospel to supply the lamentable deficiency in the provision now made for divine worship and religious instruction in the colonies, the right honourable the Lord Mayor in the chair. The following resolutions were carried unanimously:—

Resolution I.—Moved by the archbishop of Canterbury; seconded by Thomas Wilson, Esq.—“That it is the bounden duty of the English nation, in gratitude to Almighty God for its manifold spiritual privileges, and the great extent of her commerce, to use every means in its power to spread the knowledge of the gospel throughout the world, and especially in countries peopled from its own shores, or forming a part of the British Empire.”

Resolution II.—Moved by the bishop of London; seconded by John Labouchere, Esq.—“That the want of an adequate public provision for the worship of God and the religious instruction of the people in the colonies and dependencies of the crown imposes the strongest obligation upon individuals to take measures for the supply of this lamentable deficiency.”

Resolution III.—Moved by the bishop of Nova Scotia; seconded by Mr. sheriff Evans.—“That the long-continued and increasing efforts of the Society for the propagation of the Gospel to provide churches and clergymen for the colonies, and to maintain missionaries in heathen lands, entitles it to the approbation and support of all who pray for the extension of Christ's kingdom upon earth.”

Resolution IV.—Moved by archdeacon Wilberforce;

seconded by chief justice Robinson.—“That the merchants, bankers, traders, and other inhabitants of the city of London, from their intimate connection with the British colonies, are called upon to promote their spiritual welfare by contributing towards the execution of the society's designs.”

Resolution V.—Moved by Charles J. Manning, Esq.; seconded by Henry Hoare, Esq.—“That a committee be formed in the city for the purpose of carrying the foregoing resolutions into effect; and that sub-committees be named for each ward or parish, with a view of obtaining for the society a regular and permanent support among all classes of the inhabitants.”

Resolution VI.—Moved by the bishop of Llandaff; seconded by the bishop of Bangor.—“That the thanks of the meeting be given to the right honourable the Lord Mayor, for his ready and courteous compliance with the prayer of the requisitionists, in granting to them the use of the Egyptian Hall, for presiding upon this occasion, and for the able and dignified manner in which he has filled the chair.”

Upwards of 1000*l.* were contributed at the close of the meeting. In accordance with the fifth resolution it is proposed to form district committees in the several parishes; and with a view to make the objects of the society more generally known in the city, an office will be opened in one of the great thoroughfares, where a clerk will be in attendance to communicate information and to receive subscriptions.

Diocesan Intelligence.

EXETER.

Scilly Islands.—At the General Meeting of the Board of the Society for Promoting Christian Knowledge, in April, the following statement respecting the spiritual instruction of the islanders was made:—“The standing committee beg to report to the board, that they find it necessary to bring under consideration the state of the society's mission in the Scilly Islands. The board is aware that for a long period the society has maintained two clergymen as missionaries in the islands of St. Martin, St. Agnes, Tresco, and Bryhar, and has paid the salaries of the schoolmasters in those islands. But the Scilly Islands having recently been declared, by an order in council, issued under the authority of parliament, to be under the jurisdiction of the bishop of Exeter, it has been notified to the society, that the two clergymen heretofore employed by the society in those islands cannot be recognised as missionaries by the bishop, and that they cannot be allowed to officiate in the islands, except as assistant curates to the chaplain of the lord proprietor. The management of the schools has also lately been taken in hand by the lord proprietor, who has shown great anxiety to provide for the education of the islanders. The character of the society's connection with these islands having thus undergone a complete change, and it never having been the practice of the society to support or maintain parochial clergymen in any diocese, the standing committee think it necessary that measures should be taken to make some provision for the spiritual benefit of the islands, and then to bring the society's present connection with them to a close. The standing committee therefore beg to recommend that the following resolutions, which they have agreed to after a full consideration of the subject, be adopted by the board:—1. That a pecuniary grant be made by the society on behalf of the Scilly Islands, by way of endowment; the interest to be applied towards the support of clergymen who may be hereafter appointed to serve the churches in the islands of St. Martin, St. Agnes, Tresco, and Bryhar; and that for this purpose a trust be created, and placed in the hands of the lord bishop of Exeter, the archdeacon of Cornwall, and the lord proprietor of the Scilly Islands, for the time being. 2. That the proposed endowment fund be three thousand pounds. 3. That a pension for life of 75*l.* per annum each be granted to the Rev. James Lane, and the Rev. George Woodley, the late missionaries of the society. 4. That the pensions already granted to schoolmasters who have retired on account of age and infirmity be continued to them during their lifetime.

5. That no new pensions be granted to the present schoolmasters, but that their salaries be continued for half a year after the cessation of their connection with the society.”

It was agreed that this report be considered at the next general meeting.

LONDON.

Instructions to be Observed by the Rural Deans in the Diocese.—1. The rural dean is diligently to inquire, and give true information to the archdeacon, to be by him made known to the bishop, of all matters concerning the clergy, churchwardens, and other officers of the church, which it may be necessary, or useful, that the ordinary should know. 2. Upon being made acquainted with the avoidance of any benefice within his district, he is to make a return thereof to the bishop, through the archdeacon, in order that due inquiry may be made into the state of the vacant benefice, and sequestration be issued out of the Ecclesiastical Court. 3. He is, likewise, once in every year, previously to the archdeacon's visitation, and at other times when he shall be required, to inspect the churches and chapels within his district, with their chancels and churchyards, and the books, ornaments, and utensils thereto belonging; as also the houses, buildings, and glebes, belonging to the incumbents; and to make a return thereof to the archdeacon at his next visitation, noting all alterations, additions, decays, and dilapidations in the premises. 4. He is also to inspect all parochial and national schools within his district, and to make a particular report yearly on the education of the poor, as connected with the established church; and to obtain from time to time such information respecting parochial matters as shall be required of him; and to make returns thereof to the archdeacon, to be by him transmitted to the bishop. 5. He shall likewise be ready to advise and assist the churchwardens within his district, in framing their presentments of all such things as are amiss within their respective parishes, and are by law presentable. 6. He is also to call the clergy of his district together, whenever the bishop or archdeacon shall appoint; and take care to disperse such orders as shall be sent to him for that purpose. 7. He is to inspect, at his annual visitation, and at any other time when he may see occasion, the licences of all stipendiary and assistant curates officiating within his district; and to give immediate notice to the bishop of any, who shall officiate as curates without being duly licensed.

N. B. The archdeacons will make a yearly report to

bishop of all returns which they have received from rural deans.

C. J. LONDON.

Knightsbridge.—The marquis of Westminster has given site of the late foot guards' barracks, in Wilton-place, Knightsbridge, for building a new church, to correspond in size and architecture with St. Peter's, Eaton-square. A sum of 3,000*l.* is to be raised by subscription to build the edifice.—*Times*.

WINCHESTER.

Southwark.—It is in contemplation to build three new churches in the parish of St. George-the-Martyr, Southwark, which contains a population of 50,000 inhabitants, in only two places of worship, the parish church and a chapel of ease, belonging to the establishment. The want of such accommodation in this large parish has been long severely felt. Schools for the education of children in the national system will be attached to each church. A metropolitan church building fund, the incorporated

society, and her majesty's commissioners, will furnish grants; and there is no doubt a large sum will be subscribed by the wealthy inhabitants and large firms in the parish. The parishes of Christchurch, Blackfriars-road, and Bermondsey, are to be furnished with an additional church each, and schools, which are much wanting.—*Times*.

Camberwell.—The Rev. Sir E. B. Smyth, Bt., of Hill Hall, Essex, has contributed 3,000*l.* for the erection and endowment of a new church in the parish of Camberwell.

WORCESTER.

Rev. E. Burn.—A monument has been placed in St. Mary's Church, Birmingham, to the memory of the Rev. E. Burn, M.A., the late minister. The tablet is of white marble, and bears an appropriate inscription, in which testimony is borne to his faithful discharge of ministerial duty for fifty-two years. Under the inscription is a profile in bas-relief.

SCOTTISH EPISCOPAL CHURCH.

New Chapel, Portsoy, Banffshire.—The foundation stone of a new episcopal church was laid here, in the presence of a large concourse of persons, assembled to witness the solemnity, March 11. After an address of appropriate prayer, by the Rev. A. Cooper, A. D. Bercomby, Esq., then proceeded, in due masonic form, to lay the foundation stone of the sacred edifice, and to fix it in its place, by striking it with the mallet. The deatory prayer was then offered up, and the ceremony was closed with the solemn blessing of the church. It is contemplated to build an episcopal chapel at Dunsferrie. The earl of Elgin has subscribed 100*l.* towards it, and six other gentlemen 50*l.* each. In Edinburgh our churches are crowded, and if the increase progress in the same ratio, new churches must be built.—*Correspondent Oxford Herald*.—[That episcopacy is greatly on the increase in Scotland, there can be no question. It is ad-

mitted by members of the established church, as well as by dissenters. The late meetings on the subject of non-intrusion, and those held in opposition to them, must have an effect not very advantageous to the establishment; while the ultra views of the voluntaries must deter all men joining them who have any wish to see the state feeling itself responsible for the Christian instruction of the people.]—*Ed.*

EDINBURGH.

The annual confirmation was held in St. John's Chapel, Prince's Street, on Thursday the 9th April, by the right reverend M. Russell, LL. D., bishop of Glasgow, in the absence of the primus from indisposition, when 155 persons were confirmed; this number, besides 12 at private confirmations held by the primus throughout the year, is much larger than usual. After the confirmation a very excellent and appropriate address was delivered by the bishop.

COLONIAL CHURCH.

BOMBAY.

Jan. 13.—C. Sandys appointed chap. to force stationed Sukkur in Upper Scinde. G. Piggot rejoins his station at Colaba.

CALCUTTA.

Dec. 13.—H. Pratt, appointed chaplain at Nusseerabad; J. Jennings at Kurnaul; R. Eteson, at Cawnpore.

Dec. 20.—A. Hammond, chaplain at Allahabad; A. B. Fry, chaplain at Gazeepore; C. Garbet, chaplain at Cawnpore.

New Cathedral.—A meeting was held at Lambeth place, March 9, 1840, the archbp. of Canterbury in the chair, when, a statement having been made, from which it appeared that it had been determined to erect at Calcutta a church which should be the metropolitan church of British India; that a site had been granted for it by the Government; that the whole cost of the edifice and endowment was estimated at 60,000*l.*; and that of this sum Lord bishop of Calcutta had munificently contributed 10,000*l.*, and promised 10,000*l.* more towards the endowment; the Honourable East India Company had granted 10,000*l.* and two additional chaplains; the British residents at Calcutta had subscribed upwards of 6,000*l.*; the Society for Promoting Christian Knowledge, 5,000*l.*; that the Society for the Propagation of the Gospel offered to provide an endowment for one of the four bends; the following resolutions were unanimously passed:—

That this meeting greatly approves of the intended work, and earnestly recommends it to the support of the friends of the church of England.

That, in order to raise the necessary fund, a subscription be now entered into.

His subscription has been most liberal.

Extract of a Letter from the Bishop of Calcutta to the Society for the Prop. of the Gospel, dated Feb. 15, 1840.

do not know whether I shall be expected to speak of

our circle of missions around Calcutta, after an absence now of four months, and a journey of 16 or 1700 miles. Mr. Bowyer is himself doing well. He is laborious; his schools are increasing, and fresh villages are soliciting his aid. Barripore and Janjera are, however, the most fruitful and encouraging scenes of our Calcutta missions. Professor Malan visited them before he sailed for Madras and Snez last month, and his opinion is the more valuable because he had previously been down to Kishnaghur where several thousand enquirers and converts have, under the Church Missionary Society, been receiving in a greater or less degree, the Christian doctrine. As professor Malan may possibly forget the particulars he communicated to me by letter, perhaps the society will allow me to state them: should the professor repeat the account on his arrival at home you will not be displeased. "My heart was happy; I felt delightfully surprised at Barripore and Tallygunge; I spent a Sunday with Mr. Driberg, and accompanied him to Magratias and Sulpresa, at both of which villages I preached to the natives in Bengalee. I was thankful in my heart to God that I was privileged to witness such number of devout, sincere, and tried Christians, so simple, so ignorant of the world, and yet, as far as man can judge from probation, so truly under the influence of the Holy Ghost. I preached also at Sojhaberea and at Janjera to about 200 natives; it is now their harvest time, they could not all attend. After the service I catechised them. I must say I was delighted and surprised at their answers. An old woman, among others, blind with age, whom I asked, if, in the midst of her troubles, she thought of God, answered, 'Ah, sir, I trust in my Saviour with all confidence; but I know nothing else, do not ask me more.' So to that poor ignorant and unknown soul the love of her Saviour is sufficient. It was a lesson to me which I shall not soon forget I hope. I was anxious to witness with my own eyes the state of things in our missions. Now really, when we consider that in these two missionary circuits alone, there are about 1800 Christians, not of yester-

day, but most of them tried and approved; and that these encouraging results are the fruit of the college, is not to complain being ungrateful to God? From what I have seen at Kishnagur and Barripore, I decidedly think Barripore and Tallygunge the most interesting; the work is of older standing and more mature." Such testimony the venerable society will, I am sure, appreciate highly. It is to me most cheering, as confirming all I have reported for five or six years concerning these missions, in my various communications.

Bishops of Montreal and Toronto.—Lord J. Russell, in answer to questions put by Mr. Pakington, in the house of commons, March 30, stated, that the bishop of Toronto received, as archdeacon of York, 300*l.*; as rector of Toronto, 533*l.*; as principal of King's College, 250*l.*; making a total of 1,083*l.* Archdeacon Strachan was appointed bishop of Toronto in January, 1850, on his own offer to accept the office without any addition to his then emoluments. In the discussions which took place on the archdeacon's proposal that Upper Canada should be erected into a separate see, Lord Glenelg consulted the archbishop of Canterbury, with whom the measure was arranged, and it was distinctly laid down that in assenting to the proposal the government could not pledge itself to any extent to provide a salary for the office. When the bishop was lately in this country, he requested him (Lord J. Russell) to notify to the governor, that till some satisfactory arrangement could be made for the support of the see, he (the bishop) would be content to remain with his present income. He was told in answer, that there remained nothing to state to the lieutenant-governor on that point, that officer being in possession of all the correspondence which passed at the time the bishopric was created; but, to remove any misapprehension of the terms of that arrangement, it was added, that Lord J. Russell conceived that the agreement to accept the office without any addition to the emoluments received as archdeacon, did not imply that the emoluments so received were guaranteed by the government. The following was the income of the bishop of Montreal:—He received as bishop of Montreal, 1,000*l.*; as archdeacon of Quebec, 500*l.*; as rector of ditto, 400*l.*; for house rent, 90*l.*; making a total of 1,990*l.* There was at present before

the treasury an arrangement proposed by the bishop for the consolidation of the items of which his income was composed. The intention was to fix the bishop's salary at 1,750*l.* there being assigned to the bishop's curate who would fill the office of rector of Quebec, a salary of 350*l.*, being the stipend which the bishop at present allowed him.

MADRAS.

The Madras diocesan secretary of the Society for the Propagation of the Gospel, has sent home a gratifying report of the progress of religion and education in that diocese. The following are extracts:—

"Three missionaries, young, active, and zealous, are occupying the scenes of former missionary exertion. Tinnevely, where, till recently, only one was employed. Entirely new stations have been formed at Madura, Dindigul, and Combaconum, while the circle has been greatly extended in the neighbourhood both of Tanjore and Trichinopoly. Attempts have been made, not without expense, to establish separate missions at Pulicat, thirty miles to the northward; and, closer under our eye, at the old seat of Romanism, St. Thomé; while the operations under the Vepory mission have been extended to various villages in a space stretching thirty miles westward.

"The station at Vellore has been again supplied with a missionary in the recently ordained deacon, the Rev. F. H. A. Schmits.

"On the feast of Epiphany the Rev. Messrs. Kolihaf and Heyne were admitted to priest's orders, and catechists Godfrey and Abishaganadan to deacon's orders. Mr. Godfrey is to be placed at Trichinopoly, which station, I regret to add, will, for the present, be under his sole charge, it having pleased God to remove from this world the Rev. D. Schreyvogel; he departed this life on the 16th Jan. 1840, at Pondicherry, at the age of sixty-three.

"Since the return of the bishop, Mr. M'Leod, from Bishop's College, has been admitted on the list of the society's catechists; he bids fair to be a valuable acquisition, and purposes offering himself for holy orders in about twelve months."

Miscellaneous.

Address from the Bishop of Chichester to the Rural Deans in his Diocese.—My Reverend Brethren,—When you were assembled with me in the beginning of the last month, I read to you the outline of a scheme intended for the improvement and extension of your office in the service of our common Master and Lord. On that occasion your attention was chiefly directed to the Board of Education, which at a public meeting at Brighton has since been happily placed under the charge of the Diocesan Association: but other particulars were then briefly noticed as coming within the scope of my intentions; and I now submit the whole plan to you in a more formal shape, in the hope that with the benefit of your judgment and experience it may grow hereafter into one uniform and regular system of decanal administration throughout the diocese, which can scarcely fail of affording essential aid to the bishop in the discharge of his duty, and, by the blessing of God, may be the means of diffusing more widely the graces of Christian union and benevolence amongst the members of our church.

The measures I have ventured to recommend are distinctly set forth in the suggestions appended to this letter, and the substance of them may be comprised in a few words, viz., that you should convoke respectively, according to ancient usage, once at least, every quarter, the members of your rural chapters, namely, the clergy resident in your several deaneries, and consult with them respecting the best method of carrying on the great work of the ministry within your districts, and of promoting every where the interests of Christian faith and charity, under the sanction of the church; and further that, after every quarterly meeting, you should report to the archdeacon, for the information of the bishop, all such results of your deliberations and inquiries as may appear to you important for him to know.

It may seem perhaps at first sight that, in urging upon

you this proposal, I am seeking to increase a task always without emolument, and already burdensome enough; but this, I trust, will not be the case. The burden will be lighter by being shared with others; and when I consider how great a good the scheme is capable of producing, how favourable the time, and what obvious facilities you possess in your established position and relations to the diocese for its accomplishment, I should be unjust to my own feelings, as well as to my experience, if I were to express any doubt of your willingness and readiness for the task.

But scruples of another kind may arise in your mind; and lest you should be apprehensive that I am inviting you to engage in matters beside or beyond your duty, and with questionable authority, I shall beg your attention to one or two remarks which may serve to set your mind at rest upon these points; premising only that it is not as courts for contentious jurisdiction as of old, nor yet as synods for theological inquiry and debate, that I am seeking to revive the rural chapters, but, as brotherly councils for mutual information and encouragement, with a view to a more enlightened discharge of the known and established duties in which we are severally engaged.

It appears from very accurate researches which have been made into the past and present history of rural deaneries, that they had their origin in very ancient times and were at first instituted for the assistance of the ordinary in his important and onerous duties; that the chapters, consisting of the clergy in each deanery, met once a quarter, and sometimes oftener, with the consent of the archdeacon, and under the presidency of the rural dean, for the dispatch of ecclesiastical business, partly judicial and partly ministerial; but that, having lost by degrees their jurisdiction and authority, they have now generally sunk into decay; that the office itself of rural dean, where continued (for it is not in all places so), has fallen

in dignity and influence, and that the rural chapters or councils have generally passed into desuetude and almost into oblivion. They have never been extinct however, nor have they been put down by any law or authority; the decanal divisions for the most part remain—the consulting members are still at their posts—the rural deans themselves, in this diocese at least, are in office—and all are ready to come forth into harmonious and active operation at the call of the same authority, and whenever the same or like services shall be required at their hands.

Now this is precisely the state of things which the church presents to you at the present day. New burdens have been thrown upon the see by the legislature, and the bishop earnestly invites you to afford him that aid and information which you alone can give, and without which his own labours would attain but imperfectly their end. Your own duties in your several cures are every day becoming more difficult and more important, and in no way can you derive so much benefit, in the discharge of them, as from that interchange of counsel, experience, and assistance, to which this revival of the rural chapters would necessarily lead. And as for those noble institutions which piety and charity have dedicated in this Christian land to the discountenance of immorality and vice, the welfare of the church, and the extension of Christ's kingdom throughout the world, I can imagine no better instruments for making known their labours and exciting a general interest in their behalf, than district councils of intelligent and watchful ministers, conveniently disposed throughout the diocese, and having the whole compass of it within the scope of their observation and influence.

Such are the grounds upon which you are now requested to revive your rural chapters, and to call your brother clergy periodically around you; and when you read in your commission that you are authorized and required to report to the bishop all such matters as may be important for him to know, and reflect further upon the many growing spiritual interests which come under this description, you cannot doubt for a moment either respecting the authority of your meetings, or the benefits which all parties may derive from them.

Other advantages there are, likely, indeed almost certain, to grow out of these re-unions, on which I need only glance, namely, the promotion of social intercourse and comfort amongst persons engaged in the same high calling, aiming at the same ends, and encompassed with the same dangers and temptations; the communication and diffusion of tried improvements in the pastoral and ministerial care; the mutual assistance and encouragements in congenial studies; the wider exercise and influence of superior minds in the prosecution of what is good; and, more than all, perhaps, a clearer insight into the moral state and condition of the people in every district, and a more uniform and systematic application of the means calculated to improve them. But there is one other benefit respecting which I cannot be silent, and which, without appearing eminently in any portion, promises to prevail throughout the scheme, giving grace and brightness to the whole, namely, a strong tendency to a more perfect union of counsels and of action amongst the different members of our ministry, supplying in some measure a want in the English church, unknown to its early history, and almost peculiar to it now; I mean that of periodical assemblies and synods, and of the co-operation which they are calculated to produce. I am not indeed prepared to say that our ancient system of convocations could be revived with advantage in the present temper of the public mind, or would in fact be the best remedy for the evils under which we labour, but sure I am that there never was a moment in the history of our church when the advantage of brotherly counsels amongst its ministers was more necessary. No one can be insensible to the difficulties which surround our establishment at the present moment, and few will deny that there is sufficient learning and piety amongst her ministers to cope with and overcome them; of zeal too there is abundance, and of discourses and contemplative students not a few. What, however, is most wanting is a more cordial union and a more perfect understanding amongst the members of the ministry,

in order that its energies may be brought to bear with undivided force upon the body of the church, and not only upon the church, but also upon those who have wandered or have been led astray from it. It is a painful fact, that the clergy of our establishment, though labouring earnestly, each in his own field of duty, know less of each other and consult less together for the common interest of the ministry, than any other in the whole world. The fault, however, is not so much a defect of disposition for union, as the absence of all occasions and opportunities of cultivating it: they have no general meetings excepting at visitations, when they come together to hear, and not to communicate with each other; and, were it not for the decided advantages and superiorities which they possess in many respects, and above all in the scriptural and apostolical character of their order, there would be great reason to apprehend that they might sometimes fall in their conflicts with other sects, who understand so well the advantage of concerted and united efforts, and are always found to apply them skilfully in their opposition to the church.

Nor is it only the loss of union and collective strength which is the effect of our isolated labours and sectional speculations. The clergy are sometimes associated in each other's minds with some opinions of little consequence on which they differ, or with some local and conflicting interests by which they have been disturbed, rather than with those great and healing principles and truths which lie tranquilly in the bosom of the great body of them, to be called forth only in moments of confidence and affection; the consequence is, that when they do meet on ordinary occasions, they either shrink involuntarily from each other, or are occupied with matters calculated to repel rather than conciliate; and thus estimable men, well entitled to each other's regards come together only to separate, without any advancement of Christian fellowship, and without any commerce of gifts and graces with each other; and the church suffers in the want of confidence and co-operation which follows. Now there is strong reason to believe that the councils recommended in our plan would have a tendency the reverse of all this: the matter for discussion would be provided beforehand, and entirely calculated for edification and peace; matter too of so high a nature, and involving such deep Christian interests, as must make all petty griefs and differences shrink into nothing, and yet so practicable, and so limited, and so well defined, as to give little occasion for speculation or debate, and none for the engendering of strife; the only contest amongst the members would be, which should stand foremost in furthering the great interests on which all would be intent: they would enter upon their counsels each in his best frame of mind, and— their hearts having been raised by prayer and praise offered up in unison to God, and then warmed towards each other by the consciousness that they had been labouring together in his service—they would separate with sentiments of mutual good will, and would depart each to his own place, impressed with a deeper sense of his obligation towards the church as a body, and better prepared for the duties and services of his own charge. May God grant that this spirit of concord—the precious ointment which ran down from the head of our great High Priest to the skirts of his garment—be one fruit of your counsels, and then I am certain you would need no further recommendation, nor any higher reward.

Under this hope, my reverend brethren, I willingly leave this proposal to your care, commending you heartily to the grace of God, which alone can give you patience and perseverance for the work, and crown all our labours with success: for, though I am convinced that this measure, or one of like tendency and effect, is requisite for the church at the present day, in order that it may pass in safety through the difficulties which surround it, as well as profit worthily by the high station which it holds and the great advantages it enjoys, I am not sanguine enough to believe that in any case the scheme will produce at once all the good of which it is capable, or that in all cases it will advance with the same steadiness and equal steps: I know too well the obstacles to which all must be liable, and how differently you must be circumstanced in your several districts with respect to the means you possess, and to the aids you may hope to find: suffi-

cient for me will be the assurance that the scheme will have a fair and faithful trial with you all, and then I may confidently hope that the successful example of a few, and even the disappointments and delays of others, will finally smooth the way to a salutary establishment of it by the rest. Meanwhile, it is a consolation to know that we may all repose with confidence upon the enlightened support of the lay members of our association, of which we have already the surest pledge; for it would be strange indeed if they who have so liberally contributed to the foundation of our several institutions, and who continue to uphold them now, should be reluctant to assist a scheme which, apart from other blessings, is intended to give permanency and efficacy to them all.

Before I close this address, I avail myself gladly of the opportunity it affords me of offering to you all my cordial thanks for the readiness with which you attended my summons: for the kindness with which you accepted the few words of explanation which I was then enabled to submit to you: and generally for the pains and accuracy with which you have answered my inquiries. To many of you, indeed, my special gratitude is due, for information and advice of great advantage in critical matters connected with the discipline of the church; services they were, grateful to me in their season, but they are still more pleasing to me in the remembrance, inasmuch as they afford a pledge of your cordial co-operation in these more important concerns which are now submitted to you. With great confidence, therefore, I leave them in your hands: and, in furtherance of the same views, and to give every facility in my power to your exertions, I have addressed a circular to the clergy in your districts, recommending them severally to conform to these regulations, and to unite with you in the support of a plan in which the efficiency of the ordinary, the interests of their several flocks, the welfare of the church, and the honour of God, are all concerned. I am, my reverend brethren, your faithful friend,

W. CHICHESTER.

Suggestions submitted to the Rural Deans, for the revival of their Chapters, in the Diocese of Chichester.

1. That every rural dean, with the consent of the archdeacon, and under the authority of the bishop, shall call a meeting of the clergy within his deanery, once at least every quarter, on some day not less than a fortnight and not more than twenty days before the quarterly meeting of the diocesan association, and at any other time when special circumstances may render such a meeting necessary or important.

2. That the archdeacon shall preside at the meetings, if he be present; otherwise, the rural dean, or, in his absence or illness, the senior incumbent in the deanery.

3. That at every quarterly meeting, the rural dean shall request information from the clergy upon the following points:—1st, the state of their several parishes with

respect to their churches, church services, and schools, especially so far as these may be connected with the purposes of the association; 2dly, the means employed within their parishes for promoting the interests of the church societies, diocesan of education, and the funds collected for general or local purposes of charity; and 3dly, all important matters relating to the ministerial or pastoral care.

4. That a register shall be kept by every rural dean, in which shall be recorded the resolutions passed at every meeting; and that a brief report of these resolutions, and of any other circumstances which it may be thought important to communicate, shall be made to the bishop through the archdeacon, before each quarterly meeting of the diocesan association.

5. That every rural dean may appoint a secretary, who shall be one of the incumbents of his district.

6. That, for the more effectual support of the great church interests above recited, for the maintenance of the Christian fellowship and union amongst the members of the ministry, and especially for a testimony before all men of our reliance upon Almighty God for aid and success in all our endeavours, a general meeting of the clergy in each archdeaconry be held once every year, in the month of October, at one of the towns hereafter mentioned, and in the following order:—that the meeting shall be preceded by divine service and a sermon in the church: after which a collection shall be made in support of the schools within the archdeaconry, and a report shall be read publicly upon the state of all the charities recommended by the bishop and superintended by the decanal chapters.*

7. That, with the consent of the archbishop, which has been already obtained, the clergy of his peculiars shall be requested to conform to the regulations of the rural deaneries of Chichester, in which they are situated, in the same manner as if they belonged to the diocese, and shall be summoned by the rural dean to attend the meetings accordingly.

8. That the clergy of the city of Chichester, being under peculiar jurisdiction, and the clergy of Brighton, being considerable in number, and conveniently situated for consultation with each other and with the vicar, shall for these purposes be severally placed under the dean of Chichester and the vicar of Brighton, who have been requested to act with respect to their clergy as rural deans in their deaneries, and to make their reports accordingly.

9. Every meeting of the rural deans shall be opened with prayer and closed with a blessing. The prayers recommended are those used by the Society for Promoting Christian Knowledge.

* This regulation is submitted entirely to the consideration of the clergy, as well respecting the time and manner of carrying it into effect, as to its practicability. It is not necessary to the plan, though important, if practicable, to its full development.

TO OUR READERS.

Our readers will have been prepared by a former announcement to expect, in compliance with suggestions made to us, occasional illustrations. We are happy to inform them that we are preparing Canterbury Cathedral (one exterior and two interior views) for the June part, to be a Frontispiece to Vol. viii. It will be accompanied by a description composed expressly for this work, and gathered from the best sources. Our friends will have anticipated that a small additional charge must be made, to defray the expense of the illustrations given. Those parts in which any appear will be Ninepence, the rest Eightpence, as hitherto. Thus, for the trifling occasional cost of One Penny, accurate views of an ecclesiastical edifice, with an appropriate description, will be obtained.

The editors of the Church of England Magazine feel it their duty to state their thankfulness for the very great attention paid to them by the secretaries of many of the most influential societies connected with the united church of England and Ireland. It is their wish to make the Ecclesiastical Register a medium of information in the most condensed form. The editors have only one request to make, namely, that reports, &c., shall be forwarded to them at the very earliest convenience. They regret that the very limited space of the Register compels them most reluctantly to postpone until next month much valuable information.

REGISTER

OF

Ecclesiastical Intelligence.

JUNE, 1840.

Ordinations.

ORDINATIONS APPOINTED.
 ABP. OF YORK June 14, at *Bishopthorpe*.
 BP. OF WINCHESTER, July 12.
 BP. OF RIPON, July 18.
 BP. OF SALISBURY, Sept. 20.
 ORDINATIONS HELD.
 BP. OF ROCHESTER, April 12, at *St. Margaret's, Westminster*.
 PRIMATE.
Of Oxford.—W. F. E. Knollys, B.A.,
 Mett; J. M. Dixon, B.A., Ed. H.

Of Cambridge.—J. Jones, Queen's; C. Laing, B.A.
 DEACONS.
Of Oxford.—R. H. Ingram, M.A., Worc.
Of Cambridge.—C. H. Burton, B.A., C.C.C.; W. Conway, M.A., C. A. Stevens, B.A., Trin.; J. Thomson, M.A., St. John's.
 BP. OF EXETER, April 26, at *Exeter Cathedral*.
 PRIMATE.
Of Oxford.—R. J. Oliver, B.A., Pemb.;

M. E. Hearn, B.A., Trin.; G. P. Glosserat, B.A., Exet.; J. A. Clarke, B.A., Trin.; G. T. Lewis, B.A., Queen's; W. Edgecombe, B.A., Pemb.; F. T. Stephens, B.A., Exet.
Of Cambridge.—T. Gibbons, B.A., Pemb.
 DEACONS.
Of Oxford.—G. P. Carew, B.A., New Ian H.; H. P. Holmes, S.C.L. Magd. H.
Of Cambridge.—J. Rate, B.A., Cath.; E. T. Seale, B.A., Trin.; H. Fowler, M.A., Sid.; E. R. Illingworth, B.A., Clare.
Of Dublin.—C. A. Johns, B.A.

Preferments.

Hodgson, Ven. F., Provost of Eton.

Name.	Parish & County.	Pop.	Pat.	Val.	Name.	Parish & County.	Pop.	Pat.	Val.
Armstrong, A.	Killoscully port., Union		Bp. of Cashel....	£.	Lovett, R.	Trinity, Walcot, (P. C.), Som....	7500	Rect. of Walcot..	£.243
Atlay, C.	Barrowden (R.), Rutland	485	Marq. of Exeter	*488	Luscombe, S.	Chedsey (V.), Som.	549	Rev. Dr. Coney ..	*111
Baker, H. D. F.	North Witham (R.), Linc.	200	Viscount Downe's trustees	*300	Mauleverer, R.	Killoscully port ..		Bp. of Cashel ..	
Barnett, T. S.	Rolleston (V.), Notts	586	Chapt. Southwell	946	Milton, J.	Osmotherley (V.), York	1417	Bp. of Ripon....	93
Bellamy, E.	Dersingham (V.), Norf.	600	D. Hoate, Esq. ..	138	Milner, R.	Barnoldwick (P.C.), York	9794	Sir J. L. Kaye ..	
Bevan, D. B.	Brede (R.), Sussex.	1040	Own petition....	*702	Morrell, T. B.	Sibford (P.C.), Oxford		Vic. of Swalecliffe	
Beigrave, W.	Preston (R.), Rutland	332		*240	Moysey, F. L.	Combe, St. Nich., (V.) Somerset....	1808	Dean of Wells ..	*413
Blackwood, T.	Newtonards (P. C.), Down		Marq. of London-derry		Norgate, T. S.	Sparham (R.), Norfolk	355	E. Lombe, Esq..	*548
Boyle, J.	(Brighouse (P. C.), Halifax, York ..		Vic. of Halifax..		Oldacres, S. L.	Woodborough (P.C.), Notts....	774	Chap. Southwell	93
Buchanan, T.	Kilbenny, (R.)....		Bp. of Cashel....		Robinson, C.	Mostrim, (V.)		{ Bp. of Kilmore } { and Ardagh .. }	
Burdett, W.	North Molton (V.), Devon	2000	Earl of Morley..	150	Roper, C. R.	St. Olave, (R.), Ex-ter, Devon	964	Lord Chanc.	81
Brymer, Ven. W. T. P.	Canon of Wells ..				Ryland, R.	Killoscully port ..		Bp. of Cashel ..	
Cane, T.	Hallaton (P. C.), Notts	108	{ Preb. in South- } { well coll. ch. }	46	Salmon, W. S.	Shireoaks (P.C.), Norfolk	90	Duke of Norfolk.	*90
Clifton, R. C.	Somerton (R.), Oxford	392		*225	Simpson, R.	Basford, Notts....	6825	Lord Chanc.	200
Creswell, S.	Radford (R.), Notts	9806	Lord Chanc.	293	Smith, C. E.	St. Mary Breeding, Canterbury, Kent	817	{ Rev. D. H. L. } { Warner	*147
Flint, W. C.	Wellow (P. C.), Notts	473	Earl of Scar-borough	66	Smythe, T. W.	Woolfardisworthy, (P.C.), Devon ..	226		*238
Frampton, W. C.	Buckland Ripers (R.), Dorset	109	J. Frampton, Esq.	*176	Twells, J.	Eaton (V.), Notts..	234	{ Abp. of York, as } { pat. of vacant stall } { in Southwell ch. }	63
Gillmor, A. T.	Cabry (R.), Sligo..				Von Essen, P.	Harrington (R.), Cumberland	2008	H. Curwen, Esq.	*250
Gubbins, H.	Clonnelly & Clou-neagh				Whateley, C.	Trinity Ch., Brins-comb, Glouc....		D. Ricardo, Esq.	
Hayes, J.	Christ Church Har-purhey, Lanc. (P. C.)				Willis, W. B.	St. Leonards (R.), Devon	475	S. Wills, Esq. ..	176
Hogg, T. J.	Sibdon (P. C.), Notts	57	J. Baxter, Esq....	30	Woodcock, —	St. Lawrence (R.), Winch., Hants..	331	Lord Chanc. ..	56
Hollingsworth, O.	Stallistfield (V.), Kent	342	Abp. of Canterbury	134	Woodham, T. F.	Braunston (R.), Norf.	851	H. Holloway, Esq.	*979
Honywood, P. J.	Bradwell (R.), Essex	947	{ M. P. C. Brun- } { win, Esq. }	*1034	Wylde, R.	Morton (P. C.), Notts	156	Chap. Southwell	81
Iremonger, T. L.	Wherwell Prob., Hants	686		44	Whalley, —	Old Hutton, West-morland	489	Vic. of Kendal..	98
Latrobe, J. A.	St. Thomas (P. C.), Kendal West ..								
Llewellyn, L. D.C.L.	Preb. and Canon, St. Davids		{ Abp. of Canter-bury, option .. }						

Bowstead, T., chap. Skipton Union.
 Browne, T. M., chap. bp. Gloucester and Bristol.
 Cox, F., mast. Aylesbury Gram. School.
 Croly, R., chap. Mrs. Partis' College, Bath.
 Field, J., chap. Reading Gaol; also of Royal Berks Hospital.
 Greatham, J. K., rur. dean Dunster, dioc. Bath and Wells.

Hildebrand, J. B. lect. Kibworth, Leicester.
 Ingram, R., chap. Earl of Carnwath.
 Jones, R. W. L., ev. lect. St. Andrews, New-castle on Tyne (pat. Vic. Newcastle).
 Labatt, E., chap. Earl of Enniskillen.
 Medley, J., Joint Bodleian lect. Exeter.
 Mitchell, J., chap. Portsmouth Gaol.
 Mortimer, G. F. W., head mast. City of London School.

Smith, C. F., chap. Viscount Combermere.
 Stevenson, H. J., exam. chap. bishop of Sodor and Man.
 Worthy, C., Joint Bodleian lect. Exeter.
 Yonge, R., chap. Wolstanton and Burnton union.

Clergymen Deceased.

Bouchier, E., rec. Braintree, Herts, 64.
Briggs, J., fellow of Eton Coll. and rec. of Creeting, Suffolk (pat. fell. of Eton), 68.
Butlin, W., P. C. Roade, Northamp., and Hartwell, Northamp. 88.
Bunbury, E., cur. of Ruthfarnham.
Carey, H., preb. York; rec. Barrowden, Rutland, 78 (pat. Marq. of Exeter).
Drake, W., vic. Oudby, Leic., 85.
Eddowes, J., vic. Belton, Lanc. (pat. Marq. Hastings), 78.
Evatt, C., rec. Monaghan, 46.
Gadsby, T., vic. Wootton, Beds., 81.
Grantham, G., fell. of Magd. Coll. Oxford.
Irving, W., of Jesus Coll., Oxford.
Keatinge, G., vic. Mostim, Ireland, 74.
Kenyon, B., at Stokeclimsland, Cornwall, 37.

Lingard, J., at Lohminster.
Nares, E. R., rec. & vic. New Church, Kent (pat. Abp. Canterbury).
Newman, J., vic. Childerditch, Essex (pat. Lord Petre), and vic. Witham, Essex (pat. Bp. London).
Pinner, J., fell. St. John's, Camb., 71.
Penfold, J., vic. Steyning (pat. Duke of Norfolk), and rec. Pycombe, Sussex (pat. Lord Chanc.), 78.
Ripley, L., Bursar Durham University, rec. Ilberton, and vic. Alnham, Northumberland (pat. Duke of Northumberland).
Roberts, L., rec. Llanddulas, Denbighshire (pat. Bp. St. Asaph), 42.
Rogers, H. H., rec. Pyle, Somerset, 65.

Brycroft, H., at Cadiz.
Shute, G., Littleton, Worc.
Sibley, J., vic. Eastone, Oxfordshire (pat. Lord Dillon).
Staunton, W. T. C., vic. Aslackby, Linc.
Stoughton, J., rec. Sparham and Foxley, Norfolk, 48.
Thornycroft, C., at Thornycroft Hall, Cheshire, 68.
Watkins, C. K., rec. Fenny Compton, Warw. (pat. C.C.C. Oxford), 64.
Watkins, J. H., late cur. Stisted, Essex.
Wawn, J. D., rec. Stanton-le-Dale, Derbyshire, 49.
Webster, T., rec. St. Botolph, Cambridge, and vic. Oakington (pat. Queen's Coll.), 91.

University Intelligence.

OXFORD.

Oriel.—Elect. fell., T. B. Cornish, B.A., Trin.; J. Fraser, Linc.; A. J. Christie, B.A., Queen's.
Merton.—Elect. fell., J. J. Randolph, stud. Ch. Ch.
Bampton Lecturer.—The Ven. S. Wilberforce, M.A., of Oriel, has been appointed for 1841.

Proctors.—In a convocation holden in April 29, the new proctors were presented for admission to the vice-chancellor.

Senior.—Rev. E. A. Dayman, M.A., fell. of Exet.
Junior.—Rev. J. F. Crouch, M.A., fell. of C. C. C.
They nominated to be pro-proctors for the ensuing year:—Rev. G. Dawson, M.A., fell. of Exet.; rev. J. Ley, M.A., fell. Exet.; rev. C. Balston, M.A., fell. of C. C. C.; rev. R. G. Macmullen, M.A., fell. of C. C. C.

CAMBRIDGE.

April 20.—W. Marsh, B.A., of Calus, elected a fell. of Trinity hall.

Diocesan Intelligence.

TUAM.

The Late Archbishop.—We have much pleasure in informing our readers that a monument has just been erected in the cathedral of Tuam, to the memory of the late much-regretted archbishop. A friend has sent us the inscription, which is well-written, and very appropriate. The monument was designed by Mr. Joseph Welland.

ΔΟΞΑ ΕΝ ΥΨΙΣΤΟΙΣ ΘΕΩ.

The chief Shepherd whom he loved and served, in whom he now sleeps, called away from the evil to come the hon. and most rev. Power Le Poer Trench, D.D., lord archbishop of Tuam, &c. &c. &c., on the 26th day of March, MDCCCXXXIX.

"A lover of hospitality, a lover of good men,"

"Sober, just, holy, temperate,"

"Holding fast the faithful word."

With a father's love, he presided nineteen years over this province, with unquenchable zeal promoted the spread of true religion; with uncompromising fidelity opposed error; with inflexible integrity obeyed the dictates of an enlightened conscience; with surpassing benevolence relieved want; with mingled meekness and dignity exercised his apostolic office. Dearer to him than life itself was the word of the truth of the gospel; and tenderly did he sympathize with the whole church in all her joys and sorrows. To him to live was Christ, to die was gain.

His afflicted clergy, deeply mourning their bereavement, yet sustained by the certainty of his bliss, and encouraged by the brightness of his example, have erected this record of their grateful love, to commemorate his worth and their woe.—*Dublin Standard*.

CASHEL.

The bishop has made the following arrangements:—The union of Newport consisted of eight parishes. It was eight miles long, by seven miles broad. It contained two churches, one in Newport, the other in the parish of Killoscully. The bishop has obtained an act of the privy council, severing Killoscully from the rest of the union, and has collated to Killoscully the rev. A. Armstrong, for some years curate at Newport. He has collated to the remainder of the union the rev. R. Ryland, of Waterford. The union of Duntryleague was still larger than Newport. The village of Kilbenny, in that union, is ten miles from the church of Duntryleague. Lady Kingston given the bishop 250l. towards building a church in

Kilbenny, and the earl of Kingston is to co-operate in fixing a resident minister there. The bishop has obtained the sanction of the privy council to the disappropriation of Kilbenny parish from the rest of the union, and to its becoming a distinct benefice, to which he has collated the rev. T. Buchanan, who was curate to the late incumbent, and who had all the spiritual duties to discharge. To the remainder of the union, the bishop has promoted the rev. R. Mauleverer, of Tipperary. Those arrangements have been delayed by the difficulty of obtaining from the privy council certain necessary documents, particularly the charge affecting the glebe house of Galbally, in the union of Duntryleague.—*Dublin Evening Packet*.—[See Preferments.]

CHURCHES CONSECRATED.

Gloucester and Bristol.—St. Philip's, Leckhampton, May 1st. Brinscomb, in par. Minchinhampton.
Lichfield.—Handsworth, April 22; Stone, April 23.
Exeter.—Tipton, par. St. Mary Ottery; Sidmouth, N. C.; Escot, nr. Ottery, erected by Sir J. Kennaway.
Salisbury.—Blackdown, par. Broadwindsor, April 22; Chardstock, April 23; Wynford Eagle, April 25.

OPENED BY LICENCE.

Ryton, par. Kirby Misperton.

FOUNDATIONS LAID.

Bowling, Bradford, York, April 7.
East Hyde, Beds., April 23.
Marshwood, Dorset, March 25.
Oldbury, Worcestershire, April 28; Rowley Regis, Worcestershire.
Whiteshall par., Stroud, Gloucestershire.
West Bromwich, Staffordshire, April 17.

Tributes of respect have recently been presented to the following Clergymen:—

Allgood, J., vic. Felton, North., silver candelabrum.
Baines, E., St. Giles and St. Peter, Cambridge, silver inkstand.
Bellamy, J., par. Darton, tea and coffee service.
Bishop, H., par. Arleigh, epergne and waiter.
Brocklebank, W., par. Coates, Whittlesea, robes.
Browne, W. R., Motham, robes.
Browne, J., St. Andrews, Norwich, salver.
Dodd, W., St. Andrew's Newcastle-on-Tyne, waiter and tea-service.
Copleston, R., Dawlish, Devon, inkstand.
Davies, J., Trinity ch., Runcorn, Chesh. robes, &c., &c.
Davis, —, Holbrooks, purse.
Evans, J., Whitechurch, Salop, plate, val. 100l.

Garbett, J., vic. St. John, Hereford, plate.
 Hammond, W., Burnham, Essex.
 Hawkesworth, J., Cheshire, bible.
 Hayes, J., St. Michael's, Manchester, silver comm. service.
 Holloway, H., St. Saviour's, Walcot, silver comm. service and purse.
 Hutton, H., Woburn, robes.
 Jenyns, G. L., plate.
 Maher, J. W., Brighouse, Halifax, plate.
 Morris, E. W., St. Paul's, Burslem, bible.

Llewellyn, R. P., Clepsing, Sussex, pocket comm. service.
 Paton, A., Frodsham, Cheshire, plate.
 Pawsey, F., Wilsamstead, Beds, cup.
 Sherwood, W., servants and working people of Holyburn, Hants, books.
 Pollock, W., ch. ch. Macclesfield, purse.
 Stewart, J. H., par. St. Bride's, Liverpool, portraits of himself and lady.
 Wilson, J., Folkingham, plate.
 Wood, J., Church Kirk, Lanc., polyglot bible and purse.

SCOTTISH EPISCOPAL CHURCH.

EDINBURGH.

Portobello.—On Thursday the 30th April, the rev. II S. Beresford, M.A., was instituted to the pastoral charge of St. Mark's Chapel, Portobello. The rev. J. W. Ferguson, A.M., chaplain to the bishop of Edinburgh, read prayers and the official documents; after which, the very rev. C. H. Terrol, A.M., dean of the diocese, read an address from the bishop to the new clergyman and the congregation on their respective duties.

Diocesan Synod.—On Wednesday the 6th May, the annual meeting of the Diocesan Synod of Edinburgh was held in St. Paul's Chapel, York Place, Edinburgh, when a sermon was preached by the rev. Robert Henderson, M.A., of Stirling; after which a collection was made in aid of the funds of the District Committee of the Society for Promoting Christian Knowledge.

GLASGOW.

Greenock.—On Thursday the 7th May, the rev. G. T. Mostyn, A.M., was inducted to the pastoral charge of St. John's Episcopal Chapel, by the right rev. the bishop of Glasgow. Prayers were read by the rev. T. G. Suter, the bishop's chaplain; after which an appropriate discourse was delivered by the rev. Mr. Wade, of Trinity Chapel, Paisley. Mr. Mostyn was then inducted in the usual form, and the services of the day were concluded by an address by the bishop on the duties of the pastoral office. Besides the above clergymen, the bishop was assisted by the very rev. W. Routledge, dean of the diocese, and the rev. R. J. Macgeorge, of Christ Church, Glasgow. We are happy to add, that nothing could have been more harmonious than Mr. Mostyn's settlement in this charge.—*Greenock Advertiser.*

Miscellaneous.

A Letter to his grace the Lord Archbishop of Canterbury, upon the formation of a fund for endowing additional bishoprics in the colonies. By Charles James, lord bishop of London.—My Lord Archbishop,—

The time appears to me to have arrived, at which a great effort is required, on the part of the church of England, to impart the full benefits of her apostolical government and discipline, as well as of her doctrines and ordinances, to those distant provinces of the British empire, where, if the Christian religion is professed at all, it is left to depend for its continuance, under the blessing of its divine Head, upon the energies of individual piety and zeal, without being enshrined in the sanctuary of a rightly constituted church, the only sure and trustworthy instrument of its perpetuation and efficiency.

The duty, incumbent upon the government of a Christian country, of making provision for the spiritual wants of its colonies, a duty recognised and fulfilled by those states which have maintained their communion with the church of Rome, was felt at far too late a period by the rulers of this protestant country, and has at no time been completely and effectually carried out. At present it is openly called in question by a large proportion of the members of one branch of our legislature; and there does not appear to be much hope of our obtaining, at the present moment, in the actual state of the public revenue, any considerable aid from the national resources, for the purpose of planting and maintaining the church of this country in its colonies. In the mean time, those colonies are rapidly increasing in extent and population, and the want of some effectual provision for the preservation of their Christianity is augmented, just in proportion as the chance of supplying it appears to be diminished.

Every year's experience tends to prove, and the opinion is rapidly gaining ground, that, in our endeavours to provide for our colonists that which in the first instance they have not the means of providing for themselves, the ministrations and opportunities of our holy religion, it is not enough that we send out with them, or amongst them, a certain number of missionaries; and that we contribute to build a certain number of churches and schools. No doubt even this provision will be produc-

tive of much good; but if we desire the good to be complete, permanent, and growing with the church's growth, we must plant the church amongst them in all its integrity. Each colony must have, not only its parochial, or district pastors, but its chief pastor, to watch over, and guide and direct the whole. An episcopal church, without a bishop, is a contradiction in terms. The jurisdiction exercised in former times over the colonies by the bishop of London, and still conventionally exercised by him over those clergymen of the English church who have no bishop of their own, is an anomalous, and very inadequate substitute for the practical authority of a diocesan bishop, residing amongst and superintending his own clergy, and giving unity, consistency, and efficiency to their pastoral labours.

Let every band of settlers, which goes forth from Christian England, with authority to occupy a distinct territory, and to form a separate community, take with it, not only its civil rulers and functionaries, but its bishop and clergy.

But the first work to be done, is to supply the want of completeness in the church which already exists in several of our colonies and distant dependencies. I would mention, as examples, the Cape of Good Hope, the island of Ceylon, Van Diemen's Land, New Zealand (which may be regarded as being virtually one of our colonies), Malta, as the station of a bishop, who might exercise a salutary superintendence over those of our clergy who officiate as chaplains in the seaports and towns upon the coast, or near the coast of the Mediterranean; and perhaps Gibraltar.

And besides this, it is obvious that our church is not seen in her full and fair proportions by the strangers amongst whom she dwells. The defect of those ordinances, which can be received only at the hands of the highest order of the ministry, the absence of due regulations for the exercise of spiritual authority on the part of the clergy, and the want of a common bond of connexion between them, are disadvantageously contrasted with the discipline and completeness of other churches, in themselves perhaps less perfect or less pure than our own.

I believe that the view, which I have here taken, of

the position of our church in those parts of the world which have just been enumerated, will be admitted to be correct by all those persons who have considered the subject. An opinion is generally prevalent amongst us, that something ought to be done, without loss of time, to supply the deficiency complained of; and the only question is, what are the steps to be taken?

Undoubtedly, I hold that it is a sacred duty, incumbent upon the government of a Christian state, to make due provision for the maintenance and extension of Christianity in every part of the dominions of that state; but the time is not yet come for the full and free acknowledgment of that duty, on the part of those to whom it belongs; and we can hardly calculate upon an immediate exertion, on the part of the government of this country, adequately to supply the want of which I am now speaking. If they can be prevailed upon to take in hand the more urgent duty of supplying the spiritual wants of our manufacturing towns and populous districts at home, it is as much as we can expect for some considerable time to come.

If we look to the colonies themselves, in some instances there will be found a want of adequate resources for the immediate endowment of bishoprics; in others, it is to be feared, a want of inclination, arising from a state of feeling on the subject of the church, occasioned in great measure by the very deficiency which we desire to supply. All our colonies, however, are not insensible to the advantages of episcopal church government; for it is known that there exists amongst the people of New Brunswick a very strong desire to have a bishop of their own, residing amongst them, and giving full effect to the ministry of their clergy.

Where a work is to be done for any part of a Christian community, confessedly most important to their best interests, as well as to the cause of our divine Master, if it is not done by the government of the country to which that community belongs (which, however, I can never regard as otherwise than bound to act as a part of the church catholic, in respect of its worldly means and appliances) it appears to me, that all the members of that community and church are bound to take the work in hand, and to do that which may in no case be left undone. It is on this principle that the Incorporated Society for the Propagation of the Gospel in Foreign Parts has now acted for more than a century. It has done that inadequately, which the government of the country ought to have done completely; and as there seems now to be but little prospect of its being relieved of its responsibility, it is to be hoped that every member of our church, whom Providence has blessed with the means, will at length be brought to feel, that some portion of that responsibility rests upon himself. It is upon this principle, as it appears to me, that we must now proceed, with regard to the endowment of new colonial bishoprics. I would propose, for your grace's consideration, the following plan:—

- 1st. That a fund should be formed, by voluntary contribution, for the endowment of bishoprics in the colonies and distant dependencies of the British crown.
- 2ndly. That this fund should be held in trust and administered by the archbishops and bishops of the English church.
- 3rdly. That, as a general principle, grants should be made for the endowment of bishoprics, to meet a certain proportion of the whole amount required for such endowment, raised in the colonies themselves.
- 4thly. That the money, set apart from the fund for the endowment of a bishopric, should be laid out at the earliest opportunity, in the purchase of land within the colony.
- 5thly. That contributions may be made specifically, for the endowments of particular bishoprics.

I forbear from entering upon minute details; and I would be understood as merely suggesting the foregoing regulations for consideration.

It will of course be necessary, in order to the legal establishment of bishoprics in any of the colonies, or at Gibraltar, that letters patent should be ob-

tained from the crown; and I cannot allow myself to suppose, that there will be any difficulty, on the part of her Majesty's government, in advising her Majesty to give legal effect to those arrangements, by which the church may make full and effectual provision, as far as relates to her government and discipline, for the spiritual wants of her distant children, without any additional burthen upon the state. With respect to the proposed fund, I feel a confident hope, that a very large amount of money will be contributed by the members of our church, towards an undertaking, so necessary for the accomplishment of the great ends of her institution. To the attainment of so important an object we may reasonably expect that the great church societies will contribute liberally from the funds intrusted to their administration. No subscriber to the Incorporated Society for the Propagation of the Gospel in Foreign Parts, or to the Society for Promoting Christian Knowledge, will grudge a large contribution from their respective funds for a purpose so directly bearing upon the objects of those associations; and I cannot but think that the Church Missionary Society would feel it to be a plain duty, to assist in carrying out the same purpose: for it conducts its missionary operations by means of clergymen of our own church; and it is undeniably true, that episcopal superintendence and control is an essential part of the constitution of that church, absolutely necessary to its complete efficiency and usefulness. The want of that provision I know to be sensibly felt, and openly deplored by many of the missionaries of that society. I expect also, that the great colonial companies and associations would readily contribute to this fund. The erection and endowment of a bishopric formed one feature of the plan for colonizing New Zealand, which was formed a year or two ago by a number of persons of various religious denominations. The truth is, that a wiser provision could not be made, for insuring even the temporal well-being of a new colony.

With regard to the amount of money, which will be requisite for effecting the purpose which we have in view, although it must no doubt be large, yet I do not think it need be so large as some persons have supposed. We must be content to endow our new colonial bishoprics with a very moderate provision; sufficient to secure a competent maintenance for the bishops upon a reasonable scale of respectability and comfort, with some allowance for their travelling expenses. It is probable, that, in the course of time, the improved value of the land, purchased as an endowment in the first instance, will add to their means of doing good; and it is not unreasonable to hope that the colonists themselves, when they feel the advantages of a resident bishop, may make some addition to his resources, while they multiply the number of the clergy over whom he will have to preside.

I have said nothing of the probability which exists, that, if the church of England does not send forth bishops as well as clergy, into those parts of the world, where her distant children desire still to repose under the shade of her branches, other kindred episcopal churches may deem it incumbent upon them to crown their missionary exertions by some provision of this kind, and to occupy the fields which seem to be ripening for the harvest. My own deeply-rooted conviction is, that if the church of England bestir herself in good earnest, and put forth all the resources and energies which she possesses, and for the use of which she must give account, she will in due time cause the reformed episcopal church to be recognised, by all the nations of the earth, as the stronghold of pure religion, and the legitimate dispenser of its means of grace; and will be a chosen instrument in the hands of God for purifying and restoring the other branches of Christ's holy Catholic Church, and of connecting them with herself, as members of the same mystical body, in the way of truth, in the unity of the Spirit, and in the bond of peace.

Commending the subject to your grace's consideration, with an earnest prayer that you may be guided by the holy Spirit in this, as in all things, to determine for the good of the church,

I have the honour to remain,
C. J. LONDON.

London, 24th April, 1840.

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